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*Sir Robert Shafto Adair.*









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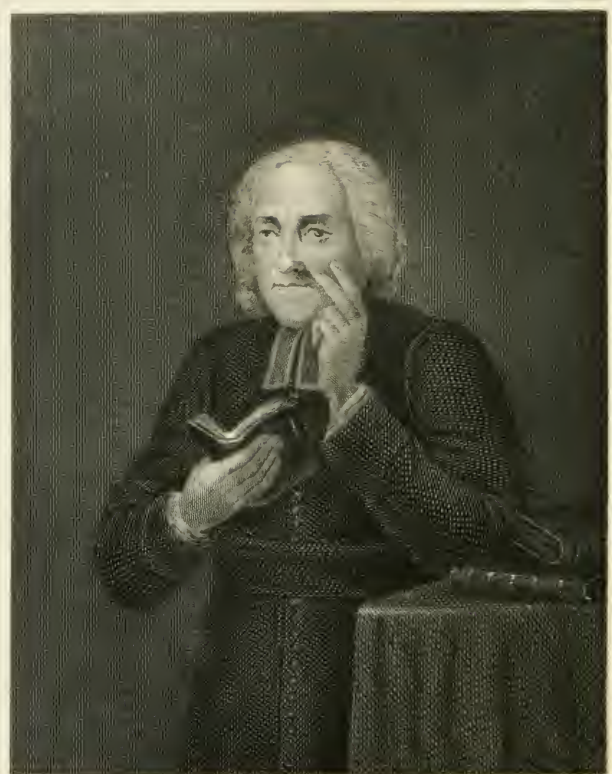












THE REV. ALBAN BUTLER

THE LIVES  
OF  
FATHERS. MARTYRS.  
Principal Saints.

COMPILED FROM  
*Original Monuments and other Authentic Sources.*

(Illustrated with)

THE REMARKS OF JUDICIOUS MODERN CRITICS AND HISTORIANS

BY THE REV. ALBAN BUTLER.

IN TWO VOLUMES.

[V. 2]



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THE  
L I V E S  
OF  
THE FATHERS, MARTYRS,  
AND OTHER  
PRINCIPAL SAINTS;

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VOL. VII.

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## SAINT RUMOLD, B. M.

PATRON OF MECHLIN.\*

From the Bollandists. Ward, Act. &c. S. Rumoldi, Lov. 1662, 4to. Sellar's Act. S. Rumoldi, An. 1718, &c.  
A. D. 775.

ST. RUMOLD renounced the world in his youth and embraced a state of voluntary poverty, being convinced that whatever exceeds the calls of nature is a useless load and a perfect burden to him that bears it. He was the most declared enemy to voluptuousness; and by frugality, moderation, and a heart pure and disengaged from all seducing vanities, and desires of what is superfluous, he tasted the most solid pleasure which virtue gives in freeing a man from the tyranny of his passions, when he feels them subjected to him, and finds himself above them. Victorious over himself, by humility, meekness, and mortification, he reaped in his soul, without any obstacles from self-love or inordinate attachments, the sweet and happy fruits of assiduous prayer and contemplation, whereby he sanctified his studies, in which he made great progress, and at the same time advanced daily in Christian perfection. He had faithfully served God many years in his own country, when an ardent zeal for the divine honour and the salvation of souls induced him to travel into Lower Germany to preach the faith to the idolaters. He made a journey first to Rome to receive his mission from the chief pastor, and with the apostolic blessing went into Brabant, great part of which country about Mechlin he converted to the faith. He was ordained a regentary or missionary bishop without any fixed see. He frequently interrupted his exterior functions to renew his spirit before God in holy solitude. In his retirement he was slain on the 24th of June in 775, by two sons

of Belial, one of whom he had reproved for adultery. His body was thrown into a river, but being miraculously discovered, it was honourably interred by his virtuous friend and protector, count Ado. A great and sumptuous church was built at Mechlin to receive his precious relics, which is still possessed of that treasure, and bears the name of this saint. The city of Mechlin keeps his feast a solemn holiday, and honours him as its patron and apostle. Janning the Bollandist gives a long history of his miracles. His great church at Mechlin was raised to the metropolitical dignity by Paul IV. Ware says that the feast of St. Rumold was celebrated as a double festival with an office of nine lessons throughout the province of Dublin before the reformation. It was extended to the whole kingdom of Ireland in the year 1741.

It was from the spirit of prayer that the saints derived all their lights and all their strength. This was the source of all the blessings which heaven through their intercession showered down on the world, and the means which they employed to communicate an angelical purity to their souls. "This spirit," says a father of the Church,<sup>1</sup> "is nourished by retreat, which in some manner may be called the parent of purity." This admirable transformation of our souls produced by prayer is to be attributed to God's glory, which by prayer he makes to shine in the secret of our hearts. In fine, when all the avenues of our senses are closed against the creature, and that God dwells with us, and we with God; when freed from the tumult and distractions of the world we apply all our attention to interior things and consider ourselves such as we are, we then become capable of clearly contemplating the kingdom of God, established in us by that charity and ardent love which consumes all the rust of earthly affections. For the kingdom of heaven, or rather the Lord of heaven itself, is within us, as Jesus Christ himself assures us.

## SS. JULIUS AND AARON, MM.

THESE saints were Britons, and seem to have taken, the one a Roman and the other a Hebrew name at their baptism. They glorified

<sup>1</sup> St. John Damascen. Serm. de Transfig. Dom.

\* The place of St. Rumold's birth is contested. According to certain Belgic and other Martyrologies, he was of the blood royal of Scotland (as Ireland was then called) and bishop of Dublin. This opinion is ably supported by F. Hu. Ward, an Irish Franciscan, a man well skilled in the antiquities of his country, in a work entitled *Dissertatio Historica de Vita et Patria S. Rumoldi, Archiepiscopi Dubliniensis*, published at Louvain in 1662, in 4to. The learned pope Benedict XIV. seems to adjudge St. Rumold to Ireland, in his letter to the prelates of that kingdom dated the 1st of August, 1741, wherein are the following words: "Quod si recensere voluerimus sanctissimos viros Columbanum, Kilianum, Virgilium, Rumoldum, Gallum, aliosque plures qui ex Hibernia in alias provincias catholicam fidem invexerunt, aut illam per martyrium effuso sanguine collustrarunt." (Hib. Don. Suppl. p. 831.) On the other hand, Janning the Bollandist undertakes to prove that St. Rumold was an English Saxon. See Janning and J. B. Sellar's Acta S. Rumoldi, Antverp. 1718; also F. Ward, and Ware's bishops, p. 305.

God by martyrdom at Caerleon upon Usk in Monmouthshire, in the persecution of Dioclesian, probably about the year 303. St. Gildas,<sup>2</sup> St. Bede,<sup>3</sup> and others, speak of their triumph as having been most illustrious. Leland and Bale say, SS. Julius and Aaron had travelled to Rome, and "there applied themselves to the sacred studies." Bede adds, "very many others of both sexes, by unheard of tortures, attained to the crown of heavenly glory." Giraldus Cambrensis informs us, that their bodies were honoured at Caerleon in the year 1200, when he wrote. Each of these martyrs had a titular church in that city; that of St. Julius belonged to a nunnery, and that of St. Aaron to a monastery of canons. See Godwin De Episc. Laudav. Geoffrey of Monmouth, Giraldus Cambrensis, Leland, and Tanner, Bibl. Britan. p. 1.

### ST. THEOBALD OR THIBAUT, C.

HE was of the family of the counts palatine of Champagne, and son of count Arnoul. He was born at Provins in Brie in 1017, and was called Theobald from the most virtuous archbishop of Vienne, who was his uncle. In his youth he preserved his heart free from the corruption of the world amidst its vanities; and the more pains others took to make him conceive a relish for them, the more diligent he was in fencing his heart against their dangers, the more perfectly he discovered their emptiness and secret poison. In reading the lives of the fathers of the desert he was much affected by the admirable examples of penance, self-denial, holy contemplation, and Christian perfection, which were set before his eyes as it were in a glass, and he earnestly desired to imitate them. The lives of St. John the Baptist, of St. Paul the hermit, St. Antony, and St. Arsenius in their wildernesses, charmed him, and he sighed after the like sweet retirement, in which he might without interruption converse with God by prayer and contemplation. He often resorted to an holy hermit named Burchard, who lived in a little island in the Seine; and by making essays he began to inure himself to fasting, watching, long prayers, and every rigorous practice of penance. He declined all the advantageous matches and places at court or in the army which his father could propose to him. His cousin Eudo, count palatine of Champagne, and count of Chartres and Blois, upon the death of his uncle Rodolph, the last king of Burgundy, in 1034, laid claim to that crown as next heir in blood; but the emperor Conrad the Salic seized upon it by virtue of the testament of the late king.\*

<sup>2</sup> Gildas, c. 8.

<sup>3</sup> Bede, Hist. l. 1. c. 7.

\* The second kingdom of Burgundy was begun in 890, by Ralph, nephew to Bozon, whom the emperor Charles the Bald, king of France, had made king of Arles in 876, giving him Provence and part of Dauphiné.

Hereupon ensued a war, and count Arnoul ordered his son to lead a body of troops to the succour of his cousin. But the young general represented so respectfully to his father the obligation of a vow by which he had bound himself to quit the world, that he at length extorted his consent.

Soon after the saint and another young nobleman called Walter, his intimate friend, each taking one servant, went to the abbey of St. Remigius in Rheims, and thence having sent back their servants with their baggage, they set out privately; and in the clothes of two beggars, in exchange for which they had given their own rich garments, they travelled barefoot into Germany. Finding the forest of Petingen in Suabia a convenient solitude for their purpose, they built themselves there two little cells. Having learned from Burchard that manual labour is a necessary duty of an ascetic or penitential life, and not being skilled in the manner of working to make mats or baskets, they often went into the neighbouring villages and there hired themselves by the day to serve the masons, or to work in the fields, to carry stones and mortar, to load and unload carriages, to cleanse the stables under the servants of the farmers, or to blow the bellows and to make fires for the forges. With their wages they bought coarse brown bread, which was their whole subsistence. Whilst they worked with their hands, their hearts were secretly employed in prayer; and at night retiring again into their forest, they watched long, singing together the divine praises, and continuing in holy contemplation. Their carriage and the tenderness of their complexion discovered that they had not been trained up in manual labour, and the reputation of their sanctity after some time drew the eyes of men upon them. To shun which they resolved to forsake a place where they were no longer able to live in humiliation and obscurity. They performed barefoot a pilgrimage to Compostella, and returned into Germany.

Passing through Triers, it happened that Theobald there met his father count Arnoul, but with his tanned face, and in his ragged clothes, passing for a beggar, he was not known by him. He was strongly affected, and was scarcely able to stifle the tender sentiments with which his heart was quite overcome at the sight of so dear and affectionate a parent. However, he suppressed them; but to quit the neighbourhood where he might be again exposed to the like trial, he undertook a pilgrimage to Rome. The two fervent penitents travelled every where barefoot; and after they had visited all the holy places in Italy, they chose for their retirement a hideous woody place called Salanigo, near Vicenza, where with the leave of the lord of the manor they built themselves

This second kingdom of Burgundy comprised Provence, Savoy, the Viennois, and the county of Burgundy. The duchy of Burgundy had its duke at the same time.



two cells, near an old ruinous chapel. Prayer and the exercises of penance were their constant employment, till after two years God called Walter to himself. Theobald looked upon this loss as a warning that he had not long to live, and he exerted his whole strength, redoubling his pace to run with greater vigour as he drew near the end of his race. He had lived on oat bread and water, with roots and herbs, but at length he interdicted himself even the use of bread, taking no other food but herbs and roots. He always wore a rough hair shirt; his bed was a board, and for the five last years of his life he took his rest sitting on a wooden seat. The bishop of Vicenza promoted him to priest's orders, and several persons put themselves under his direction. His lineage and quality being discovered, his aged parents were no sooner informed that their son was alive, and that the hermit of Salanigo, the reputation of whose sanctity, prophecies, and miracles filled all Europe, was that very son whose absence had been to them the cause of so long a mourning; but they set out with great joy to see him. His frightful desert, his poor cell, his tattered clothes, and above all his emaciated body, made so strong impressions upon their hearts at the first sight that they both cast themselves at his feet, and for a considerable time were only able to speak to him by their tears. When they were raised from the ground, and had recovered from their first surprise, faith overcame in them the sentiments of nature, and converted their sorrow into joy. The sight of so moving an example extinguished in their hearts all love of the world, and they both resolved upon the spot to dedicate themselves to the divine service. The count was obliged by his affairs to return into Brie; but Gisla, the saint's mother, obtained her husband's consent to finish her course near the cell of her son. The saint made her a little hut at some distance from his own, and took great pains to instruct her in the practice of true perfection. He was shortly after visited with his last sickness; his body was covered over with blotches and ulcers, and every limb afflicted with some painful disorder. The servant of God suffered this distemper with a most edifying patience and joy. A little before his death he sent for Peter the abbot of Vangadice, of the Order of Camaldoli, from whose hands he had received the religious habit a year before. To him he recommended his mother and his disciples: and having received the viaticum he expired in peace on the last day of June, 1066, being about thirty-three years old, of which he had spent twelve at Salanigo and three in Suabia, and in his pilgrimages. His relics were translated to the church dependent on the abbey of St. Columba, at Sens, and afterward to a chapel near Auxerre called St. Thibaud aux Bois. He was canonized by Alexander III. and his name is in great veneration at

Sens, Provins, Paris, Auxerre, Langres, Toul, Triers, Autun, and Beauvais. See his life faithfully written by a contemporary author.

### SAINT GAL, CALLED THE FIRST,

BISHOP OF CLERMONT IN AUVERGNE.

HE was born about the year 489. His father George was of the first houses of that province, and his mother Leocadia was descended from the family of Vettius Apagatus, the celebrated Roman, who suffered at Lyons for the faith of Christ. They both took special care of the education of their son; and when he arrived at a proper age proposed to have him married to the daughter of a respectable senator. The saint, who had taken a resolution to consecrate himself to God, withdrew privately from his father's house to the monastery of Cournou, near the city of Auvergne, and earnestly prayed to be admitted there amongst the monks; and having soon after obtained the consent of his parents, he with joy renounced all worldly vanities to embrace religious poverty. Here his eminent virtues distinguished him in a particular manner, and recommended him to Quintianus, bishop of Auvergne, who promoted him to holy orders.

The bishop dying in 527, St. Gal was appointed to succeed him; and in this new character his humility, charity, and zeal were conspicuous; but, above all, his patience in bearing injuries. Being once struck on the head by a brutal man, he discovered not the least emotion of anger or resentment, and by this meekness disarmed the savage of his rage. At another time Evodius, who from a senator became a priest, having so far forgot himself as to treat him in the most insulting manner, the saint, without making the least reply, arose meekly from his seat and went to visit the churches of the city. Evodius was so touched by this conduct, that he cast himself at the saint's feet in the middle of the street and asked his pardon. From this time they both lived on terms of the most cordial friendship. St. Gal was favoured with the gift of miracles, and died about the year 553. He is mentioned this day in the Roman Martyrology. See St. Greg. of Tours, his nephew, Vit. Patr. c. 6. Hist. Franc. l. 4. c. 5; also the remarks of Mabillon, sec. 1. Bened. Gall. Christ, Nov. t. 2. p. 237. and Selier the Bollandist, t. 1. Jul. p. 103.

Another St. Gal, called the Second, is honoured at Clermont on the 1st of November. He was bishop of that see in 650. See Gall. Christ. Nova, t. 2. p. 245.

### ST. CALAIS, IN LATIN CARILEPHUS,

FIRST ABBOT OF ANILLE IN MAINE.

HE was born in Auvergne, of a family equally virtuous and noble. He was yet a child when they sent him to the monastery of Menat in

the diocese of Clermont, in order to be early principled in knowledge and piety. Here he became a religious, and practised all the prescriptions of the rule with the greatest fervour. After some time he quitted the monastery with St. Avi, and they both retired to the abbey of Micy near Orleans. The bishop of this city having destined them for holy orders, they withdrew themselves from the abbey, and advancing together as far as Perche, led by their fervour to the austerities of an eremitical life, they separated. St. Calais was followed by two persons, who by no means would consent to quit him, and with these he went to Maine, where he perfectly revived the rigorous discipline of the ancient eastern hermits. But as he was constantly visited by numbers who sought to live under his direction, he at length consented to receive them. King Chilbert gave him land whereon to build a monastery, which was first called Anisole or Anille, from the river on which it was situated,\* but it is now, as well as the little town built round it, called after the saint. The life of the holy founder was not only extraordinary for penance and prayer, but he excelled in the exact observance of his rules; insomuch that he constantly refused the visit of queen Ultrogotha wife of Chilbert, because one of the statutes forbade to enter the monastery. He died in 542, and his name is mentioned this day in the Roman Martyrology. A portion of his relics is kept in the abbey of St. Calais, but the greatest part is in the chapel of the castle of Blois which also bears his name. See the life of St. Calais, written by Siviard, fifth abbot of Anille, with the notes of Mabillon, and the Bollandist, t. 1. Jul. p. 85. and Martenne Ampl. Coll. t. 1. præf. p. 4, &c.

#### SAINT LEONORUS, IN FRENCH LUNAIRE, B.

HE was of a noble family in Wales, and educated under the care of St. Illut; and passing over into that part of France called the province of Domnone, he founded a monastery between the rivers of Rancé and Arguenon, on a piece of ground which was given him by Jona, the lord of the country. His many extraordinary virtues drew the attention of king Chilbert, who very pressingly invited him to Paris, where he was received by this prince and his royal consort Ultrogotha with every possible demonstration of the highest respect. At his return he had the affliction to hear that his protector Jona was stripped of his possessions, and murdered by Conomor. Happily however he arrived time enough to shelter

that unfortunate nobleman's son Judual from the bloody tyrant's cruelty, and conveyed him safely to England: whence Judual afterward returned, and recovered his inheritance. The saint is styled bishop, though he had no fixed see. For it was then an established custom in Brittany to honour the principal abbots with the episcopal dignity. The year in which St. Leonorus died is not known. His body was translated to a parochial church near St. Malo, which still retains the name of St. Lunaire: here his tomb is shown, which is empty, his relics being inclosed in a shrine. The feast of his translation is on the 13th of October, but he is principally honoured in the several dioceses of Brittany on the 1st of July. He is patron of many churches. See the Breviary of Leon, of the abbey of St. Meen, &c. also Lobineau, Vies des SS. de Bretagne, p. 91, and the Martyrology of Usuard.

#### ST. SIMEON, SURNAMED SALUS.\*

HE was a native of Egypt, and born about the year 522. Having performed a pilgrimage to Jerusalem, he retired to a desert near the Red Sea, where he remained twenty-nine years in the constant practice of a most austere penitential life. Here he was constantly revolving in mind that we must love humiliations if we would be truly humble; that at least we should receive those which God sends us with resignation, and own them exceedingly less than the measure of our demerits; that it is even sometimes our advantage to seek them; that human prudence should not always be our guide in this regard; and that there are circumstances where we ought to follow the impulse of the Holy Spirit, though not unless we have an assurance of his inspiration. The servant of God, animated by an ardent desire to be contemptible among men, quitted the desert, and at Emesus succeeded to his wish; for by affecting the manners of those who want sense, he passed for a fool. He was then sixty years old, and lived six or seven years in that city, when it was destroyed by an earthquake in 588. His love for humility was not without reward, God having bestowed on him extraordinary graces, and even honoured him with the gift of miracles. The year of his death is unknown. Although we are not obliged in every instance to imitate St. Simeon, and that it would be rash even to attempt it without a special call; yet his example ought to make us blush, when we consider with what an ill will we suffer the least thing that hurts our pride. See Evagrius, a contemporary writer, l. 4. c. 5; the life of the saint by Leontius, bishop of Napoli in Cyprus; that of St. John the Almoner; and the Bollandists, t. 1. Jul. p. 129.

\* It is nine leagues from Mans. Chilbert in the charter says that the land had been already given to the saint by Clovis his father. (Marten. Amp. Coll. tom. 1. p. 1.) This is also attested by Nicolas, Ep. ad Episc. Gall. and is likewise insinuated by Siviard in his life of St. Calais.

\* Salus in the Syriac signifies foolish.







*Le Brun pinx't*

*W<sup>m</sup> Fendley sculp't*

# THE VISITATION.

*And whence is this to me, that the mother  
of my Lord should come to me?*

ST. LUKE, CHAPTER 43.

### SAINT THIERRI, ABBOT OF MONT-D'HOR, NEAR RHEIMS.

HE was born in the district of Rheims. His father Marquard was abandoned to every infamous disorder. An education formed on the best Christian principles in the house of such a person would more than probably be blasted by his bad example; but our saint was happily removed, and educated in learning and piety, under the edifying example of the holy bishop Remigius.

He married in complaisance to his relations; but easily persuaded his wife to embrace the virgin state; and becoming himself a monk, he was made superior of an abbey founded by St. Remigius on Mont-d'Hor, near Rheims. Some time after he received holy orders, and became famous by the many extraordinary conversions he wrought through the zeal and unction wherewith he exhorted sinners to repentance; among these was his own father, who persevered to his death under the direction of his son. He succeeded also, in conjunction with St. Remigius, in converting an infamous house into a nunnery of pious virgins. According to the most common opinion he died on the 1st of July, 533. It is said that king Thierry assisted at his funeral, and esteemed himself honoured in being one of his bearers to the grave. His relics, lest they should be exposed to the impiety of the Normans, were hidden under ground, but discovered in 976, and are still preserved in a silver shrine. He is mentioned on this day in the Roman Martyrology. See Mabillon, *Act. t. I. p. 614*. Bulteau, *Hist. de l'Ordre de St. Ben. t. I. p. 287*; Baillet ad I. Jul. and Gall. *Christ. Nov. t. 9. p. 180*.

### SAINT CYBAR, A RECLUSE AT ANGOULEME.

EPARCUS, commonly called Cybar, quitted the world in spite of his parents, who would hinder him to follow his vocation; and retiring to the monastery of Sedaciæ in Perigord, he there served God some time under abbot Martin, and soon became known and admired for his extraordinary virtues and miracles. Wherefore, in dread of the seduction of vain-glory, he left his monastery to hide himself in absolute solitude. It was near Angouleme, with the bishop of Periguen's and his abbot's leave, he shut himself up in a cell. But his virtues were too striking for concealment, and the bishop of Angouleme obliged him to accept the priesthood. Cybar was extremely austere in his food and apparel, especially during Lent. Although a recluse, he did not refuse to admit disciples; but he would not allow them manual labour, as, after his own example, he willed they should be constantly occupied in prayer. When any of them would complain for want of necessities, he would tell them with St.

Jerom, that "Faith never feared hunger." Nor was he deceived in his trust on Providence, as he always found abundance for himself and his disciples in the beneficence of the faithful; insomuch that he was even enabled to redeem a great number of captives. He died the 1st of July, 581, having lived about forty years in his cell. His relics were kept in the abbey-church of his name until 1568, when they were burnt by the Huguenots. See Mabillon, *Act. t. I. p. 267*; Bulteau, *Histoire de l'Ordre de St. Benoît, t. I. p. 235*; Gallia *Chr. Nov. t. 2. p. 978, 979, &c.*

## JULY II.

### THE VISITATION OF THE BLESSED VIRGIN.

FROM the example of Christ, his blessed Mother, and the apostles, St. Thomas shows<sup>1</sup> that state to be in itself the most perfect which joins together the functions of Martha and Mary, or of the active and contemplative life. This is endeavoured by those persons who so employ themselves in the service of their neighbour, as amidst their external employs or conversation often to raise their minds to God, feeding always on their heavenly invisible food, as the angel did in Toby's company on earth. Who also, by the practice and love of daily recollection and much solitude, fit themselves to appear in public; and who by having learned the necessary art of silence in its proper season, and by loving to speak little among men,<sup>2</sup> study to be in the first place their own friends, and by reflection and serious consideration to be thoroughly acquainted with themselves, and to converse often in heaven.<sup>3</sup> Such will be able to acquit themselves of external employs without prejudice to their own virtue, when called to them by duty, justice, or charity. They may avoid the snares of the world, and sanctify their conversation with men. Of this the Blessed Virgin is to us a perfect model in the visit paid to her cousin Elizabeth, as St. Francis of Sales takes notice, who borrowed from this mystery the name which he gave to his Order of nuns, who, according to the first plan of their institute, were devoted to visit and attend on the sick.

The angel Gabriel, in the mystery of the Annunciation, informed the mother of God, that her cousin Elizabeth had miraculously conceived, and was then in the sixth month of her pregnancy. The Blessed Virgin, out of humility, concealed the favour she had received and the wonderful dignity to which she was

<sup>1</sup> St. Tho. 2. 2.

<sup>2</sup> Imit. of Chr. b. I. c. 20.

<sup>3</sup> Phil. iii. 29.

raised by the incarnation of the Son of God in her womb; but in the transport of her holy joy and gratitude, she would go to congratulate the mother of the Baptist; with which resolution the Holy Ghost inspired her for his great designs in favour of her Son's precursor not yet born. *Mary therefore arose, saith St. Luke, and with haste went into the hilly-country into a city of Juda; and entering into the house of Zachary saluted Elizabeth.* She made this visit to a saint, because the company of the servants of God is principally to be sought, from whose example and very silence the heart will always treasure up something, and the understanding receive some new light and improvement in charity. As glowing coals increase their flame by contact, so is the fire of divine love kindled in a servant soul by the words and example of those who truly love God. In this journey what lessons of humility does the holy Virgin give us! She had been just saluted mother of God, and exalted above all mere creatures, even the highest seraphim of heaven; yet far from being elated with the thoughts of her incomprehensible dignity, she appears but the more humble by it. She prevents the mother of the Baptist in this office of charity; the mother of God pays a visit to the mother of her Son's servant; the Redeemer of the world goes to his precursor. What a subject of confusion is this to the pride of the children of the world! who not content with the rules of respect which the law of subordination requires, carry their vanity to an excess of ceremoniousness contrary even to good manners, and to the freedom of conversation, which they make an art of constraint and of torture both to themselves and others; and in which they seek not any duty of piety or improvement in virtue, but loathsome means of foolish flattery, the gratification of vanity, or that dissipation of mind which continually entertains it with trifles and idleness, and is an enemy to serious consideration and virtue.

When the office of charity called upon Mary, she thought of no dangers or difficulties in so painful and long a journey of above fourscore miles from Nazareth in Galilee to Hebron, a sacerdotal city in the mountainous country on the western side of the tribe of Juda. The inspired writer takes notice, that she went with haste or with speed and diligence, to express her eagerness to perform this good office. Charity knows not what sloth is, but always acts with fervour. She likewise would hasten her steps out of modesty, not choosing to appear abroad, but as compelled by necessity or charity; not travelling out of vanity, idleness, or curiosity, but careful in her journey to shun the dissipation of the world, according to the remarks of St. Ambrose. Whence we may also gather with what care she guarded her eyes, and what was the entertainment of her pious soul with God upon the road. Being arrived at the house of Zachary, she entered

it, and saluted Elizabeth. What a blessing did the presence of the God-man bring to this house, the first which he honoured in his humanity with his visit! But Mary is the instrument and means by which he imparts to it his divine benediction; to show us that she is a channel through which he delights to communicate to us his graces, and to encourage us to ask them of him through her intercession. At the voice of the mother of God, but by the power and grace of her Divine Son, in her womb, Elizabeth was filled with the Holy Ghost and the infant in her womb was sanctified: and miraculously anticipating the use of reason, knew by divine inspiration the mystery of the incarnation, and who it was that came to visit him. From this knowledge he conceived so great, so extraordinary a joy as to leap and exult in the womb.\* If Abraham and all the ancient prophets exulted only to foresee in spirit that day when it was at the distance of so many ages, what wonder the little Baptist felt so great a joy to see it then present! How eagerly did he desire to take up his office of precursor, and already to announce to men their Redeemer that he might be known and adored by all! But how do we think he adored and revered him present in his mother's womb? and what were the blessings with which he was favoured by him? He was cleansed from original sin, and filled with sanctifying grace, was made a prophet, and adored the Messiah before he was yet born.

At the same time Elizabeth was likewise filled with the Holy Ghost; and by his infused light, she understood the great mystery of the Incarnation which God had wrought in Mary, whom humility prevented from disclosing it even to a saint, and an intimate friend. In raptures of astonishment, Elizabeth pronounced her blessed above all other women, she being made by God the instrument of his blessing to the world, and of removing the malediction which through Eve had been entailed on mankind. But the fruit of her womb she called blessed in a sense still infinitely higher, he being the immense source of all graces, by whom only Mary herself was blessed. Elizabeth then turning her eyes upon herself, cried out,—*Whence is this to me that the mother of my Lord should come to me?* She herself had conceived barren and by a miracle; but Mary a virgin, and by the Holy Ghost; she conceived one greater than the prophets, but Mary the eternal Son of God, himself true God. The Baptist, her son, used the like exclamation to express his confusion and humility when Christ came to be baptized by his hands. In the like words and profound sentiments ought

\* From the word joy used by the evangelist on this occasion, and from the unanimous consent of the fathers, it is manifest that the holy infant anticipated the use of reason, and that this was not a mere natural motion, as some protestants have imagined, but the result of reason, and the effect of holy joy and devotion.



we to receive all the visits of God in his graces, especially in the holy sacraments. Elizabeth styles Mary, Mother of her Lord, that is, mother of God; and she foretells that all things would befall her and her Son which had been spoken by the prophets.

Mary hearing her own praise, sunk the lower in the abyss of her nothingness, and converting all good gifts to the glory of God, whose gratuitous mercy had bestowed them, in the transport of her humility, and melting in an ecstasy of love and gratitude, burst into that admirable canticle called the *Magnificat*. It is the first recorded in the New Testament, and both in the noble sentiments which compose it, and in the majesty of the style, surpasses all those of the ancient prophets. It is the most perfect model of thanksgiving and praise for the incarnation of the Son of God, and the most precious monument of the profound humility of Mary. In it she glorifies God with all the powers of her soul for his boundless mercies, and gives to him alone all the glory. In the spiritual gladness of her heart she adores her Saviour, who had cast his merciful eyes upon her lowliness. Though all nations will call her blessed, she declares that nothing is her due but abjection, and that this mystery is the effect of the pure power and mercy of God; and that he who had dethroned tyrants, fed the hungry in the wilderness, and wrought so many wonders in favour of his people, had now vouchsafed himself to visit them, to live among them, to die for them, and to fulfil all things which he had promised by his prophets from the beginning. Mary stayed with her cousin almost three months; after which she returned to Nazareth.

Whilst with the Church we praise God for the mercies and wonders which he wrought in this mystery, we ought to apply ourselves to the imitation of the virtues of which Mary sets us a perfect example. From her we ought particularly to learn the lessons by which we shall sanctify our visits and conversation; actions which are to so many Christians the sources of innumerable dangers and sins. We must shun not only scurrilous and profane discourse, but whatever is idle, light, airy, or unprofitable; whilst we unbend our mind, we ought as much as possible to seek that conversation which is conducive to the improvement of our hearts or understandings, and to the advancement of virtue and solid useful knowledge. If we suffer our mind to be puffed up with empty wind, it will become itself such as is the nourishment upon which it feeds. We should shun the vice of talkativeness, did we but consult that detestable vanity itself which betrays us into this folly. For nothing is more tyrannical or more odious and insupportable in company than to usurp a monopoly of the discourse. Nothing can more degrade us in the opinion of others than for us to juggle, as it

were, for the word; to vent all we have in our hearts, at least a great deal that we ought to conceal there; and without understanding ourselves, or taking a review of our meaning or words, to pour out embryos of half-formed conceptions, and speak of the most noble subjects in an undress of thoughts. What proofs of our vanity and folly, what disgraces, what perplexities, what detractions, and other evils and sins should we avoid, if we were but sparing and reserved in our words! If we find ourselves to swell with an itch of talking, big with our own thoughts, and impatient to give them vent, we must by silence curb this dangerous passion, and learn to be masters of our words.

## SS. PROCESSUS AND MARTINIAN, MARTYRS.

By the preaching and miracles of SS. Peter and Paul at Rome, many were converted to the faith, and among others several servants and courtiers of the emperor Nero, of whom St. Paul<sup>1</sup> makes mention.\* In the year 64

<sup>1</sup> Phil. iv. 20.

\* Nero reigned the first five years with so much clemency, that once when he was to sign an order for the death of a condemned person, he said: "I wish I could not write." But his master Seneca, and Burrhus the prefect of the praetorium, to whom this his moderation was owing, even then discovered in him a bent to cruelty, to correct which they strove to give his passions another turn. With this view Seneca wrote and inscribed to him a treatise On Clemency, which we still have. But both Seneca and Burrhus connived at an adulterous intrigue in which he was engaged in his youth: so very defective was the virtue of the best among the heathen philosophers. If the tutors imagined that by giving up a part, they might save the rest, and by indulging him in the softer passions they might check those which seemed more fatal to the commonwealth, the event showed how much they were deceived by this false human prudence, and how much more glorious it would have been to have preferred death to the least moral evil, could paganism have produced any true martyrs of virtue. The passions are not to be stilled by being soothed: whatever is allowed them is but an allurement to go farther, and soon makes their tyranny uncontrollable. Of this Nero is an instance. For, availing himself of this indulgence, he soon gave an entire loose to all his desires, especially when he began to feel the dangerous pleasure of being master of his own person and actions. He plunged himself publicly, and without shame or constraint, into the most infamous debaucheries, in which such was the perversity of his heart, that, as Suetonius tells us, he believed nobody to be less voluptuous and abandoned than himself, though he said they were more private in their crimes, and greater hypocrites; notwithstanding, at that very time, Rome abounded with most perfect examples of virtue and chastity among the Christians.

There is a degree of folly inseparable from vice. But this in Nero seemed by superlative malice to degenerate into downright phrenzy. All his projects consisted in the extravagances of a madman; and nothing so much flattered his pride as to undertake things that seemed impossible. He forgot all common rules of decency, order, or justice. It was his greatest ambition to sing or perform the part of an actor on the stage, to play on musical instruments in the theatre, or to drive a chariot in the circus. And whoever did not applaud all his performances, or had not the complaisance to let him carry the prize at every race or public diversion, his throat was

that tyrant first drew his sword against the Christians, who were in a very short time become very numerous and remarkable in Rome. A journey which he made into Greece in 67, seems to have given a short respite to the Church in Rome. He made a tour through the chief cities of that country, attended by a great army of singers, pantomimes, and musicians, carrying instead of arms, instruments of music, masks, and theatrical dresses. He was declared conqueror at all the public diversions over Greece, particularly at the Olympian, Isthmian, Pythian, and Nemean games, and gained there one thousand eight hundred various sorts of crowns. Yet Greece saw its nobility murdered, the estates of its rich men confiscated, and its temples plundered by this progress of Nero. He returned to Rome only to make the streets of that great city again to stream with blood. The apostles SS. Peter and Paul, after a long imprisonment were crowned with martyrdom. And soon after them their two faithful disciples Processus and Martinian gained the same crown. Their acts tell us that they were the keepers of the Mamertine jail during the imprisonment of SS. Peter and Paul, by whom they were converted and baptized. St. Gregory the Great preached his thirty-second homily on their festival, in a church in which their bodies lay, at which, he says, the sick recovered their health, those that were possessed by evil spirits were freed, and those who had foresworn themselves were tormented by the devils. Their ancient church on the Aurelian road being fallen to decay, pope Paschal I. translated their relics to St. Peter's church on the Vatican hill, as Anastasius informs us. Their names occur in the ancient Martyrologies. See Tillemont, *Hist. Eccl.* t. 1. p. 179. and *Hist. des Emp.* Crevier, &c.

### ST. OTHO, BISHOP OF BAMBERG, CONFESSOR.

HE was a native of Swabia, in Germany, and being a clergyman eminent for piety and learning, was chosen by the emperor Henry IV. to attend his sister Judith in quality of chaplain when she was married to Boleslas III. duke of Poland, that state remaining deprived of the royal dignity\* from the year 1079 till it was restored in 1295, in favour of Premislas II. After the death of that princess, Otho returned,

sure to be cut, or he was reserved for some more barbarous death. For cruelty was the vice which above all others has rendered his name detestable. At the instigation of Poppæa, a most infamous adulteress, he caused his mother Agrippina to be slain in the year 58, and from that time it seemed to be his chief delight to glut his savage mind with the slaughter of the bravest, the most virtuous, and the most noble persons of the universe, especially of those that were the nearest to him. He put to death his wife Octavia after many years ill usage, and he cut off almost all the most illustrious heads of the empire.

\* On account of the murder of St. Stanislas, slain by Boleslas II.

and was made by Henry IV. his chancellor. That prince caused the seals and crosses of every deceased bishop and great abbot to be delivered to him, and he sold them to whom he pleased. This notorious simony and oppression of the Church was zealously condemned by the pope, in opposition to whom the emperor set up the antipope Guibert. Otho laboured to bring his prince to sentiments of repentance and submission, and refused to approve his schism or other crimes. Notwithstanding which, so great was the esteem which the emperor had for his virtue, that resolving to make choice at least of one good bishop, he nominated him bishop of Bamberg in 1103. The saint, notwithstanding the schism, went to Rome and received his confirmation together with the pall from pope Paschal II. He laboured to extinguish the schism, and to obviate the mischiefs which it produced; and for this purpose he displayed his eloquence and abilities in the diet at Ratisbon in 1104. Henry V. succeeding his father in 1106, continued to foment the schism; yet inherited the esteem of his predecessor for our saint, though he always adhered to the holy see, and was in the highest credit with all the popes of his time; so strongly does virtue command respect even in its adversaries, and such is the power of meekness in disarming the fiercest tyrants. St. Otho joined always with the functions of his charge the exercises of an interior life, in which he was an admirable proficient. He made many pious foundations, calling them inas which we erect on our road to eternity.

Boleslas IV. duke of Poland, son of that Boleslas who had married the sister of Henry IV. having succeeded his elder brother Ladislas II. and conquered part of Pomerania, entreated St. Otho to undertake a mission among the idolaters of that country. The good bishop having settled his own diocese in good order, and obtained of pope Honorius II. a commission for that purpose, took with him a considerable number of zealous priests and catechists, and passed through Poland into Prussia, and thence into eastern Pomerania. He was met by Uratislas II. duke of Upper Pomerania, who received the sacrament of baptism with the greatest part of his people in 1124. St. Otho returned to Bamberg for Easter the following year, having appointed priests every where to attend the new converts, and finish the work he had so happily begun. The towns of Stetin and Julin having again relapsed into idolatry, St. Otho, with a second blessing of pope Honorius II. returned into Pomerania in 1128, brought those cities back to the faith, and through innumerable hardships and dangers carried the light of the gospel into Noim, and other remote barbarous provinces. He returned again to the care of his own flock, amidst which he died the death of the saints on the 30th of June, 1139. He was buried on the 2d of July, on which day he is commemorated



in the Roman Martyrology. He was canonized by Clement III. in 1189. The rich shrine which contains his sacred remains is preserved in the electoral treasury at Hanover. See *Thesaurus Reliquiarum Electoris Brunswico-Luneburgensis*, folio, printed at Hanover in 1713. See also the accurate life of this saint in the latter editions of Surin, and in *Acta Sanctorum*, by the Bollandists, t. 1. Julii.

### ST. MONEGONDES, A RECLUSE AT TOURS.

SHE was a native of Chartres, and honourably married. She had two daughters, who were the objects of her happiness and most ardent desires in this world till God was pleased, in mercy towards her, to deprive her of them both by death. Her grief for this loss was at first excessive, and by it she began to be sensible that her attachment to them had degenerated into immoderate passion; though she had not till then perceived the disorder of a fondness which had much weakened in her breast the love of God, and the disposition of perfect conformity to his holy will above all things and in all things. A fear of offending God obliged her to overcome this grief, and she confessed the divine mercy in the cure of her inordinate affections which stood in need of so severe a remedy. However, resolving to bid adieu to this transitory treacherous world, she with her husband's consent, built herself a cell at Chartres, in which she shut herself up, serving God in great austerity and assiduous prayer. She had no other furniture than a mat strewed on the floor on which she took her short repose, and she allowed herself no other sustenance than coarse oat bread with water which was brought her by a servant. She afterward removed to Tours, where she continued the same manner of life in a cell which she built near St. Martin's. Many fervent women joining her, this cell grew into a famous nunnery, which has been since changed into a collegiate church of secular canons. St. Monegondes lived many years a model of perfect sanctity, and died in 570. She is named in the Roman Martyrology.

The loss of dear friends is a sensible affliction, under which something may be allowed to the tenderness of nature. Insensibility is no part of virtue. The bowels of saints are always tender, and far from that false apathy of which the stoics boasted. "I condemn not grief for the death of a friend," says St. Chrysostom,<sup>1</sup> "but excess of grief. To mourn is a part of nature; but to mourn with impatience is to injure your departed friend, to offend God, and to hurt yourself. If you give thanks to God for his mercies and benefits, you glorify him, honour the deceased, and procure great advantages for yourself." Motives of faith must

<sup>1</sup> *Serm. v. de Laz. t. 1. p. 765.*

silence the cries of nature. "How absurd is it to call heaven much better than this earth, and yet to mourn for those who depart thither in peace," says the same father in another place.<sup>2</sup>

### ST. OUDOCEUS,

THIRD BISHOP OF LANDAFF, IN ENGLAND.

THIS saint, dedicated to God from his infancy by his parents, was reared in Christian principles under the inspection of his uncle Saint Thelau, bishop of Landaff; and succeeded him in this see about the year 580.\* Mauric, king of Glamorgan, held him in the highest veneration, and assisted him in all his endeavours to promote the glory of God; being however excommunicated by the saint for assassinating a prince called Cynedu, he, by his humble submission and penance, was at length restored to the communion of the Church. St. Oudocus dying about the end of the sixth century, is mentioned in the English Calendars on the 2d of July. See Usher, *Antiquit. Britan.* p. 291; Wharton, *Anglia Sacra*, t. 2. p. 669; Alford, in *Annal.* and Lobineau, *Vies des SS. de Bretagne*, p. 89.

### JULY III.

### ST. PHOCAS, GARDENER, M.

From his panegyric, written by St. Asterius, and another by St. Chrysostom, t. 2. ed. Ben. p. 704. Ruinart, p. 627.

A. D. 303.

ST. PHOCAS dwelt near the gate of Sinope, a city of Pontus, and lived by cultivating a garden, which yielded him a handsome subsistence, and wherewith plentifully to relieve the indigent. In his humble profession he imitated the virtue of the most holy anchorets, and seemed in part restored to the happy condition of our first parents in Eden. To prune the garden without labour and toil was their sweet employment and pleasure. Since their sin, the earth yields not its fruit but by the sweat of our brow. But still, no labour is more useful or necessary, or more natural to man, and better adapted to maintain in him vigour of mind or health of body than that of tillage;

\* St. Chrys. l. 1. ad Vid. Junior. t. 1. p. 341.

\* According to the Registers of Landaff, quoted by Usher, St. Oudocus was son of Budic II. prince of Cornwall, in Armorica; and was committed to the care of St. Thelau, when he removed to Armorica. But Usher is mistaken, as he dates this fact at 596. For we learn from St. Gregory of Tours that Thierry, son of Budic, was made prince of Cornwall in 577, and that his father was dead a long time before.



nor does any other part of the universe rival the innocent charms which a garden presents to all our senses, by the fragrancy of its flowers, by the riches of its produce, and the sweetness and variety of its fruits; by the melodious concert of its musicians, by the worlds of wonders which every stem, leaf, and fibre exhibit to the contemplation of the inquisitive philosopher, and by that beauty and variegated lustre of colours which clothe the numberless tribes of its smallest inhabitants, and adorn its shining landscapes, vying with the brightest splendour of the heavens, and in a single lily surpassing the dazzling lustre with which Solomon was surrounded on his throne in the midst of all his glory. And what a field for contemplation does a garden offer to our view in every part, raising our souls to God in raptures of love and praise, stimulating us to fervour, by the fruitfulness with which it repays our labour, and multiplies the seed it receives; and exciting us to tears of compunction for our insensibility to God by the barrenness with which it is changed into a frightful desert, unless subdued by assiduous toil! Our saint joining prayer with his labour, found in his garden itself an instructive book, and an inexhausted fund of holy meditation. His house was open to all strangers and travellers who had no lodging in the place; and after having for many years most liberally bestowed the fruit of his labour on the poor, he was found worthy also to give his life for Christ. Though his profession was obscure, he was well known over the whole country by the reputation of his charity and virtue.

When a cruel persecution, probably that of Dioclesian in 303, was suddenly raised in the Church, Phocas was immediately impeached as a Christian, and such was the notoriety of his pretended crime, that the formality of a trial was superseded by the persecutors, and executioners were despatched with an order to kill him on the spot wherever they should find him. Arriving near Sinope, they would not enter the town, but stopping at his house without knowing it, at his kind invitation they took up their lodging with him. Being charmed with his courteous entertainment, they at supper disclosed to him the errand upon which they were sent, and desired him to inform them where this Phocas could be most easily met with. The servant of God, without the least surprise, told them he was well acquainted with the man, and would give them certain intelligence of him next morning. After they were retired to bed he dug a grave, prepared every thing for his burial, and spent the night in disposing his soul for his last hour. When it was day he went to his guests, and told them Phocas was found, and in their power whenever they pleased to apprehend him. Glad at this news, they inquired where he was. "He is here present," said the martyr,—"I myself am the man." Struck at his un-

daunted resolution, and at the composure of his mind, they stood a considerable time as if they had been motionless, nor could they at first think of imbruing their hands in the blood of a person in whom they discovered so heroic a virtue, and by whom they had been so courteously entertained. He indirectly encouraged them saying, that as for himself, he looked upon such a death as the greatest of favours, and his highest advantage. At length recovering themselves from their surprise, they struck off his head. The Christians of that city, after peace was restored to the Church, built a stately church which bore his name, and was famous over all the East. In it were deposited the sacred relics, though some portions of them were dispersed in other churches.

St. Asterius, bishop of Amasea about the year 400, pronounced the panegyric of this martyr, on his festival, in a church, probably near Amasea, which possessed a small part of his remains. In this discourse<sup>1</sup> he says, "that Phocas from the time of his death was become a pillar and support of the churches on earth: he draws all men to his house; the highways are filled with persons resorting from every country to this place of prayer. The magnificent church which (at Sinope) is possessed of his body, is the comfort and ease of the afflicted, the health of the sick, the magazine plentifully supplying the wants of the poor. If in any other place, as in this, some small portion of his relics be found, it also becomes admirable, and most desired by all Christians." He adds, that the head of St. Phocas was kept in his beautiful church in Rome, and says, "The Romans honour him by the concourse of the whole people in the same manner they do Peter and Paul." He bears testimony that the sailors in the Euxine, Ægean, and Adriatic seas, and in the ocean, sing hymns in his honour, and that the martyr has often succoured and preserved them; and that the portion of gain which they in every voyage set apart for the poor is called Phocas's part. He mentions that a certain king of barbarians had sent his royal diadem set with jewels, and his rich helmet a present to the church of St. Phocas, praying the martyr to offer it to the Lord in thanksgiving for the kingdom which his divine majesty had bestowed upon him. St. Chrysostom received a portion of the relics of Saint Phocas, not at Antioch, as Baronius thought, and as Fronto le Duc and Baillet doubt, but at Constantinople as Montfaucon demonstrates.<sup>2</sup> On that solemn occasion the city kept a great festival two days, and St. Chrysostom preached two sermons, only one of which is extant.<sup>3</sup> In this he says, that the emperors left their palaces to reverence these relics, and strove to share with the rest in the blessings which they procure men. The emperor Phocas built after-

<sup>1</sup> P. 178. ed. Combefis.

<sup>2</sup> Not. ib. t. 2, p. 704. Op. St. Chrys.

<sup>3</sup> T. 2. ed. Ben. p. 704.

ward another great church at Constantinople in honour of this martyr, and caused a considerable part of his relics to be translated thither. The Greeks often style Saint Phocas hieromartyr or sacred martyr, which epithet they sometimes give to eminent martyrs who were not bishops, as Ruinart demonstrates against Baronius.

#### ST. GUTHAGON, RECLUSE.

He was an Irishman of royal blood, who forsaking the world to labour in securing eternal happiness, led a penitential, contemplative life at Oostkerk, near Bruges, in Flanders, with B. Gillon, an individual companion. He was famed for his eminent sanctity, attested by miracles after his death. His shrine is there held in veneration, and a chapel built in his honour. He is said to have lived in the eighth century. Gerard, bishop of Tournay, translated the relics of this saint on the 3rd of July, 1059, in the presence of the abbots of Dun, Oudenbourg, and Eceekont; and on the 1st of October, 1444, they were visited by Nicholas, suffragan bishop of Tournay. See Colgan in MSS. and Molanus, p. 136.

#### SAINT GUNTHIERN, ABBOT IN BRITTANY.

THIS saint flourished in the sixth century. He was a prince in Wales, which he left in his youth, and retired into Armorica to live a recluse. He stopt at the isle of Groie, which is about a league from the mouth of the Blavet. Grallon was then lord of the isle, and was so edified at his conversation, that he bestowed on him, for founding a monastery, the land between the confluence of the rivers Isol and Ellé. For which reason even to this day, the abbey is called Kemperle, which in the old British language signifies the Conflux of Ellé. One year that a prodigious swarm of insects devoured the corn, Guerech I. count of Vannes dreading a famine, deputed three persons of quality to engage the saint's prayers to God for turning away the scourge. Gunthiern sent him water which he had blessed, which he desired to be sprinkled over the fields, and the insects were destroyed. The count, in gratitude for this extraordinary blessing, gave him the land near the river Blavet, which was then called Vernac; but is now known by the name of Hervegnac or Chervegnac. The saint, it is thought, died at Kemperle. During the incursions of the Normans, his body was concealed in the isle of Groie. It was discovered in the eleventh century, and brought to the monastery of Kemperle,\* which now belongs to the Benedictin Order. St. Gunthiern is patron of this abbey as well as of many other churches and chapels in Brittany. He is mentioned in an-

\* The abbey of Kemperle is three leagues from Port-Louis and eight from Quimper.

cient calendars on the 29th of June, but the moderns place his feast on the 3rd of July. See Lobineau, Vies des SS. de Bretagne, p. 49.

#### ST. BERTRAN,\* BISHOP OF MANS.

He seems to have been born in Poitou, and having dedicated himself to the service of the Church, he received the tonsure in the city of Tours. St. Germain, bishop of Paris, invited him to his diocese, formed him to virtue, and, in token of esteem for his merit, made him his archdeacon. After the death of Baldegisil, an unworthy prelate, who sought only to enrich himself by the spoils of his church, St. Bertran was chosen his successor in the diocese of Mans in 586. At first he met some opposition from the corrupt manners of his people, but zealous endeavours to restore them to virtue had soon the deserved success. By his prudence he saved the state from a war which threatened it from Waroc and Windimacle, princes of Britanny. He was called to the court of Gontran, king of Orleans and Burgundy, to negotiate certain interesting matters regarding the Church. He built, endowed, and repaired a great number of hospitals and churches. His will, which he made in 615, is an esteemed piece of church-antiquity. In it are many considerable legacies to churches and monasteries. But what is singularly remarkable, we see by it, that the holy bishop enjoyed on every occasion the favour and protection of Fredegonda. During the troubles occasioned by the civil wars in France, St. Bertran was three several times banished from his diocese. This introduced many disorders among his people, which he happily removed with the assistance of Clotaire, who after long struggles at length united to his kingdom those of Burgundy and Austrasia. It is believed that he died the 30th of June, 623. But he is honoured on the 3rd of July, being the day on which his relics were translated. See St. Gregory of Tours, Hist. l. 8. c. 39. and l. 9. c. 18; and the saint's will published with excellent notes by Papebroke, 6 Jun. and Baillet, under the 3rd of July.

#### JULY IV.

#### ST. ULRIC, BISHOP OF AUSBURG, CONFESSOR.

From his accurate life, written by Gerard of Ausburg, in Mabillon, sæc. 2. Ben. &c. See the Bollandists.

A. D. 973.

ST. ULRIC or UDALRIC was son of count Huebald, and of Thietberga, daughter of Burchard,

\* In Latin Berti Crannus, Bertrannus; not Bertrandus.



one of the first dukes of Higher Germany. He was born in 893, and was educated from seven years of age in the abbey of St. Gal. Guiborate, a holy virgin who lived a recluse near that monastery, foretold him that he should one day be a bishop, and should meet with severe trials, but exhorted him to courage and constancy under them. So delicate and tender was the complexion of the young nobleman that all who knew him judged he could never live long. But regularity and temperance preserved a life, and strengthened a constitution which excessive tenderness of parents, care of physicians, and all other arts would probably have the sooner worn out and destroyed: which cardinal Lugo shows to have often happened by several instances in austere religious Orders.<sup>1</sup> The recovery of the young count was looked upon as miraculous. As he grew up, his sprightly genius, his innocence and sincere piety, and the sweetness of his temper and manners charmed the good monks; and he had already made a considerable progress in his studies when his father removed him to Ausburg, where he placed him under the care of Adalberon, bishop of that city. The prelate, according to the custom of those times, made him his chamberlain when he was only sixteen years old, afterward promoted him to the first orders, and instituted him to a canonry in his cathedral. The young clergyman was well apprized of the dangers, and instructed in the duties of his state, which he set himself with all his strength faithfully to discharge. Prayer and study filled almost all his time, and the poor had much the greatest share in his revenues. During a pilgrimage which he made to Rome, this bishop died, and was succeeded by Hiltin. After his return he continued his former manner of life, advancing daily in fervour and devotion, and in the practices of humility and mortification. He was most scrupulously careful to shun as much as possible the very shadow of danger, especially with regard to temptations against purity, and it was his usual saying to others: "Take away the fuel, and you take away the flame."

Hiltin dying in 924, Henry the Fowler, king of Germany, nominated our saint, who was then thirty-one years of age, to the bishopric of Ausburg, and he was consecrated on Holy Innocents' day. The Hungarians and Selavonians had lately pillaged that country, murdered the holy recluse Saint Guiborate, whom the Germans honour as a martyr, plundered the city of Ausburg, and burnt the cathedral. The new bishop, not to lose time, built for the present a small church, in which he assembled the people, who in their universal distress stood in extreme need of instruction, comfort, and relief: all which they found so abundantly in Ulric, that every one thought all the calamities they had suffered sufficiently repaid by the happiness they enjoyed in pos-

sessing such a pastor. He excused himself from attending the court, knowing of what importance the presence of a bishop is to his flock, for which he is to give a severe account to God. The levying and care of his troops, which in quality of prince of the empire he was obliged to send to the army, he intrusted to a nephew, devoting himself entirely to his spiritual functions. He rose every morning at three o'clock to assist with his canons at matins and lauds: after which he recited the psalter, litany, and other prayers. At break of day he said in choir the office for the dead, and prime, and was present at high mass. After tierce and long private devotions he said mass. He only left the church after none, and then went to the hospital, where he comforted the sick, and every day washed the feet of twelve poor people, giving to each of them a liberal alms. The rest of the day he employed in instructing, preaching, visiting the sick, and discharging all the duties of a vigilant pastor. He took his frugal meal only in the evening before complin. In this the poor always shared with him, for whom and for strangers meat was served up, except on fast-days, though he never touched it himself. He allowed himself very little time for sleep, lay on straw, and never used any linen. In Lent he redoubled his austerities and devotions. He made every year the visit of his whole diocess, and held a synod of his clergy twice a year. Upon the death of Henry I. Otho I. succeeded in the kingdom of Germany, between whom and his unnatural son Luitolf, a civil war broke out. St. Ulric strenuously declared himself against the rebels, who on that account harassed and plundered his diocess. But Arnold, count palatine, being slain before the walls of Ratisbon, St. Ulric obtained the king's pardon for his son and the rest of the rebels.

The saint had fenced the city of Ausburg with strong walls, and erected several fortresses to secure the people from the inroads of barbarians. This was a precaution of the utmost importance; for the Hungarians made a second incursion, and laid siege to Ausburg. The good pastor continued in prayer, like Moses on the mountain, for his people, whom he convened in frequent processions and devotions. His prayers were heard, and the barbarians, being seized with a sudden panic fear, raised the siege and fled in great confusion. They were met and cut to pieces by Otho, who, in 962, was crowned emperor by the pope. St. Ulric rebuilt his cathedral in a stately manner, and dedicated it again to God in honour of St. Afra, the celebrated patroness of Ausburg, in which city she received the crown of martyrdom in the persecution of Dioclesian. She is commemorated on the 5th of August. The saint earnestly desired to resign his bishopric, and retire to the monastery of St. Gal, sometime before his death; but met with too great opposition. He made a second journey of

<sup>1</sup> Lugo in Decal. See Less. l. de Valetud



devotion to Rome, and was received with extraordinary marks of esteem by the pope, and at Ravenna by the emperor and his pious empress. Otho I. died in May, 973, and from that time the saint's health began sensibly to decline. During his last sickness he redoubled his fervour. In his agony he caused himself to be laid on ashes blessed and strewed on the floor in the form of a cross, in which posture he died amidst the prayers of his clergy, on the 4th of July, 973, being about fourscore years old, and having been bishop fifty years. He was buried in the church of St. Afra, which at present bears his name. His sanctity was attested by miracles, and he was canonized by pope John XV. in 993.

The saints living by faith had recourse to God in all their actions, and by that means drew down his blessing on their undertakings. It was the saying of a great man, that persons who expose themselves to many dangers and sins, often meet with temporal miscarriages,<sup>2</sup> like the Israelites when they were deceived by the Gabaonites, because they neglect to recommend their enterprises to God by fervent prayer and to consult his will.

#### SAINT ODO, ARCHBISHOP OF CANTERBURY, C.

HE was born in the province of the East-Angles of noble Danish parents, who, about the year 870, had accompanied Inguar and Hubba in their barbarous expedition, and had acquired a peaceable plentiful settlement in that part of England. Odo from a child loved the Christian religion, frequented the churches, and often spoke with honour of Christ to his parents; for which he was frequently severely chastised by them, and at length disinherited and turned out of doors. The young nobleman, rejoicing to see himself naked, and found worthy to suffer something for God, chose him for his inheritance; and, fearing lest by sloth he should lose the advantages he had already gained, resolved to give himself wholly to God, and embrace an ecclesiastical state. He was enabled to perform his studies by the liberality of the most noble and virtuous duke Athelm, who seems to have been son of the ealdorman Athelm, who in the reign of king Ethelwulf, being assisted by the Dorsetshire men, had defeated the Danes near Portland, in 838. The duke or governor Athelm was one of the principal noblemen of England in the reign of king Alfred, and in the Saxon annals, is styled ealdorman of Wiltshire. Being a most religious man he was much taken with the piety of Odo. In 887 he made a devout pilgrimage to Rome, and carried thither the alms of king Alfred and of the West-Saxons, as the Saxon Annals testify. He had before that time procured Odo to be

ordained priest, and made use of him for his confessarius, as did many others who belonged to the court. He recited every day the church office with him, as it was then customary for pious persons among the laity to do. Our saint accompanied him to Rome in quality of chaplain. On the road, this nobleman fell sick of a fever which in seven days reduced him almost to extremity. But Odo, after praying for him, presented him a glass of wine on which he had made the sign of the cross, bidding him have an entire confidence in God. Athelm had no sooner drank the glass, than he found himself perfectly cured, and able to get on horseback. Athelm died in 898.

Odo continued to be caressed as much as ever, and was often employed by the kings Alfred and his son Edward the Elder, who began his reign in 901. King Alfred had by his wisdom and prowess raised the English monarchy to the highest pitch of grandeur, and the Danes who, from the time of the martyrdom of St. Edmund, were possessed of part of Northumberland, and of the kingdom of the East-Angles, were confined within those territories, and restrained in the eastern provinces from making inroads by the famous ditch running from the northern fens to the river Ouse, and into Suffolk, separating Mercia and the kingdom of the East-Angles, called at this day, from a town of that name, Reech-dike, and by the common people Devil's-dike. This great ditch, mentioned by the Saxon Annals in the reign of Edward the Elder, seems made about this time. When the Danes broke the truce, king Edward entirely subdued them in the country of the East-Angles; he also defeated the Scots, Cumbrians, and Welch. He built towns and fortresses in many parts of the kingdom, as Ethelred, earl of Mercia, and after his death his courageous and virtuous widow Ethelfleda, daughter to king Alfred, did in the middle counties. But nothing reflects greater honour on the name of this king, and on his wise counsellors than the body or code of laws which he added to those of his father Alfred,<sup>1</sup> in enacting which the Danish king of the East-Angles, Guthrun, or rather Guthrun's successor, Eoric, concurred. In these laws only pecuniary fines are prescribed for theft, and most other crimes; for which capital punishments were not generally instituted before the thirteenth century. Edward the Elder reigned twenty-four years, and dying in 925 was buried in the monastery which his father Alfred had founded at Winchester.

Athelstan, his eldest son, reigned fourteen years with great prudence and valour. His father Edward having extinguished the kingdom of the Danes among the East-Angles, Athelstan expelled them out of Northumberland; obliged the Welch to pay him a considerable annual tribute; and in 938 vanquished

<sup>1</sup> See these laws in Spelman, Conc. t. 1. and Wilkins, Conc. Brit. t. 1.

<sup>2</sup> Jos. ix. 14.

also the Scots. For their king, Constantine, protecting the Danes in Northumberland under their last king Guthfrith and his son Anlaff, drew on himself the arms of king Athelstan, who marched with his victorious army to the very north of Scotland, in 934, as William of Malmesbury relates. In the same year Constantine invaded England with a great army of Scots, Danes, and Irish, another Anlaff, king of Dublin and some of the Western Islands, coming over to his assistance. Athelstan met them at Brunanburgh, a place at present unknown, near the Humber, and with his valiant West-Saxons attacking Anlaff, whilst his cousin Turketil, at the head of the Londoners, fell on the Scots, he gained a most complete victory, which he ascribed to the intercession of Saint John of Beverley. Having on the other side driven the Welch out of Exeter he founded there a noble monastery, which was afterward made the cathedral when the bishopric was removed from Crediton to that city. Alfred of Beverley calls Athelstan the first monarch of all England, though out of modesty he never assumed that title, but left it to his brother Edred to take. For after the extinction of the Danish kingdom in Northumberland, and the death of Ethelfleda, countess of Mercia, there remained no petty sovereign in his dominions, which had always been the case from Egbert to his time. Athelstan also subdued the Welch and the Scots, and according to our historians made not only the former, but likewise the latter tributary, though this the Scottish writers deny with regard to their country. King Athelstan was a great lover of peace, piety, and religion: he was devout, affable to all, learned himself, and a patron of learned men; and he was as much admired and beloved by his subjects for his humility and humanity as he was feared by enemies and rebels for his military skill and invincible courage. He framed many good laws, in which he inflicted chiefly pecuniary penalties for crimes; for which purpose he fixed for every offence a value or price according to every one's rank and estate. This great king reposed an entire confidence in the prudence and sanctity of his chaplain, and not content to make use of his counsels in his most weighty concerns, he carried him with him in his war, that he might always animate himself to virtue by his example and holy advice. The kingdom of the West-Saxons was for some time all comprised under the diocese of Winchester, till in the reign of king Ina, about the year 705, the see of Shirburne was erected, and in 905 that of Wilton for Wiltshire, though these two sees were again united and fixed at Salisbury in 1046. King Athelstan about the beginning of his reign procured St. Odo to be chosen second bishop of Wilton, according to Le Neve's Fasti, though some say of Shirburne. Nevertheless, the saint was obliged often to attend the king, and was present at the great

battle of Brunanburgh, against the Danes, Scots, and Irish, in which Athelstan, being attacked by Anlaff, and almost surrounded by enemies, having also broken or lost his sword, called aloud for help. St. Odo ran in upon this occasion, and first discovered to the king a sword hanging by his side, which was thought to have been sent from heaven, with which, animated by the saint, he gained one of the most glorious and advantageous victories that ever was won by the English nation.

Athelstan dying in 941, left the crown to his brother Edmund, at that time only eighteen years of age. This prince reduced a second time the Northumbrians and Anlaff the Dane, who had again revolted; and governed by the wise counsels of St. Odo, he enacted many wholesome laws, especially to prevent family feuds and murders. By one of these it is ordained that if several thieves combine together, the eldest shall be hanged, the rest whipped thrice. This seems the first law by which robbery was punished in England by death. This king was religious and valiant, and being a judge of men, reposed an entire confidence in St. Odo, who, in 942, was translated to the metropolitan see of Canterbury. The saint had consented to his first promotion with great reluctance. But he opposed the second a long time with a dread which saints are usually filled with on such occasions. He alleged first, his unworthiness, secondly, the canons against translations, and thirdly, that he was no monk. His two first difficulties were overruled; and as to the third, he at length consented to receive the Benedictin habit from the hands of the abbot of Fleuri, now St. Bennet's on the Loire, a house then famous for its regularity. The abbot was therefore invited into England for this purpose, or according to others, St. Odo travelled to Fleuri, and received the habit from his hands; after which he was installed archbishop. King Edmund was assassinated by Leof, an outlawed thief, who had insolently seated himself at the king's table, in a great banquet which the king gave on the feast of St. Austin, archbishop of Canterbury, in 948.

Edmund left two sons very young, Edwy and Edgar, but was succeeded by his brother Edred, in whose days happened the following miracle, related by Eadmer in his exact life of our saint; also by William of Malmesbury, and the Chronicles of the Church of Canterbury, quoted in Parker's British Antiquities, and Du Pin.<sup>2</sup> Some of the clergy at Canterbury being tempted to doubt of the real presence of Christ's body in the holy eucharist, St. Odo begged by his prayers that God would be pleased mercifully to demonstrate to them the truth of this sacred mystery; and at this petition, whilst he was saying mass in his cathedral, at the breaking of the host, blood was seen by all the people distilling from it into

<sup>2</sup> Cent. 10.



the chalice; the saint called up to the altar those who laboured under the temptation before-mentioned, and others then present to bear witness to the miracle. Full of gratitude, they afterward celebrated with their archbishop a solemn thanksgiving for this wonderful miracle, in which Christ had manifested himself visible in the flesh to their corporal eyes. King Edred died in 955, after a lingering illness, which he sanctified by the most edifying patience and acts of devotion, having reigned nine years and a half. He took the title of king of Great Britain, as he styles himself in a charter which he gave to the abbey of Croyland, recited by Ingulphus. In another, given to the abbey of Reculver,<sup>3</sup> he calls himself *Monarch of all England*.

Edwy, the eldest son of king Edmund, succeeded next to the throne, and was crowned at Kingston by St. Odo. But being a youth abandoned to excessive lust, after the coronation dinner he left his bishops and nobles to go to his mistress Ethelgiva, who was his own near relation. St. Dunstan, then abbot of Glastenbury, reproved him by order of St. Odo, but was banished by the tyrant, and the monks turned out of Glastenbury and many other monasteries. St. Odo exerted his zeal against the adulteress, but the king repaired to Gloucester when she fled to that city. The enormities of his reign stirred up the Mercians and Northumbrians to take up arms against him, and to crown his younger brother Edgar. Edwy retained the kingdom of the West-Saxons till his death, which happened in 959, according to Florence of Worcester and Laud's copy of the Saxon annals.

Edgar exceedingly honoured St. Odo, recalled St. Dunstan, and advanced him to the bishopric of Worcester. He reigned about sixteen years in uninterrupted peace and prosperity, till his death in 975, beloved by all his subjects, and revered by foreigners. William of Malmesbury and Florence of Worcester mention his two great fleets, said to have consisted of three thousand six hundred ships, with which he yearly scoured the British seas; and he had six or eight petty kings often to wait on him, namely, Kenneth of the Scots, Malcolm of Cumberland, Maccuse, lord of Man and the Isles, and five princes of Wales, who all rowed his galley from Chester down the river Dee. These princes of Wales were the successors of Howel Dha, the wise legislator and powerful prince of all Wales.\* King Edgar's salutary laws are chiefly to be ascribed to St. Odo and St. Dunstan. This great king, by the direction of these holy men, set himself earnestly to repair the damages which the Church and State had received under the tyranny of his brother.

<sup>3</sup> Extant in *Monast. Anglic. App.* vol. i.

\* The Welch laws of Howel Dha, that is, Howel the Good, are published by Dr. Wotton, in folio, 1735.

St. Odo never intermitted the daily instruction of his clergy and flock, notwithstanding his great age, and strenuously laboured to advance daily in the divine love. He died in 961. His relics, when his shrine was plundered at the change of religion, seem to have been deposited under a small tomb which is seen at this day in the same place where the shrine formerly stood. His name was famous in our English Martyrologies. For his virtue he was usually styled whilst living, *Odo se gode*, that is, in the Saxon language, *Odo the Good*. The Constitutions of St. Odo seem charges delivered by him to the clergy.<sup>4</sup> The laws of the kings Athelstan, Edmund, and Edgar, are part laws of the State, part of the Church. They were enacted in general assemblies or synods, and are for the most part to be ascribed to St. Odo. See Matthew of Westminster, Florence of Worcester, and the life of St. Odo, written, not by Osbern the famous monk of Canterbury, in 1070, as Mabillon conjectured, *Sæc. Ben. V. p. 203.* but by Eadmer, the disciple of St. Anselm, in 1121, as Henry Wharton demonstrates in his Preface, vol. 2. p. 10. *Anglia Sacra*. The Life of St. Odo, written by Osbern, and quoted by William of Malmesbury, seems nowhere to be extant. The History of St. Odo is compiled by Ericus Pantopidanus in his *Gesta Danorum extra Daniam*. Hafniæ, 1740. t. 2. § 2. § 8. p. 157.

#### ST. SISOES OR SISOY, ANACHORET IN EGYPT.

AFTER the death of St. Antony, St. Sisoës was one of the most shining lights of the Egyptian deserts. He was an Egyptian by birth. Having quitted the world from his youth, he retired to the desert of Scete, and lived some time under the direction of abbot Hor. The desire of finding a retreat yet more unfrequented induced him to cross the Nile and hide himself in the mountain where Saint Antony died some time before. The memory of that great man's virtues being still fresh, wonderfully supported his fervour. He imagined he saw him, and heard the instructions he was wont to deliver to his disciples; and he strained every nerve to imitate his most heroic exercises; the austerity of his penance, the rigour of his silence, the almost unremitting ardour of his prayer, insomuch that the reputation of his sanctity became so illustrious as to merit the full confidence of all the neighbouring solitaries. Some even came a great distance to be guided in the interior ways of perfection; and, in spite of the pains he took he was forced to submit his love of silence and retreat to the greater duty of charity. He often passed two days without eating, and was so rapt in God that he forgot his food, so that it was necessary for his disciple Abraham to

<sup>4</sup> See Inett, *History of the Church of England*, t. 1.



remind him that it was time to break his fast. He would sometimes be even surprised at the notice, and contend that he had already made his meal; so small was the attention he paid to the wants of his body.<sup>1</sup> His prayer was so fervent that it often passed into ecstacy. At other times his heart was so inflamed with divine love, that scarce able to support its violence, he only obtained relief from his sighs, which frequently escaped without his knowledge, and even against his will.<sup>2</sup> It was a maxim with him, that a solitary ought not to choose the manual labour which is most pleasing to him.<sup>3</sup> His ordinary work was making baskets. He was tempted one day as he was selling them, to anger; instantly he threw the baskets away and ran off. By efforts like these to command his temper he acquired a meekness which nothing could disturb. His zeal against vice was without bitterness; and when his monks fell into faults, far from affecting astonishment or the language of reproach, he helped them to rise again with a tenderness truly paternal.<sup>4</sup> When he once recommended patience and the exact observance of rules, he told the following anecdote: "Twelve monks, benighted on the road, observed that their guide was going astray. This, for fear of breaking their rule of silence, they forbore to notice, thinking within themselves that at daybreak he would see his mistake and put them in the right road. Accordingly, the guide discovering his error, with much confusion, was making many apologies; when the monks being now at liberty to speak, only said, with the greatest good humour, 'Friend, we saw very well that you went out of your road; but we were then bound to silence.' The man was struck with astonishment, and very much edified at this answer expressive of such patience and strictness of observance."<sup>5</sup>

Some Arians had the impudence to come to his mount, and utter their heresy before his disciples. The saint, instead of an answer, desired one of the monks to read St. Athanasius's treatise against Arianism, which at once stopped their mouths and confounded them. He then dismissed them with his usual good temper. St. Sisoës was singularly devoted to humility; and in all his advices and instructions to others, held constantly before their eyes this most necessary virtue. A recluse saying to him one day, "Father, I always place myself in the presence of God;" he replied, "It would be much more your advantage to place yourself below every creature, in order to be securely humble." Thus, while he never lost sight of the divine presence, it was ever accompanied with the consciousness of his own nothingness and misery.<sup>6</sup> "Make

yourself little," said he to a monk, "renounce all sensual satisfactions, disengage yourself from the empty cares of the world, and you will find true peace of mind."<sup>7</sup> To another, who complained that he had not yet arrived at the perfection of St. Antony, he said, "Ah! if I had but one only of that great man's feelings, I would be all one flame of divine love."<sup>8</sup> Notwithstanding his extraordinary mortifications, they appeared so trifling in his mind, that he called himself a sensual man, and would have every one else to be of the same opinion.<sup>9</sup> If charity for strangers sometimes constrained him to anticipate dinner-hour, at another season, by way of indemnification, he protracted his fast, as if his body were indebted to so laudable a condescension.<sup>10</sup> He dreaded praise so much, that in prayer, as was his custom, with his hands lifted up to heaven, when sometimes he apprehended observation, he would suddenly drop them down. He was always ready to blame himself, and saw nothing praiseworthy in others which did not serve him for an occasion to censure his own lukewarmness.<sup>11</sup> On a visit of three solitaries wanting instruction, one of them said, "Father, what shall I do to shun hell-fire?" He made no reply. "And for my part," added another, "how shall I escape the gnashing of teeth, and the worm that never dies?" "What also will become of me," concluded the third, "for every time I think on utter darkness I am ready to die with fear." Then the saint breaking silence, answered, "I confess that these are subjects which never employ my thoughts, and as I know that God is merciful, I trust he will have compassion on me. You are happy," he added, "and I envy your virtue. You speak of the torments of hell, and your fears on this account must be powerful guards against the admission of sin. Alas! then, it is I should exclaim, What shall become of me? I, who am so insensible as never even to reflect on the place of torments destined to punish the wicked after death. Undoubtedly this is the reason I am guilty of so much sin." The solitaries retired much edified with this humble reply.<sup>12</sup> The saint said one time, "I am now thirty years praying daily that my Lord Jesus may preserve me from saying an idle word, and yet I am always relapsing." This could only be the language which humility dictates; for he was singularly observant of the times of retirement and silence, and kept his cell constantly locked to avoid interruption, and always gave his answers to those who asked his advice in the fewest words.<sup>13</sup> The servant of God, worn out with sickness

<sup>7</sup> Rosweide, Vit. Patr. l. 5. lib. 1. n. 17.

<sup>8</sup> Ibid. l. 5. lib. 15. n. 44.

<sup>9</sup> Ibid. n. 46.

<sup>10</sup> Ibid. l. 5. lib. 8. n. 15.

<sup>11</sup> Ibid. l. 6. lib. 9. n. 5.

<sup>12</sup> Cotelier, ibid. p. 669.

<sup>13</sup> Rosweide, Vit. Patr. l. 5. lib. 4. n. 39. et l. 6. lib. 3. n. 6.

<sup>1</sup> Rosweide, Vit. Patr. l. 5. lib. 4. n. 33.

<sup>2</sup> Ibid. l. 6. lib. 2. n. 14.

<sup>3</sup> Cotelier, Monum. Gr. p. 675.

<sup>4</sup> Cotelier, ib. p. 670. Rosweide, l. 3. p. 103.

<sup>5</sup> Cotelier, ib. p. 672.

<sup>6</sup> Rosweide, Vit. Patr. l. 5. lib. 15. n. 47.

and old age, yielded at last to his disciple Abraham's advice, and went to reside a while at Clymas, a town on the border, or at least in the neighbourhood of the Red Sea.<sup>14</sup> Here he received a visit from Ammon, or Amun, abbot of Raithe, who, observing his affliction for being absent from his retreat, endeavoured to comfort him by representing that his present ill state of health wanted the remedies which could not be applied in the desert. "What do you say," returned the saint, with a countenance full of grief, "was not the ease of mind I enjoyed there every thing for my comfort?" He was not at ease till he returned to his retreat, where he finished his holy course. The solitaries of the desert assisting at his agony, heard him, as Rufinus relates, cry out, "Behold, abbot Antony, the choir of prophets and the angels come to take my soul." At the same time his countenance shone, and being some time interiorly recollected with God, he cried out anew, "Behold! our Lord comes for me." At the instant he expired, his cell was perfumed with a heavenly odour.<sup>15</sup> He died about the year 429, after a retreat of at least sixty-two years in St. Antony's Mount. His feast is inserted in the Greek Menologies on the 6th of July; and in some of the Latin Calendars on the 4th of the same month. See Rosweide, Cotelier, Tillemont, t. 12. p. 453. and the Bollandists ad diem 6 Julii, t. 2. p. 280.

This saint must not be confounded with two other Sisoës, who lived in the same age. One, surnamed the Theban, lived at Calamon, in the territory of Arsinoë. Another had his cell at Petra. It is of Sisoës the Theban that the following passage is related, though some authors by mistake have ascribed it to St. Sisoës of Scetë. A certain recluse having received some offence, went to Sisoës to tell him that he must have revenge. The holy old man conjured him to leave his revenge to God, to pardon his brother, and forget the injury he had received. But seeing that his advice had no weight with him, "At least," said he, "let us both join in an address to God;" then standing up, he prayed thus aloud: "Lord, we no longer want your care of our interests or your protection, since this monk maintains that we can and ought to be our own avengers." This extraordinary petition exceedingly moved the poor recluse, and throwing himself at the saint's feet, he begged his pardon, protesting that from that moment he would forget he had ever been injured.<sup>16</sup> This holy man loved retirement so much that he delayed not a moment even in the church after the mass to hasten to his cell. This was not to indulge self-love or an affected singularity, but to shun the danger of dissipation,

and enjoy in silence and prayer the sweet conversation of God. For at proper seasons, especially when charity required it, he was far from being backward in giving himself to the duties of society. Such was his self-denial that he seldom or ever eat bread. However, being invited one time by the neighbouring solitaries to a small repast, in condescension, and to show how little he was guided by self-will, observing that it would be agreeable, "I will eat," said he, "bread, or any thing you lay before me."<sup>17</sup> See Bulteau, Hist. Mon. d'Orient, l. 1. c. 3. n. 7. p. 56. Tillemont, t. 12. and Pinus, one of the continuators of Bollandus, on the 6th of July.

#### SAINT BERTHA, WIDOW, ABBESS OF BLANGY IN ARTOIS.

SHE was daughter of count Rigobert and Ursana, related to one of the kings of Kent in England. In the twentieth year of her age she was married to Sigefroi, by whom she had five daughters, two of whom, Gertrude and Deotila, were saints. After her husband's death, she put on the veil in the nunnery which she had built at Blangy in Artois, a little distance from Hesdin. Her daughters Gertrude and Deotila followed her example. She was persecuted by Roger or Rotgar, who endeavoured to asperse her with king Thierry III. to revenge his being refused Gertrude in marriage. But this prince, convinced of the innocence of Bertha, then abbess over her nunnery, gave her a kind reception, and took her under his protection. On her return to Blangy, Bertha finished her nunnery, and caused three churches to be built, one in honour of St. Omer, another she called after St. Vaast, and the third in honour of St. Martin of Tours. And then, after establishing a regular observance in her community, she left St. Deotila abbess in her stead, having shut herself in a cell, to be employed only in prayer. She died about the year 725. A great part of her relics are kept at Blangy.\* See Mabillon, sec. 3. Ben. part. 1. p. 451, Bulteau, Hist. de l'Ordre de St. Benoît, t. 2. l. 4. c. 31. and Baillet on the 4th of July.

#### ST. FINBAR, ABBOT,

AND FOUNDER OF A FAMOUS MONASTERY IN THE ISLE OF CRIMLEN, BETWEEN KINSELECH AND DESIES.

SEE Colgan in MSS. ad 4 Julii. He is not to be confounded with St. Finbar, the first bishop of Cork, who is honoured on the 25th of September.

<sup>17</sup> Cotelier, t. 1. p. 678.

\* The monastery of Blangy was founded in 686. Having been destroyed during the incursions of the Normans, it was rebuilt in the eleventh century, and given to the religious of the Order of St. Benedict. It is still in being.

<sup>14</sup> Cotelier, p. 671.

<sup>15</sup> Rufin. ap. Rosw. l. 3. n. 162.

<sup>16</sup> Rosweide, Vit. Patr. l. 5. lib. 16. n. 10.



## ST. BOLCAN, ABBOT,

A DISCIPLE of St. Patrick in Ireland. His relics remain at Kilmore, *i. e.* Great Cell, where his monastery stood. See Colgan, *ib.*

## JULY V.

## ST. PETER OF LUXEMBURG, C.

CARDINAL, BISHOP OF METZ.

From his life, written by John de la Marche, his professor in laws, the year after his death, with the notes of Pinus the Bollandist, Julij, t. 1. p. 486. See also the bull of his beatification in Miræus, and a history of a great number of miracles wrought by his intercession and relics in Pinus, *ib.* His life is compiled by a Celestine monk from original authentic MSS. kept in the houses of the Celestines at Avignon, Paris, Nantes, &c. printed at Paris in 1681.

A. D. 1337.

THE most illustrious houses of the dukes and counts of Luxemburg and St. Pol, not only have held for several centuries the first rank among the nobility of the Low Countries, but vie with most royal families in Europe; the former having given five emperors to the Germans, several kings to Hungary and Bohemia, a queen to France, and innumerable renowned heroes, whose great actions are famous in the histories of Europe and the East. But none of their exploits have reflected so great a lustre on these families as the humility of our Saint Peter. He was son to Guy of Luxemburg, count of Ligny, and to Mand, countess of St. Pol; and was born at Ligny, a small town in Lorraine, in the diocese of Toul, in 1369. He was nearly related to the emperor Wenceslas, Sigismund, king of Hungary, and Charles VI. king of France. He lost his pious father at three years of age, and his most virtuous mother a year after; but his devout aunt, the countess of Orgieres and countess dowager of St. Pol,\* took care of his education, and made a prudent choice of most virtuous persons whom she placed about him. By the excellent example and precepts of his masters, and the strong impressions of an early grace, he seemed formed by nature to perfect virtue. In his tender age the least sallies of the passions seemed rather prevented than subdued; and his ardour in the pursuit of virtue so far surpassed the ordinary capacity of children of his tender age, that it was a matter of astonishment to all that knew him. His assiduity and fervour in prayer, his secret self-denials, great abstemiousness, and, above all, his love of humility in an age when others are usually governed only by the

senses, seemed a miracle of divine grace. He made a private vow of perpetual chastity before he was seven years of age, and he contrived by a hundred little artifices that no poor person should ever be dismissed wherever he was without an alms. At ten years of age he was sent to Paris, where he studied Latin, philosophy, and the canon law. In the mean time his eldest brother Valeran, count of St. Pol, was taken prisoner by the English in a battle in which they defeated the French and Flemings in Flanders. Upon the news that his brother was made prisoner and sent to Calais, Peter, in 1381, interrupted his studies, went over to London, and delivered himself up a hostage for his brother till his ransom should be paid. The English were charmed with his extraordinary virtue, and after he had staid a year in London, generously gave him his liberty, saying his word was a sufficient pledge and security for the ransom stipulated. King Richard II. invited him to his court; but Peter excused himself, and hastened back to Paris to his studies. His watchings and fasts were very austere, and he made no visits but such as were indispensable, or to persons of extraordinary virtue, from whose conversation and example he might draw great spiritual advantage for the benefit of his own soul. With this view he often resorted to Philip of Maisiers, a person eminently endowed with the double spirit of penance and prayer, who, having been formerly chancellor of the kingdoms of Jerusalem and Cyprus, led for twenty-five years a retired life in the convent of the Celestines in Paris, without taking any vows, or professing that Order. From this devout servant of God our saint received important instructions and advice, which gave him great light in the exercises of prayer, and in the paths of interior spiritual perfection.

In 1383 his brother, the count of St. Pol, obtained for him a canonry in our Lady's at Paris; which ecclesiastical preferment was to him a new motive to increase his fervour in the divine service. His devotion and assiduity in choir, his charity towards all, his innocence, his perfect spirit of mortification, and his meekness, edified exceedingly the whole city; and the modesty with which he endeavoured to conceal his virtues was like a fine transparent veil through which they shone with redoubled lustre. His humility was most conspicuous, of which the following instance, among others, is recorded: When a young clerk refused to carry the cross at a solemn procession, the new canon took it up, and carried it with so much devotion, that the whole city was struck with admiration to see him. Peter strove only to advance in humility and Christian perfection: this was the sole point which he had in view in all his actions and undertakings; and he was very far from aspiring to the least ecclesiastical dignity. But the reputation of his extraordinary sanctity reaching Avignon,

\* She was widow of Guy of Chatillon, count of St. Pol, brother to Maud.



Clement VII. who, in the great schism, was acknowledged by France for true pope, nominated him archdeacon of Dreux, in the diocese of Chartres, and soon after, in 1384, bishop of Metz, his great sanctity and prudence seeming to many a sufficient reason for dispensing with his want of age. But Peter's reluctance and remonstrances could only be overcome by a scruple which was much exaggerated to him, that by too obstinate a disobedience he would offend God. He made his public entry at Metz barefoot, and riding on an ass, to imitate the humility of our divine Redeemer. He would suffer no other magnificence on that occasion than the distribution of great alms and largesses among the poor; nor would he admit any attendants but what might inspire modesty and piety.

He had no sooner taken possession of his church than with the suffragan, Bertrand, a Dominican, who was given him for his assistant, and consecrated bishop of Thessaly, he performed the visitation of his diocese, in which he every where corrected abuses, and gave astonishing proofs of his zeal, activity, and prudence. He divided his revenues into three parts, allotting one to his church, a second to the poor, and reserving a third for himself and family, though the greatest share of this he added to the portion of the poor. On fast-days commanded by the Church he took no other sustenance than bread and water; and he fasted in the same austere manner all Advent, and all Mondays, Fridays, and Saturdays throughout the year. When several towns had revolted from him and created for themselves new magistrates, his brother, the count of St. Pol, reduced them to their duty by force of arms. The holy bishop was exceedingly mortified at this accident, and out of his own patrimony made amends to every one even among the rebels for all losses they had sustained, which unparalleled charity gained him all their hearts. Though he was judged, by those who were best acquainted with his interior, during his whole life never to have stained his baptismal innocence by any mortal sin, he had so high an idea of the purity in which a soul ought always to appear in the divine presence, especially when she approaches the holy mysteries, that he went every day to confession with extraordinary compunction, and bewailed the least imperfections with many tears. The very shadow of the least sloth or failing in any action affrighted him. In the year 1384, Clement VII. soon after he had nominated him bishop, created him cardinal, under the title of St. George, and in 1386 called him to Avignon, and obliged him to reside there near his person. Peter continued all his former austerities in the midst of a court, till Clement commanded him to mitigate them for the sake of his health, which seemed to be in a declining condition. His answer was: "Holy Father, I shall always be

an unprofitable servant, but I can at least obey." He desired to compensate for what he lost in the practices of penance by redoubling his alms-deeds. By his excessive charities his purse was always empty; his table was most frugal, his family very small, his furniture mean, and his clothes poor, and these he never changed till they were worn out. It seemed that he could not increase his alms, yet he found means to do it by distributing his little furniture and his equipage among the indigent, and selling for them the episcopal ring which he wore on his finger. Everything about him breathed an extraordinary spirit of poverty, and published his affection for the poor. At his death his whole treasure amounted only to twenty-pence. In all his actions he seemed attentive only to God; and he fell into raptures sometimes in the street, or whilst he waited on the pope at court. An ancient picture of the saint is kept in the collegiate church of our Lady at Autun, in which he is painted in an ecstasy, and in which are written these words which he was accustomed frequently to repeat: "Contempt of the world, contempt of thyself: rejoice in thy own contempt, but despise no other person."

Ten months after his promotion to the dignity of cardinal, the saint was seized with a sharp fever, which so much undermined his constitution that his imperfect recovery was succeeded by a dangerous slow fever. For his health he was advised to retire to Ville-neuve, an agreeable town situate opposite to Avignon, on the other side of the Rhone. He was glad by this opportunity to see himself removed from the noise and hurry of the court. During his last illness he went to confession twice every day, never passed a day without receiving the holy communion; and the constant union of his soul with God, and the tenderness of his devotion seemed continually to increase as he drew near his end. His brother Andrew coming to see him, the saint spoke to him with such energy on the vanity of the world, and on the advantages of piety, that his words left a deep impression on his heart during his whole life. This brother afterward taking holy orders was made bishop of Cambrai, and became one of the most holy prelates of that age. Our saint recommended to him in particular his sister Jane of Luxemburg, whom he had induced to make a vow of perpetual chastity, and whose whole life was a perfect pattern of Christian perfection. Saint Peter sent her by this brother a small treatise containing certain rules of perfection, which he had drawn up for her. Finding his strength quite exhausted, he desired and received the last sacraments; after which he called all his servants, and as they stood weeping round his bed, he begged their pardon for not having edified them by his example as he ought to have done. He then conjured them all to promise to do for his sake one thing which he

was going to ask of them. To this they most readily engaged themselves. But they were much surprised when he ordered them to take a discipline which lay under his pillow, and every one to give him many stripes on his back, in punishment for the faults he had committed in regard to them, who were, as he said, his brethren in Christ and his masters. Notwithstanding their extreme unwillingness they were obliged to comply with his request in order to satisfy him. After this act of penance and humiliation, he conversed with God in silent prayer till he gave up his innocent soul into his hands, on the 2nd of July, 1387, being eighteen years old, wanting eighteen days. Though he had the administration of a diocese, he had not received priestly orders, but seems to have been deacon, and his dalmatic is shown at Avignon. He was buried without pomp, according to his orders, in the church-yard of St. Michael.

On account of many miracles that were wrought both before and after his interment, the citizens of Avignon built a rich chapel over his grave. The convent and church of the Celestines have been since built over that very spot, and in this church is the saint's body at present enshrined under a stately mausoleum. The history of the miracles which have been wrought at his tomb fills whole volumes. A famous one in 1432, moved the city of Avignon to choose him for its patron. It is related as follows: A child about twelve years old fell from a high tower in the palace of Avignon upon a sharp rock, by which fall his skull was split, his brains dashed out, and his body terribly bruised. The father of the child, almost distracted at this accident, ran to the place, and falling on his knees with many tears, implored the intercession of St. Peter. Then gathering up the scattered bloody pieces of the child's skull, he carried them with the body in a sack, and laid them on the saint's tomb. The people and the Celestine monks joined their earnest prayers; and after some time the child returned to life, and was placed upon the altar that all might see him thus wonderfully raised from the dead. This miracle happened on the 5th of July, on which day the festival of the saint has ever since been celebrated at Avignon. After juridical informations on his life and miracles, the bull of his beatification was published by the true pope Clement VII. of the family of Medicis, in 1527.

St. Peter was a saint from the cradle, because he always strove to live only for God, and his divine honour. If one spark of that ardent love of God which inflamed the saints in their actions animated our breasts, it would

give wings to our souls in all we do. We should devote ourselves every moment to God with our whole strength; and by our fidelity, and by the purity and fervour of our intention, we should with the saints make all our actions perfect sacrifices of our hearts to him. "God considers not how much, but with how ardent an affection the thing is given," says St. Cyprian.<sup>1</sup> And, as St. Ambrose writes,<sup>2</sup> "Thy affection stamps the name and value on thy action. It is just rated at so much as is the ardour from which it proceeds. See how just is this judge—He asks thy own soul what value he is to set on thy work."

### SAINT MODWENA, A NOBLE IRISH VIRGIN.

HAVING led a religious life several years in her own country, she came into England in the reign of king Ethelwolf, about the year 840. That pious and great king being acquainted with her sanctity, committed to her care the education of his daughter Editha, and founded for her the monastery of Pollesworth, near the forest of Arden in Warwickshire, which flourished till the dissolution, bearing usually the name of St. Editha, its patroness and second abbess. St. Modwena had before established two famous nunneries in Scotland, one at Stirling, the other in Edinburgh. She made some other pious foundations in England, but to apply herself more perfectly to the sanctification of her own soul, she led during seven years an anachoretic life in an isle in the Trent, which was called Andresey from the apostle St. Andrew, in whose honour she procured her oratory to be dedicated. When the great abbey of Burton-upon-Trent was founded in the year 1004, it was dedicated under the patronage of the Blessed Virgin and St. Modwena, and was enriched with the relics of this saint, which were translated thither from Andresey; whence Leland calls the monastery of Burton Modwenestow. See Pinus the Bollandist, t. 2. Julij, p. 241. Tanner's Notitia Mon. &c

### SAINT EDANA, OR EDAENE, IN IRELAND, V.

SHE is titular saint of the parish of new Tuam, in the diocese of Elphin, and another in that of Tuam. A famous holy well bears her name, much resorted to by the sick. See Colgan, ad 5 Jul.

<sup>1</sup> St. Cyp. l. de Oper. et Eleem.

<sup>2</sup> L. l. de Offic. c. 30.



JULY VI.

## SAINT PALLADIUS, B. C.

APOSTLE OF THE SCOTS.\*

From St. Prosper and other historians, quoted by Usher, *Antiq. Brit. Eccles.* c. 16. p. 416. 424; Keith, *Cat. Episc. Scot.* p. 233; and the Bollandists, 6 Jul. t. 2. Jul. p. 286.

ABOUT THE YEAR 450.

THE name of Palladius shows this saint to have been a Roman, and most authors agree that he was deacon of the church of Rome. At

\* The abbé Ma-Geoghegan, in his history of Ireland, published in Paris in 1758, asserts that the Scots were originally Scythians, or properly Celto-Scythians, of Spanish original. Foreign writers of repute bear witness to this extraction; the native historians of Ireland have at all times been unanimous in recording it, and have adduced testimonies in support of it, which cannot be easily overthrown, as some moderns, who made the attempt, have experienced. The ancient Fíleas of Ireland have indeed (like the old poets of all other European nations) shrouded real facts in a veil of pompous fables. Thus they pretended the leaders of this Spanish colony were the descendants of a celebrated Breogan, and that a grandson of this Breogan was married to an Egyptian heroine named Scota, from whom the Irish took the name of Kineascuit or Scots, as they took the appellation of Clan-Breogan or Brigantes, from the former. But such inventions, acceptable to the credulity and flattering to the pride of nations, cannot discredit any fact otherwise well attested. The British Brigantes were probably descendants of the Irish Brigantes, as the Scots of Britain were certainly descended from those of Ireland. Tacitus in the first age of the Christian era, has thought from the difference of complexion and frame of body observable among the British tribes of his time, that some were of Spanish original; and an earlier writer, Seneca, in his satire on the emperor Claudius, makes mention of the Scuta-Brigantes, which Scaliger by a needless correction, makes Scoto-Brigantes, as the Irish wrote Scuit and Scoit indifferently. This testimony of Seneca is a proof that the name Scots or Scuits, was known to some Roman writers so early as the first century; and the Irish appellations of Kineascuit and Clan-Breogan plainly point out the proper country of those Scuta-Brigantes in the time of the emperor Nero.

Mr. Geoghegan looks upon the Irish to be a mother tongue; and it may justly be so denominated, notwithstanding the adoption of some foreign terms, and some variations of construction introduced by time in all languages, before they arrive at their classical standard. Some writings of the fifth century show that this language was at its full perfection before the introduction of the gospel by Roman missionaries in the fourth and fifth centuries. The notion that this language is a dialect of the modern Biscayan is undoubtedly groundless. The latter tongue owes its original to some nation of those barbarians who settled in Guipuscoa and other parts of the Pyrenean regions, on the decline of the Roman empire, nor are the few words common in the Basque and Irish tongues any proof that the one is descended from the other. This observation will hold good relatively to the Welsh and Irish languages. They differ entirely in syntax, and show that the two nations speaking those tongues have different Celtic originals.

Bollandus says that St. Patrick taught the first alphabet to the Irish: he means the Roman alphabet, and should not forget that it was taught very near an age before, by earlier missionaries in the parts of Ireland which they

least St. Prosper in his chronicle informs us, that when Agricola, a noted Pelagian, had corrupted the churches of Britain with the insinuation of that pestilential heresy, pope Celestine, at the instance of Palladius the deacon, in 429, sent thither St. Gerinanus, bishop of Auxerre, in quality of his legate, who having ejected the heretics, brought back the Britons to the Catholic faith. The concern of Palladius for these islands stopped not here; for it seems not to be doubted, but it was the same person of whom St. Prosper again speaks, when he afterward says, that in 431 pope Celestine sent Palladius, the first bishop, to the Scots then believing in Christ. From the lives of SS. Albeus, Declan, Ibar, and Kiaran Saigir, Usher shows<sup>1</sup> that these four saints preached

<sup>1</sup> *Antiq. Brit. Eccl.* c. 16. p. 408. 412.

converted to the faith. In the antecedent times the Fíleas or ancient Irish writers, inscribed their ideas on tablets of wood, by the means of seventeen cyphers, of which their ancestors learned the use before their arrival in Ireland; nor is this fact obscured, but is rather enlightened by a fable of the Fíleas, setting forth that some of those ancestors were instructed in letters by a celebrated Phenius, famous for literary knowledge in the East. Through this poetical veil we plainly discern the Phenicians, who first instructed the Europeans (the Greeks, Lybians, Italians, and Spaniards particularly) in the use of letters and other arts. Spain, according to Strabo, had the use of letters in a very early period; and that a colony from that country should import into, and cultivate also, those elements of knowledge in Ireland, is not improbable: the perfection of the Irish language before the introduction of Christianity, is an incontrovertible proof of the fact.

The Scots are represented as a rude and barbarous people in the fourth and fifth ages, even by some eminent ecclesiastical writers. But these as well as other foreign historians have not, if at all, been resident long enough in Ireland to pronounce the natives barbarous, if those writers took that epithet in the worst sense it can bear. St. Jerom avers that when an adolescentulus, he saw a Scot in Gaul feeding upon human flesh, but the child in this case, might impose upon the man; or if otherwise, a nation is not to be characterised from the barbarity of an individual, or even of a single tribe in an extensive country. That some barbarous customs prevailed in Ireland during the ages mentioned, cannot be denied; and that some prevail at this day in most of the modern states of Europe, called enlightened, is a matter of fatal experience. In the documents still preserved in the native language of the ancient Irish, we learn that after the reform made of the order of Fíleas in the first century, houses and ample landed endowments were set apart for those philosophers, who, in the midst of the most furious civil wars, were by common consent to be left undisturbed; that they were to be exempt from every employment but that of improving themselves in abstract knowledge, and cultivating the principal youths of the nation in their several colleges; that in the course of their researches they discovered and exposed the corrupt doctrines of the Druids; and that an enlightened monarch called Cormac O'Quin took the lead among the Fíleas in the attack upon that order of priests, and declared publicly for the unity of the Godhead against Polytheism, and for the adoration of one supreme, omnipotent, and merciful Creator of heaven and earth. The example of that monarch, and the disquisitions of the Fíleas relating to religion and morality, paved the way for the reception of the gospel; and as the doctrines of our Saviour made the quickest progress among civilized nations, the conversion of Ireland in a shorter compass of time than we read of in the conversion of any other European country, brings a proof that the natives were not the rude barbarians some ancient authors have represented them to be.



separately in different parts of Ireland, which was their native country before the mission of St. Patrick. St. Ibar had been converted to the faith in Britain; the other three had been instructed at Rome, and were directed thence back into their own country, and according to the histories of their lives, were all honoured with the episcopal character. St. Kieran Saigir (who is commemorated on the 5th of March) preceded St. Patrick in preaching the gospel to the Ossorians, and was seventy-five years of age on St. Patrick's arrival in Ireland. Hence it is easy to understand what is said of St. Palladius, that he was sent bishop to the Scots believing in Christ: though the number of Christians among them must have been then very small. St. Prosper, in his book against the *Author of the conferences*,<sup>2</sup> having commended pope Celestine for his care in delivering Britain from the Pelagian heresy, adds, that "he also ordained a bishop for the Scots, and thus whilst he endeavoured to preserve the Roman island *Catholic*, he likewise made a barbarous island *Christian*." Usher observes that this can be understood only of Ireland; for though part of North-Britain was never subject to the Romans, and the greatest part of it was then inhabited by the Picts, yet it never could be called a distinct island. It is also clear from Tertullian, Eusebius, St. Chrysostom, and others, that the light of the gospel had penetrated among the Picts beyond the Roman territories in Britain, near the times of the apostles. These people therefore, who had lately begun to receive some tincture of the faith when our saint undertook his mission, were doubtless the Scots who were settled in Ireland.

The Irish writers of the lives of St. Patrick say, that St. Palladius had preached in Ireland a little before St. Patrick, but that he was soon banished by the king of Leinster, and returned to North Britain, where they tell us he had first opened his mission. It seems not to be doubted but he was sent to the whole nation of the Scots, several colonies of whom had passed from Ireland into North Britain, and possessed themselves of part of the country, since called Scotland.\* After St. Palladius had left Ireland, he arrived among the Scots in North Britain, according to St. Prosper, in the consulate of Bassus and Antiochus, in the year of Christ 431.<sup>3</sup> He preached there with great zeal, and formed a considerable church. The Scottish historians tell us, that the faith was planted in North Britain about the year 200, in the time of king Donald, when Victor was pope of Rome. But they all acknowledge that Palladius was the first bishop in that country,

and style him their first apostle.\* The saint died at Fordun, the capital town of the little county of Mernis, fifteen miles from Aberdeen to the south, about the year 450. His relics were preserved with religious respect in the monastery of Fordun, as Hector Boetius<sup>4</sup> and Camden testify. In the year 1409, William Scenes, archbishop of St. Andrew's and primate of Scotland, enclosed them in a new shrine enriched with gold and precious stones. His festival is marked on the 6th of July in the Breviary of Aberdeen and the Scottish Calendars; but in some of the English on the 15th

<sup>4</sup> Hect. Boet. l. 7. fol. 128.

\* Certain ancient principal Scottish saints are commemorated in an ancient Scottish calendar published by Mr. Robert Keith, as follows:

Jan. 8. St. Nethalan, B. C. An. 452. 21. St. Vimin, B. An. 715. 29. St. Macwoloc, B. An. 720. 30. Saint Macglastian, B. An. 814.

Feb. 7. St. Ronan, B. C. An. 603.

March 1. St. Minan, archdeacon, C. An. 879. Also St. Marnan, B. An. 655. 4. St. Adrian, B. of St. Andrew's, M. He was slain by the Danes in 874, and buried in the isle of Man. 6. St. Fredoline, C. An. 500. 11. St. Constantine, king of Scotland, a monk and M. An. 556. 17. St. Kyriacus or Kyrstinus, surnamed Boniface, B. of Ross, An. 660.

April 1. St. Gilbert, B. of Caithness, An. 1140. 12. St. Ternan, archbishop of the Picts, ordained by Saint Palladius, about the year 450. 16. St. Manus or Mans, M. in Orkney, An. 1104. 19. Translation of St. Margaret's body to Dunfermline.

July 6. St. Palladius, apostle of Scotland.

August 10. St. Blanc, B. C. 27. St. Malrube, hermit, martyred by the Danes, in Scotland, in 1040.

September 16. St. Minian, B. C. in 450, or according to some, a whole century later. 22. St. Lolan, B. of Whithorn or Galloway.

October 25. St. Marnoc, B. C. died at Kilmarnock in the fourth or fifth century.

November 2. Saint Maure, from whom Kilrnures is named, An. 899. 12. St. Macar, B. of Murray, M. 887.

St. Germanus, B. C. said to have been appointed bishop of the isles by St. Patrick. Under his invocation the cathedral of the isle of Man is dedicated. St. Macull or Mauchold, in Latin Macallius, bishop in the same place from 494 to 518. In his honour many churches are dedicated in Scotland, and one in the isle of Man. He is honoured on the 25th of April. St. Brendan, from whom a church in the isle of Man is called Kirk-Bradán, was bishop of the isles in the ninth century.

N.B. The isle of Man has had its own bishop from the time it came into the hands of the English in the days of Edward I. of England, and David II. of Scotland. It was anciently subject to the bishop of the Isles, who always resided at Hy-columbkil till the extinction of episcopacy in Scotland, in 1683. The bishops both of the isles and of Man took the title of Episcopus Sodorensis; which Mr. Keith (p. 175.) derives, (not from any town,) but from the Greek word Soter or Saviour, because the cathedral of Hy-columbkil is dedicated to our Saviour. See Mr. Robert Keith, in his new Catalogue of bishops in Scotland, printed at Edinburgh, in 4to. An. 1755.

Le Neve supposes with Spotiswood that the isle of Man had its bishops after Amphibalus, who lived in the fourth age, that they were called bishops of Soder from a village of that name in the island, and that the title was transferred to the island of Hy-columbkil in the eighth age, when the two sees were united into one. But the succession of bishops in the isle of Man is not sufficiently clear.

Matthew Paris says that Wycomb was first bishop of Man, in the twelfth age, and that he was consecrated by the archbishop of York. See Le Neve, *Fasti Anglici*.

<sup>2</sup> Prosp. Contra Collat. c. 44.

<sup>3</sup> Usher, p. 418.

\* See the note on the life of St. Patrick in this work, vol. iii. p. 179; also Ware's *Antiq. by Harris*, with his remarks on Dempster, c. 1. p. 4.

of December. Scottish writers, and calendars of the middle ages, mention St. Servanus, and St. Ternan as disciples of St. Palladius, and by him made bishops, the former of Orkney, the latter of the Picts. But from Usher's chronology it appears that they both lived later.

It is easy to conceive how painful and laborious the mission of this saint must have been; but where there is ardent love, labour seems a pleasure, and either is not felt or is a delight. It is a mark of sloth and impatience for a man to count his labours, or so much as to think of pains or sufferings in so glorious an undertaking. St. Palladius surmounted every obstacle which a fierce nation had opposed to the establishment of the kingdom of Jesus Christ. Ought not our hearts to be impressed with the most lively sentiments of love and gratitude to our merciful God, for having raised up such great and zealous men, by whose ministry the light of true faith has been conveyed to us.

### ST. JULIAN, ANCHORET.

THIS saint was carried away captive from some Western country when he was very young, and sold for a slave in Syria. For some years he much aggravated the weight of his chains by his impatience under them; till having the happiness to receive the light of faith he found them exceedingly lightened by the comfort which religion afforded him. A right use of his afflictions from that moment contributed much to the sanctification of his soul. Not long after, he recovered his liberty by the death of his master, and immediately in the fervour of his devotion dedicated himself to the service of God in an austere monastery in Mesopotamia. He frequently resorted to the great St. Ephrem for advice and instructions in the exercises of virtue; and that holy man went often to see him, that he might edify himself by his saintly conversation. This learned doctor of the Syriac church tells us, that he could not forbear always admiring the sublime sentiments and spiritual lights with which God favoured a man who appeared in the eyes of the world ignorant and a barbarian. Julian was of a robust body, inured to labour, but he weakened and emaciated it by great austerities. He worked with his hands, making sails for ships; and wept almost continually at the consideration of his past sins, and of the divine judgments. St. Ephrem tells us that he often admired to find that in the copies of the holy Bible after Julian had used them some days, several words were effaced, and others rendered scarcely legible, though the manuscripts were entire and fair before; and that the holy man candidly confessed to him when he one day asked him the reason, that the tears which he shed in reading often blotted out letters and words. Our saint always looked upon himself as a criminal, trembling, and expecting every moment the

coming of his judge to call him to an account. It is easy to imagine how remote such a disposition of mind was from being capable of entertaining the very thought of amusements. His extreme humility appeared in his words, dress, and all his actions. He had much to suffer from certain tepid and slothful monks, but regarded himself as happy to meet with so favourable opportunities of redeeming his sins, and of exercising acts of penance, patience, meekness, and charity. Prayer was almost the uninterrupted employment of his heart. He made in his little cell a kind of a sepulchre, where he lived retired for greater solitude whenever his presence was not required at duties of the community. He assisted at the divine office without ever moving his body, keeping his whole attention fixed on God, as if he had been standing before the tribunal of his sovereign judge. Saint Ephrem assures us that God honoured him with the gift of miracles. Sozomen writes<sup>1</sup> that his life was so austere, that he seemed almost to live without a body. Thus he spent twenty-five years in his monastery, purifying his soul by patience, obedience, and the labours of penance. He passed to a glorious immortality about the year 370. See his life written by his friend the great St. Ephrem, Op. t. 3. p. 254. ed. Vatic.

### ST. SEXBURGH, ABBESS.

SHE was daughter of Anna the religious king of the East-Angles, and his devout queen Hereswide, sister to St. Hilda. A pious education laid in her the foundation of that eminent sanctity for which she was most conspicuous during the whole course of her life. She was given in marriage to Ercombert, king of Kent, a prince of excellent dispositions, which she contributed exceedingly to improve by her counsels and example. She had a great share in all his zealous undertakings for promoting virtue and the happiness of his people, especially in extirpating the last remains of idolatry in his dominions, and in enforcing the observance of Lent, and other precepts of the Church by wholesome laws. Her virtue commanded the reverence, and her humility and devotion raised the admiration of all her subjects; and her goodness and unbounded charity gained her the love of all, especially the poor. She had a longing desire to consecrate herself wholly to God in religious retirement, and that others at least might attend the divine service for her night and day without impediment, she began in her husband's lifetime to found a monastery of holy virgins in the isle of Shepey, on the coast of Kent, which she finished after his death in 664, whilst her son Egbert sat on the throne. Here she assembled seventy-four nuns, but hearing of the great sanctity of St. Etheldreda at Ely, and being desirous to live in greater obscurity, and to be more at liberty to employ

<sup>1</sup> Sozom. l. 3. c. 11.



all her thoughts on heaven, she left the kingdom of Kent, and retired to Ely before the year 679, in which she was chosen to succeed her sister St. Etheldreda, or Aadry, in the government of that house. Sixteen years after she caused the body of that saint to be taken up, and passed herself to bliss in a good old age, on the 6th of July, toward the end of the seventh century. Her monastery in Shepey, called Le Mynstre in Shepey, was destroyed by the Danes, but rebuilt in 1130, and consecrated by William, archbishop of Canterbury, in honour of the Blessed Virgin Mary and St. Sexburgh; and it subsisted in the hands of Benedictin nuns till the dissolution of abbeyes. St. Ermenilda, daughter of king Ercombert and St. Sexburgh, was married to Wulpher, king of Mercia, but after his death retired to Ely, near her mother and her two aunts St. Audry and St. Withburg, three daughters of king Anna. St. Wereburgh, daughter of St. Ermenilda, and king Wulpher, was a nun at Hearburgh, (which seems to have been near Stanford or Croyland.) Her relics were venerated at Hearburgh, till in the ninth century they were removed to Leicester. See the life of St. Sexburgh in Capgrave; also Bede and *Narratio de Sanctis qui in Anglia quiescunt*, in Hickes, *Diss. Epistol.* p. 117. *Thesaur.* t. 1. and *Monast. Anglic.* t. 1. p. 88. et 152. *Weever's Funeral Monuments*, p. 283. and *Kalendarium in quo annotantur dies obitus Sororum Monasterii de Shepey*. MS. Bibliot. Cotton.

#### ST. GOAR, PRIEST, C.

AQUITAINE gave this saint his birth and education; but out of a desire of serving God entirely unknown to the world, in 519 he travelled into Germany, and settling in the territory of Triers, he shut himself in his cell, and arrived at such an eminent degree of sanctity as to be esteemed the oracle and the miracle of the whole country. He resolutely refused the archbishopric of Triers, and died in 575. Round his cell arose the town of St. Guver, on the left bank of the Rhine between Wesel and Boppard. See Brower and Pinus the Bollandist, t. 2. Julij, p. 328.

#### ST. MONINNA, VIRGIN

OF Sliabh-Cuillin, *i. e.* Mount Cullen, where she led a most holy life in austere penance and heavenly contemplation. She died in 518, and is much honoured in that part of Ireland. See *Calgan* ad 6 Jul.

### JULY VII.

#### ST. PANTÆNUS

FATHER OF THE CHURCH.

See St. Jerom, *Catal. Clem. Alex.* and Eusebius. Also Ceillier, t. 2. p. 237.

THIS learned father and apostolic man flourished in the second age. He was by birth a Sicilian, by profession a stoic philosopher. For his eloquence he is styled by St. Clement of Alexandria the Sicilian Bee. His esteem for virtue led him into an acquaintance with the Christians, and being charmed with the innocence and sanctity of their conversation he opened his eyes to the truth. He studied the holy scriptures under the disciples of the apostles, and his thirst after sacred learning brought him to Alexandria in Egypt, where the disciples of St. Mark had instituted a celebrated school of the Christian doctrine. Pantænus sought not to display his talents in that great mart of literature and commerce; but his great progress in sacred learning was after some time discovered, and he was drawn out of that obscurity in which his humility sought to live buried. Being placed at the head of the Christian school some time before the year 179, which was the first of Commodus, by his learning and excellent manner of teaching he raised its reputation above all the schools of the philosophers, and the lessons which he read, and which were gathered from the flowers of the prophets and apostles, conveyed light and knowledge into the minds of all his hearers, as St. Clement of Alexandria, his eminent scholar, says of him. The Indians who traded to Alexandria, entreated him to pay their country a visit, in order to confute their Brachmans. Hereupon he forsook his school, and was established by Demetrius, who was made bishop of Alexandria in 189, preacher of the gospel to the Eastern nations. Eusebius tells us that St. Pantænus found some seeds of the faith already sown in the Indies, and a book of the gospel of St. Matthew in Hebrew, which St. Bartholomew had carried thither. He brought it back with him to Alexandria, whither he returned after he had zealously employed some years in instructing the Indians in the faith. The public school was at that time governed by St. Clement, but St. Pantænus continued to teach in private till in the reign of Caracalla, consequently before the year 216, he closed a noble and excellent life by a happy death, as Rufinus writes.<sup>1</sup> His name is inserted in all Western Martyrologies on the 7th of July.

The beauty of the Christian morality, and the sanctity of its faithful professors, which by

Rufin. b. 5. c. 10.



their charms converted this true philosopher, appear no where to greater advantage than when they are compared with the imperfect and often false virtue of the most famous sages of the heathen world.\* Into what contradictions and gross errors did they fall, even about the divinity itself and the sovereign good! To how many vices did they give the name of virtues! How many crimes did they canonize! It is true they showed indeed a zeal for justice, a contempt of riches and pleasures, moderation in prosperity, patience in adversities, generosity, courage, and disinterestedness. But these were rather shadows and phantoms than real virtues, if they sprang from a principle of vanity and pride, or were infected with the poison of interestedness or any other vitiated intention, which they often betrayed, nay sometimes openly avowed, and made a subject of their vain boasts.

### SAINT WILLIBALD, BISHOP OF AICHSTADT, C.

HE was son of the holy king St. Richard, and was born about the year 704 in the kingdom of the West-Saxons, about the place where Southampton now stands. When he was three years old his life was despaired of in a violent sickness; but when all natural remedies proved unsuccessful, his parents carried him and laid him at the foot of a great cross which was erected in a public place near their house, according to the custom in Catholic countries to this day. There they poured

\* Socrates in all things he said, used to add this form of speech, "By my *Dæmon's* leave." And just upon the point of expiring, he ordered a cock to be sacrificed to Esculapius. (Plato's *Phædo* sub finem.) And in his trial we read one article of his impeachment to have been a charge of unnatural lust. Thales the prince of naturalists, being asked by Cæresus what God was, put off that prince from time to time, saying, "I will consider on it." But the meanest mechanic among the Christians can explain himself intelligibly on the Creator of the universe. Diogenes could not be contented in his tub without gratifying his passions. And when with his dirty feet he trod upon Plato's costly carpets, crying that he trampled upon the pride of Plato, he did this, as Plato answered him, with greater pride. Pythagoras affected tyranny at Thurium, and Zeno at Pyrene. Lycurgus made away with himself because he was unable to bear the thought of the Lacedæmonians correcting the severity of his laws. Anaxagoras had not fidelity enough to restore to strangers the goods which they had committed to his trust. Aristotle could not sit easy till he proudly made his friend Hermias sit below him; and he was as gross a flatterer of Alexander for the sake of vanity, as Plato was of Dionysius for his belly. From Plato and Socrates the stoics derived their proud maxim, "The wise man is self-sufficient." Epictetus himself allows "to be proud of the conquest of any vice." Aristotle (*Ethic.* ad Nicom. l. 10. c. 7.) and Cicero patronize revenge. See B. Cumberland of the Laws of Nature, c. 9. p. 346. Abbé Batteux demonstrates the impiety and vices of Epicurus mingled with some virtues and great moral truths. (*La Morale d'Epicure*, à Paris, 1758.) The like blemishes may be found in the doctrine and lives of all the other boasted philosophers of paganism. See Theodoret. *De curandis Græcor. affectibus.* &c.

forth their prayers with great fervour, and made a promise to God that in case the child recovered they would consecrate him to the divine service. God accepted their pious offering, and the child was immediately restored to his health. St. Richard kept the child two years longer at home, but only regarded him as a sacred depositum committed to him by God; and when he was five years old placed him under the abbot Egbald, and other holy tutors in the monastery of Waltheim. The young saint, from the first use of his reason, in all his thoughts and actions seemed to aspire only to heaven, and his heart seemed full only of God and his holy love. He left this monastery about the year 721, when he was seventeen years old, and his brother Winibald nineteen, to accompany his father and brother in a pilgrimage of devotion to the tombs of the apostles at Rome, and to the Holy Land. They visited many churches in France on their road; but St. Richard died at Lucca, where his relics are still venerated in the church of St. Fridian, and he is commemorated in the Roman Martyrology on the 7th of February. The two sons went on to Rome, and there took the monastic habit.

Above two years after this, Winibald having been obliged to return to England, St. Willibald with two or three young Englishmen set out to visit the holy places which Christ had sanctified by his sacred presence on earth. They added most severe mortifications to the incredible fatigues of their journey, living only on bread and water, and at land using no other bed than the bare ground. They sailed first to Cyprus and thence into Syria. At Emesa St. Willibald was taken by the Saracens for a spy, was loaded with irons, and suffered much in severe confinement for several months, till certain persons who were charmed with his wonderful virtue, and moved with compassion for his disaster, satisfied the caliph of his innocence, and procured his enlargement. The holy pilgrims expressed their gratitude to their benefactors, and pursued their journey to the holy places. They resolved in visiting them to follow our Divine Redeemer in the course of his mortal life; and therefore they began their devotions at Nazareth. Our saint passed there some days with his companions in the continual contemplation of the infinite mercies of God in the great mystery of the incarnation; and the sight of the place in which it was wrought drew from his eyes streams of devout tears during all the time of his stay in that town. From Nazareth he went to Bethlehem, and thence into Egypt, making no account of the fatigues and hardships of his journey, and assiduously meditating on what our Blessed Redeemer had suffered in the same. He returned to Nazareth, and thence travelled to Cana, Capharnaum, and Jerusalem. In this last place he made a long stay to satisfy his fervour in adoring Christ in

the places where he wrought so many great mysteries, particularly on the mountains of Calvary and Olivet, the theatres of his sacred death and ascension. He likewise visited all the famous monasteries, lauras, and hermitages in that country, with an ardent desire of learning and imitating all the most perfect practices of virtue, and whatever might seem most conducive to the sanctification of his soul. The tender and lively sentiments of devotion with which his fervent contemplation on the holy mysteries of our redemption inspired him at the sight of all those sacred places, filled his devout soul with heavenly consolations, and made on it strong and lasting impressions. In his return a severe sickness at Acon exercised his patience and resignation. After seven years employed in this pilgrimage he arrived safe with his companions in Italy.

The celebrated monastery of Mount Cassino having been lately repaired by pope Gregory II. the saint chose that house for his residence, and his fervent example contributed very much to settle in it the primitive spirit of its holy institute during the ten years that he lived there. He was first appointed sacristan, afterward dean or superior over ten monks, and during the last eight years porter, which was an office of great trust and importance, and required a rooted habit of virtue which might suffer no abatement by external employs and frequent commerce with seculars. It happened that in 738 St. Boniface coming to Rome begged of pope Gregory III. that Willibald, who was his cousin, might be sent to assist him in his missions in Germany. The pope desired to see the monk, and was much delighted with the history of his travels, and edified with his virtue. In the close of their conversation he acquainted him of bishop Boniface's request. Willibald desired to go back at least to obtain the leave and blessing of his abbot; but the pope told him his order sufficed, and commanded him to go without more ado into Germany. The saint replied that he was ready to go wheresoever his holiness should think fit. Accordingly he set out for Thuringia where St. Boniface then was, by whom he was ordained priest. His labours in the country about Aichstadt, in Franconia and Bavaria, were crowned with incredible success, and he was no less powerful in words than in works.

In 746 he was consecrated by St. Boniface bishop of Aichstadt. This dignity gave his humility much to suffer, but it exceedingly excited his zeal. The cultivation of so rough a vineyard was a laborious and painful task; but his heroic patience and invincible meekness overcame all difficulties. His charity was most tender and compassionate, and he had a singular talent in comforting the afflicted. He founded a monastery which resembled in discipline that of Mount Cassino, to which he often retired. But his love of solitude diminished not his pastoral solicitude for his flock. He

was attentive to all their spiritual necessities, he visited often every part of his charge, and instructed all his people with indefatigable zeal and charity. His fasts were most austere, nor did he allow himself any indulgence in them or in his labours on account of his great age, till his strength was entirely exhausted. Having laboured almost forty-five years in regulating and sanctifying his diocese, he died at Aichstadt on the 7th of June, 790, being eighty-seven years old. He was honoured with miracles, and buried in his own cathedral. Pope Leo VII. canonized him in 938. In 1270 the bishop Hildebrand built a church in his honour, into which his relics were translated, and are honourably preserved to this day; but a portion is honoured at Furnee in Flanders. See the three lives of St. Willibald written by contemporary authors, especially that by a nun of his sister St. Walburga's monastery. She gives from the saint's own relation a curious and useful description of the Holy Land, as it stood in that age; which is rendered more curious by the notes of Mabillon, and those of Basnage in his edition of Canisius's *Lect. Antiquæ*. On St. Willibald, see Solier the Bollandist, t. 2. Julij, p. 485.

#### ST. HEDDA, B. C.

HE was an English Saxon, a monk of the monastery of St. Hilda, and was made bishop of the West-Saxons in 676. He resided first at Dorchester near Oxford, but afterward removed his see to Winchester. King Ceadwal going to Rome to be baptized died there, and was buried in the church of St. Peter in 688. His kinsman Ina succeeded him in the throne.\* In his wise and wholesome laws, the most ancient extant among those of our English Saxon kings, enacted by him in a great council of bishops and ealdermen in 693, he declares

\* King Ina ruled the West-Saxons thirty-seven years with great glory, from the abdication of Ceadwalla who died at Rome. Ina vanquished the Welch, several domestic rebels, and foreign enemies: made many pious foundations, and rebuilt in a sumptuous manner the abbey of Glastenbury. Ralph or Ranulph Higden in his *Polychronicon*, and others say this king first established the Rome-scot or Peterpence, which was a collection of a penny from every house in his kingdom paid yearly to the see of Rome. By considering the vanities of the world and moved by the frequent exhortations of the queen his wife, he renounced the world in 728 in the highest pitch of human felicity, and leaving his kingdom to Ethelheard his kinsman, travelled to Rome, was there shorn a monk, and grew old in that mean habit. His wife accompanied him thither, confirmed him in that course, and imitated his example: so that living not far from each other in mutual love, and in the constant exercises of penance and devotion, they departed this life at Rome not without doing divers miracles, as William of Malmesbury, and H. Huntingdon write. In 696 Sebbi, the pious king of the East Saxons, preferred also a private life to a crown, took the monastic habit with the blessing of bishop Whaldere, successor to St. Erkenwald in the see of London, after bestowing a great sum of money in charity, and soon after departed this life in the odour of sanctity. See Bede, b. 4. c. 11.



that in drawing them up he had been assisted by the counsels of St. Hedda and St. Erconwald.<sup>1</sup> In these laws theft is ordained to be punished with cutting off a hand or a foot; robbery on the highway, committed by a band not under seven in number, with death, unless the criminal redeem his life according to the estimation of his head. Church dues are ordered to be paid under a penalty of forty shillings; and if any master order a servant to do any work on a Sunday, the servant is made free and the master amerced thirty shillings. St. Hedda governed his church with great sanctity about thirty years, and departed to the Lord on the 7th of July, 705. Bede<sup>2</sup> and William of Malmesbury assure us, that his tomb was illustrated by many miracles. His name is placed in the Roman Martyrology. See Solier the Bollandist, t. 2. Julij, p. 482.

### ST. EDELBURGA, V.

SHE was daughter to Anna king of the East Angles, and out of a desire of attaining to Christian perfection, went into France, and there consecrated herself to God in the monastery of Faremoutier, in the forest of Brie, in the government of which she succeeded its foundress St. Fara. After her death her body remained uncorrupt, as Bede testifies.<sup>3</sup> She is honoured in the Roman, French, and English Martyrologies on this day.\* In these latter her niece St. Earcongota is named with her. She was daughter to Earconberht king of Kent, and of St. Sexburga; accompanied St. Edelburga to Faremoutier, and there taking the veil with her, lived a great example of all virtues, and was honoured after her happy death by many miracles, as Bede relates. Hereswide, the wife of king Anna, the mother of many saints, after the death of her husband, retired also into France, and consecrated herself to God in the famous monastery of Cale or Chelles, five leagues from Paris, near the Marne, (founded by St. Clotilda, but chiefly endowed by St. Bathildes,) where she persevered, advancing daily in holy fervour to her happy death. See the history of the monastery of Chelles in the sixth tome of the late history of the diocese of Paris, by Abbé Lebeuf, and Solier on this day, p. 481, &c.

### ST. FELIX, BISHOP OF NANTES, C.

THE most illustrious among the bishops of Nantes was saint Felix, a person of the first rank in Aquitain, some say of Bourges in the First Aquitain; others more probably think of the Second Aquitain on the sea-coast and nearer Brittany. In the world he was more

illustrious by his virtue, his eloquence, and learning, than by his dignities and high birth. The Greek language was as familiar to him as his own; he was a poet and orator, and seems from Fortunatus's expression to have wrote a panegyric on the queen St. Radegundes in verse. He had been married when he was called to succeed Evemer, the holy bishop of Nantes, toward the close of the year 549, in the 37th year of his age. His zeal for discipline and good order appeared in the regulations he made for his own diocese, and in the decrees of the third council of Paris in 557, in the second of Tours in 566, and the fourth of Paris in 573. His charity to the poor had no other bounds but those of their necessities, and considering that the revenues of the Church were the patrimony of the poor, he reserved to himself only the prudent and troublesome administration of them for their use. He sold for them and the Church his own patrimony, and made it his study and earnest endeavour that no one in his diocese should pass unrelieved in distress. His predecessor had formed a project of building a cathedral within the walls of the city of Nantes, which Felix executed in the most magnificent manner. Fortunatus describes it to have been composed of three naves, of which the middle was supported by great pillars. A great cupola was raised in the middle. The church was covered with tin, and within was only azure, gold, mosaic paintings, pilasters, foliages, various figures, and other ornaments. Euphronius archbishop of Tours, and the bishops of Angers, Mans, Rennes, Poitiers, and Angoulême performed the dedication; no bishop of the Britons was invited to the ceremony; from which it appears that their commerce with the French was not entirely free. The Britons were then possessed of no lands in the diocese of Nantes except the territory of Croisic, in which was the palace of Aula Quiriaca or Guerrande, vulgarly Warand, probably so called from Guerech I. the British count of Vannes, who resided there. Canao, one of his successors, when Felix was made bishop, had put to death three of his brothers, and held a fourth named Macliau in prison. St. Felix by his intercession saved his life, and obtained his liberty. St. Gregory of Tours complains that bishop Felix had been prepossessed by false informations against Peter, Gregory's brother, and accused him of favouring an unworthy nephew; but in other places bears testimony to his eminent sanctity, which is much extolled by Fortunatus and others. Guerech II. count of Vannes, plundered the dioceses of Rennes and Vannes, and repulsed the troops which king Chilperic sent against him; but at the entreaties of St. Felix, withdrew his forces, and made peace. The holy prelate died on the 8th of January in 584, the seventieth year of his age, of his episcopal dignity thirty-three,

<sup>1</sup> Spelman Conc. Brit. t. 1.

<sup>2</sup> B. 5. ch. 19.

<sup>3</sup> Bede, b. 3. c. 6.

\* On St. Edelburga see Solier the Bollandist, ad diem 7 Julij, t. 2. p. 481. She is called in French St. Aubierge. See on her also Du Plessis, Hist. de Meaux.



He is honoured at Nantes, of which he was the sixteenth bishop from St. Clair, on the 7th of July, the day of the translation of his relics. See Fortunatus, l. 3. c. 4, 5, 6, 7. St. Gregory of Tours, l. 5. c. 5. Ceillier, t. 16. p. 562. M. Travers, *Histoire abrégée des Evêques de Nantes*, tome 7. part. 2. des *Mémoires de Littérature* recueillis par P. Desmolets de l'Oratoire. Stilling the Bollandist, t. 2. Jul. p. 470. Lobineau, *Vies des SS. de Bretagne*, p. 121.

### ST. BENEDICT XI. POPE, C.

His family name was Nicholas Bocasini. He was a native of Treviso, which city was then an independent commonwealth, but since the year 1336 is subject to that of Venice. He was born in 1240, and studied first at Treviso, and afterward at Venice, where, at fourteen years of age, he took the habit of St. Dominick. He seemed desirous to set no bounds to his fervour and fidelity in the practice of every means of improving his soul daily in virtue; and, during fourteen years, enriched his mind with an uncommon store of sacred learning. After this term he was appointed professor and preacher at Venice and Bologna, and with incredible fruit communicated to others those spiritual riches which he had treasured up in silence and retirement, being always careful by the same means to preserve and increase his own stock. He wrote several sermons and comments on the holy scripture, which are still extant. He was chosen provincial of Lombardy, and, in 1296, the ninth general of his Order. On that occasion, by a pathetic circular letter,<sup>1</sup> he exhorted his brethren to a love of poverty, humility, retirement, prayer, charity, and obedience. In 1297 he was sent by Boniface VIII. nuncio into France, to be the mediator of peace between that nation and the English; and was created cardinal during his residence there in 1298. Nothing but the strict command of his Holiness could have obliged him to accept that dignity, which cost him many tears. He was made soon after bishop of Ostia, and dean of the sacred college; and in 1301 went legate *a latere* into Hungary, to endeavour to compose the differences which divided that nation into factions, and had already laid it waste by a dreadful civil war; in which cardinal Boncasini succeeded to a miracle. He also abolished in that country several superstitious practices, and other abuses and scandals. He afterward exerted his zeal in Austria and at Venice, being successively legate in both those places.

Boniface VIII. dying on the 11th of October, 1303, the cardinals entered the conclave on the 21st of the same month, and on the day following unanimously chose our saint pope. He was seized with trembling at the news; but being compelled to acquiesce, was crowned

<sup>1</sup> Published by Dom. Martenne, *Anecd. t. 4.*

on the following Sunday. He continued his former practices of humility, mortification, and penance. When his mother came to his court in rich attire, he refused to see her till she had put on again her former mean apparel. Rome was at that time torn by civil divisions, especially by the factions of the Colonnas against the late pope, but the moderation, meekness, and prudence of our saint soon restored the whole country to perfect tranquillity. He pardoned the Colonnas and other rebels, Sciarra Colonna and William of Nogaret excepted, who remained under the former sentence of proscription. He pacified Denmark, and other kingdoms of the North, and appeased the State and Church of France. He reconciled the cities of Venice and Padua without effusion of blood. He joined his zealous endeavours with Helena, queen of Servia, in the conversion of her son Orosius. This good pope died the martyr of peace, to make which reign over the whole Christian world he seemed only to have lived. Having sat only eight months and seventeen days, he departed this life at Perugia, on the 6th of July, in the year of our Lord, 1304, of his age sixty-three. Some say he died of poison secretly given him by the contrivance of certain wicked men who were enemies to the public tranquillity. He was honoured by miracles, examined and approved by the bishop of Perugia, and attested by Platina and other historians. See Conc. t. 10. also his life collected by Pagi, in his *Annals*, and in an express work by the late learned Dominican, F. Peter Thomas Campana; and Vie de S. Benoit XI. ou Caractère de la Sainteté du B. Benoit XI. à Toulouse, 1739. See also F. Tournon, *Hommes Illustres*, t. 1. l. 7. p. 655. and Benedict XIV. de Canoniz. t. 4. Append. and in his new Roman Martyrology on the 7th of July.

### JULY VIII.

### SAINT ELIZABETH, QUEEN OF PORTUGAL.

From her Authentic Life, written by a Franciscan friar; Mariana, and other Spanish historians. See Jauning the Bollandist, Julij, t. 2. ad diem 4. p. 169.

A. D. 1336.

ST. ELIZABETH was daughter of Peter III. king of Arragon, and granddaughter of James I. who had been educated under the care of St. Peter Nolasco, and was surnamed the Saint, and from the taking of Majorca and Valencia, Expugnator or the Conqueror. Her mother, Constantia, was daughter of Manfred king of Sicily, and grandchild to the emperor Frederic II. Our saint was born in 1271, and received at the baptismal font by the

name of Elizabeth, from her aunt, St. Elizabeth of Hungary, who had been canonized by Gregory IX. in 1235. Her birth established a good understanding between her grandfather James, who was then on the throne, and her father, whose quarrel had divided the whole kingdom. The former took upon himself the care of her education, and inspired her with an ardour for piety above her age, though he died in 1276 (having reigned sixty-three years,) before she had completed the sixth year of her age.

Her father succeeded to the crown, and was careful to place most virtuous persons about his daughter, whose example might be to her a constant spur to all virtue. The young princess was of a most sweet and mild disposition, and from her tender years had no relish for anything but what was conducive to piety and devotion. It was doing her the most sensible pleasure if any one promised to lead her to some chapel to say a prayer. At eight years of age she began to fast on vigils, and to practise great self-denials; nor could she bear to hear the tenderness of her years and constitution alleged as a reason that she ought not to fast or macerate her tender body. Her fervour made her eagerly to desire that she might have a share in every exercise of virtue which she saw practised by others, and she had been already taught that the frequent mortification of the senses, and still more of the will, is to be joined with prayer to obtain the grace which restrains the passions, and prevents their revolt. How little is this most important maxim considered by those parents who excite and fortify the passions of children, by teaching them a love of vanities, and indulging them in gratifications of sense! If rigorous fasts suit not their tender age, a submission of the will, perfect obedience, and humble modesty are in no time of life more indispensably to be inculcated; nor is any abstinence more necessary than that by which children are taught never to drink or eat out of meals, to bear several little denials in them without uneasiness, and never eagerly to crave any thing. The easy and happy victory of Elizabeth over herself was owing to this early and perfect temperance, submissiveness, and sincere humility. Esteeming virtue her only advantage and delight, she abhorred romances and idle entertainments, shunned the usual amusements of children, and was an enemy to all the vanities of the world. She could bear no other songs than sacred hymns and psalms; and from her childhood said every day the whole office of the breviary, in which no priest could be more scrupulously exact. Her tenderness and compassion for the poor, made her even in that tender age, to be styled their mother.

At twelve years of age she was given in marriage to Dionysius, king of Portugal. That prince had considered in her, birth, beauty, riches, and sprightliness of genius

more than virtue; yet he allowed her an entire liberty in her devotions, and exceedingly esteemed and admired her extraordinary piety. She found no temptation to pride in the dazzling splendour of a crown, and could say with Esther, that her heart never found any delight in the glory, riches, and grandeur with which she was surrounded. She was sensible that regularity in our actions is necessary to virtue, this being in itself most agreeable to God, who shows in all his works how much he is the lover of order; also, a prudent distribution of time fixes the fickleness of the human mind, hinders frequent omissions of pious exercises, and is a means to prevent our being ever idle and being governed by humour and caprice in what we do, by which motives a disguised self-love easily insinuates itself into our ordinary actions. Our saint therefore planned for herself a regular distribution of her whole time, and of her religious exercises, which she never interrupted, unless extraordinary occasions of duty or charity obliged her to change the order of her daily practices. She rose very early every morning, and after a long morning exercise, and a pious meditation, she recited matins, lauds and prime of the Church office. Then she heard mass, at which she communicated frequently every week. She said every day also the little office of our Lady, and that of the dead: and in the afternoon had other regular devotions after even-song or vespers. She retired often into her oratory to her pious books, and allotted certain hours to attend her domestic affairs, public business, or what she owed to others. All her spare time she employed in pious reading, or in working for the altar, or the poor, and she made her ladies of honour do the like. She found no time to spend in vain sports and recreations, or in idle discourse or entertainments. She was most abstemious in her diet, mean in her attire, humble, meek, and affable in conversation, and wholly bent upon the service of God in all her actions. Admirable was her spirit of compunction, and of holy prayer; and she poured forth her heart before God with most feeling sentiments of divine love, and often watered her cheeks and the very ground with abundant tears of sweet devotion. Frequent attempts were made to prevail with her to moderate her austerities, but she always answered, that if Christ assures us that his spirit cannot find place in a life of softness and pleasure, mortification is no where more necessary than on the throne, where the passions find more dangerous incentives. She fasted three days a week, many vigils besides those prescribed by the Church; all Advent; a Lent of devotion, from the feast of St. John Baptist to the feast of the Assumption; and soon after this she began another Lent, which she continued to St. Michael's day. On all Fridays and Saturdays, on the eves of all festivals of the Blessed Virgin and the apostles, and on many



other days her fast was on bread and water. She often visited churches and places of devotion on foot.

Charity to the poor was a distinguishing part of her character. She gave constant orders to have all pilgrims and poor strangers provided for with lodging and necessaries. She made it her business to seek out, and secretly relieve persons of good condition who were reduced to necessity, yet out of shame durst not make known their wants. She was very liberal in furnishing fortunes to poor young women, that they might marry according to their condition, and not be exposed to the danger of losing their virtue. She visited the sick, served them, and dressed and kissed their most loathsome sores. She founded in different parts of the kingdom many pious establishments, particularly an hospital near her own palace at Coïmbra, a house for penitent women who had been seduced into evil courses, at Torres-Novas, and an hospital for foundlings, or those children who, for want of due provision, are exposed to the danger of perishing by poverty, or the neglect and cruelty of unnatural parents. She was utterly regardless of her own conveniences, and so attentive to the poor and afflicted persons of the whole kingdom, that she seemed almost wholly to belong to them; not that she neglected any other duties which she owed to her neighbour, for she made it her principal study to pay to her husband the most dutiful respect, love, and obedience, and bore his injuries with invincible meekness and patience. Though king Dionysius was a friend of justice, and a valiant, bountiful, and compassionate prince, yet he was, in his youth, a worldly man, and defiled the sanctity of the nuptial state with abominable lusts. The good queen used all her endeavours to reclaim him, grieving most sensibly for the offence of God, and the scandal given to the people; and she never ceased to weep herself, and to procure the prayers of others for his conversion. She strove to gain him only by courtesy, and with constant sweetness and cheerfulness cherished his natural children, and took great care of their education. By these means she softened the heart of the king, who, by the success of a powerful grace, rose out of the filthy puddle in which he had wallowed for a long time, and kept ever after the fidelity that was due to his virtuous consort. He instituted the order of Christ in 1318; founded, with a truly royal magnificence, the university of Coïmbra, and adorned his kingdom with public buildings. His extraordinary virtues, particularly his liberality, justice, and constancy, are highly extolled by the Portuguese, and after his entire conversion, he was the idol and glory of his people. A little time before his perfect conversion there happened an extraordinary accident. The queen had a very pious, faithful page, whom she employed in the distribution of her secret alms. A wicked

fellow-page envying him on account of this favour, to which his virtue and services entitled him, treacherously suggested to his majesty that the queen showed a fondness for that page. The prince, who by his own sensual heart was easily inclined to judge ill of others, gave credit to the slander, and resolved to take away the life of the innocent youth. For this purpose he gave order to a lime-burner, that if on such a day he sent to him a page with this errand to inquire, "Whether he had fulfilled the king's commands?" he should take him and cast him into the lime-kiln, there to be burnt; for that death he had justly incurred, and the execution was expedient for the king's service. On the day appointed he despatched the page with this message to the lime-kiln; but the devout youth on the road passing by a church, heard the bell ring at the elevation at mass, went in and prayed there devoutly; for it was his pious custom, if ever he heard the sign given by the bell for the elevation, always to go thither, and not depart till mass was ended. It happened, on that occasion, that as the first was not a whole mass, and it was with him a constant rule to hear mass every day, he stayed in the church, and heard successively two other masses. In the mean time, the king, who was impatient to know if his orders had been executed, sent the informer to the lime-kiln, to inquire whether his commands had been obeyed; but as soon as he was come to the kiln, and had asked the question, the man supposing him to be the messenger meant by the king's order, seized him, and threw him into the burning lime, where he was soon consumed. Thus was the innocent protected by his devotion, and the slanderer was overtaken by divine justice. The page who had heard the masses went afterward to the lime-kiln, and having asked whether his majesty's commands had been yet executed, brought him word back that they were. The king was almost out of himself with surprise when he saw him come back with this message, and being soon informed of the particulars, he easily discovered the innocence of the pious youth, adored the divine judgments, and ever after respected the great virtue and sanctity of his queen.

St. Elizabeth had by the king two children, Alphonsus, who afterward succeeded his father, and Constantia, who was married to Ferdinand IV. king of Castille. This son, when grown up, married the infanta of Castille, and soon after revolting against his own father, put himself at the head of an army of malecontents. St. Elizabeth had recourse to weeping, prayer, fasting, and almsdeeds, and exhorted her son in the strongest terms to return to his duty, conjuring her husband at the same time to forgive him. Pope John XXII. wrote to her, commending her religious and prudent conduct; but certain court flatterers whispering to the king that she was suspected of favouring



her son, he, whom jealousy made credulous, banished her to the city of Alauquer. The queen received this disgrace with admirable patience and peace of mind, and made use of the opportunity which her retirement afforded, to redouble her austerities and devotions. She never would entertain any correspondence with the malecontents, nor listen to any suggestions from them. The king himself admired her goodness, meekness, and humility under her disgrace; and shortly after called her back to court, and showed her greater love and respect than ever. In all her troubles she committed herself to the sweet disposal of divine providence, considering that she was always under the protection of God, her merciful father.

Being herself of the most sweet and peaceable disposition, she was always most active and industrious in composing all differences between neighbours, especially in averting war, with the train of all the most terrible evils which attend it. She reconciled her husband and son, when their armies were marching one against the other; and she reduced all the subjects to duty and obedience. She made peace between Ferdinand IV. king of Castille, and Alphonsus de la Cerda, his consin-german, who disputed the crown: likewise between James II. king of Arragon, her own brother, and Ferdinand IV. the king of Castille, her son-in-law. In order to effect this last she took a journey with her husband into both those kingdoms, and to the great satisfaction of the Christian world, put a happy period to all dissensions and debates between those states. After this charitable work, king Dionysius, having reigned forty-five years, fell sick. St. Elizabeth gave him most signal testimonies of her love and affection, scarce ever leaving his chamber during his illness, unless to go to the church, and taking infinite pains to serve and attend him. But her main care and solicitude was to secure his eternal happiness, and to procure that he might depart this life in sentiments of perfect repentance and piety. For this purpose she gave bountiful alms, and caused many prayers and masses to be said. During his long and tedious illness he gave great marks of sincere compunction, and died at Santaren, on the 6th of January, 1325. As soon as he had expired, the queen retired into her oratory, commended his soul to God, and consecrating herself to the divine service, put on the habit of the third Order of Saint Francis. She attended the funeral procession, with her husband's corpse, to Odiveras, where he had chosen his burying-place in a famous church of Cistercian monks. After a considerable stay there, she made a pilgrimage to Compostella, and returning to Odiveras, celebrated there her husband's anniversary with great solemnity; after which she retired to a convent of Clares, which she had begun to rebuild before the death of her husband. She was

desirous to make her religious profession, but was diverted from that design for some time upon a motive of charity, that she might continue to support an infinity of poor people by her alms and protection. She therefore contented herself at first with wearing the habit of the third Order, living in a house which she built contiguous to her great nunnery, in which she assembled ninety devout nuns. She often visited them, and sometimes served them at table, having for her companion in this practice of charity and humility her daughter-in-law, Beatrix, the queen then reigning. However by authentic historical proofs it is evinced that before her death she made her religious profession in the aforesaid third Order, as pope Urban VIII. after mature discussion of those monuments, has declared.<sup>1</sup>

A war being lighted up between her son Alphonsus IV. surnamed the brave, king of Portugal, and her grandson, Alphonsus XI. king of Castille, and armies being set on foot, she was startled at the news, and resolved to set out to reconcile them, and extinguish the fire that was kindling. Her servants endeavoured to persuade her to defer her journey, on account of the excessive heats, but she made answer that she could not better expend her health and her life than by seeking to prevent the miseries and calamities of a war. The very news of her journey disposed both parties to peace. She went to Estremoz, upon the frontiers of Portugal and Castille, where her son was; but she arrived ill of a violent fever, which she looked upon as a messenger sent by God to warn her that the time was at hand wherein he called her to himself. She strongly exhorted her son to the love of peace and to a holy life; she confessed several times, received the holy viaticum on her knees at the foot of the altar, and shortly after extreme unction; from which time she continued in fervent prayer, often invoking the Blessed Virgin, and repeating these words: "Mary, mother of grace, mother of merey, defend us from the wicked enemy, and receive us at the hour of our death" She appeared overflowing with heavenly joy, and with those consolations of the Holy Ghost which make death so sweet to the saints; and in the presence of her son, the king, and of her daughter-in-law, she gave up her happy soul to God on the 4th of July, in the year 1336, of her age sixty-five. She was buried with royal pomp in the church of her monastery of poor Clares, at Coïmbra, and honoured by miracles. Leo X. and Paul IV. granted an office on her festival; and in 1612 her body was taken up and found entire. It is now richly enshrined in a magnificent chapel, built on purpose. She was canonized by Urban VIII. in 1625, and the 8th of July appointed for her festival.

<sup>1</sup> Urban VIII. Constit. 58. *Cum sicut*. An. 1626. Bullar. Roman. t. 5. p. 120.

The characteristical virtue of St. Elizabeth was a love of peace. Christ, the prince of peace, declares his spirit to be the spirit of humility and meekness; consequently the spirit of peace. Variance, wrath, and strife are the works of the flesh, of envy, and pride, which he condemns, and which exclude from the kingdom of heaven. Bitterness and contention shut out reason, make the soul deaf to the motives of religion, and open the understanding to nothing but what is sinful. To find the way of peace we must be meek and patient, even under the most violent provocations; we must never resent any wrong, nor return railing for railing, but good for evil; we must regard passion as the worst of monsters, and must judge it as unreasonable to hearken to its suggestions as to choose a madman for our counsellor in matters of concern and difficulty; above all, we must abhor it not only as a sin, but as leading to a numberless variety of other grievous sins and spiritual evils. *Blessed are the peacemakers*, and all who love and cultivate this virtue among men, *they shall be called the children of God*, whose badge and image they bear.

#### ST. PROCOPIUS, M.

HE was a native of Jerusalem, but lived at Bethsan, otherwise called Scythopolis, where he was reader in the church, and also performed the function of exorcist, in dispossessing demoniacs, and that of interpreter of the Greek tongue into the Syro-Chaldaic.\* He was a divine man, say his acts, and had always lived in the practice of great austerity, and patience, and in perpetual chastity. He took no other sustenance than bread and water, and usually abstained from all food two or three days together. He was well skilled in the sciences of the Greeks, but much more in that of the holy scriptures; the assiduous meditation on which nourished his soul, and seemed also to give vigour and strength to his emaciated body. He was admirable in all virtues, particularly in a heavenly meekness and humility. Dioclesian's bloody edicts against the Christians reached Palestine in April, 303, and Procopius was the first person who received the crown of martyrdom in that country, in the aforesaid persecution. He was apprehended at Bethsan and led, with several others, bound to Cæsarea, our city, say the acts, and was hurried straight before Paulinus, prefect of the province.† The judge commanded

the martyr to sacrifice to the gods. The servant of Christ answered he never could do it; and this he declared with a firmness and resolution that seemed to wound the heart of the prefect as if it had been pierced with a dagger. The martyr added, there is no God but one, who is the author and preserver of the world. The prefect then bade him sacrifice to the four emperors, namely Dioclesian, Herculus, Galerius, and Constantius. This the saint again refused to do, and had scarce returned his answer but the judge passed sentence upon him, and he was immediately led to execution and beheaded. He is honoured by the Greeks with the title of The Great Martyr. See his original Chaldaic Acts, published by Steph. Assemani, t. 2. p. 166, and a less accurate old Latin translation, given by Ruinart, and by Henry Valois, Not. in Enseb. l. 8. The author of these acts was Eusebius of Cæsarea, an eye-witness.

#### SS. KILIAN BISHOP, COLMAN PRIEST, AND TOTNAN DEACON, MM.

KILIAN or Kuln was a holy Irish monk, of noble Scottish extraction. With two zealous companions he travelled to Rome in 686, and obtained of pope Conon a commission to preach the gospel to the German idolaters in Franconia; upon which occasion Kilian was invested with episcopal authority. The missionaries converted and baptized great numbers at Wurtzburg, and among others Gosbert, the duke of that name. This prince had taken to wife Geilana, the relict of his deceased brother; and though he loved her tenderly, being put in mind by St. Kilian that such a marriage was condemned and void by the law of the gospel, he promised to dismiss her, saying that we are bound to love God above father, mother, or wife. Geilana was tormented in mind beyond measure at this resolution; jealousy and ambition equally inflaming her breast; and, as the vengeance of a wicked woman has no bounds, during the absence of the duke in a military expedition, she sent assassins, who privately murdered the three holy missionaries in 688. The ruffians were themselves pursued by divine vengeance, and all perished miserably. St. Burchard, who in the following century was placed by St. Boniface in the episcopal see of Wurtzburg, translated their relics into his cathedral. A portion of those of St. Kilian, in a rich shrine, was preserved in the treasury of the elector of Brunswic-Lunenbourg in 1713, as appears from the printed description of that cabinet. See the acts of these martyrs compiled by Egilward, monk of St. Burchard's at Wurtzburg, extant imperfect in the eleventh century, in Surius, t. 4. entire in Canisius, t. 4. par. 2. p. 628. and t. 3. ed. Basn. p. 174. Also among the Opuscula of Serrarius, printed at Mentz in 1611, in the collection of the writers of Wurtzburg pub-

\* Grotius and others demonstrate the Greek language to have been, in the first ages of Christianity, common in Palestine; but this cannot be extended to all the country people, as this passage and other proofs clearly show. Hence Eusebius wrote his Acts of the Martyrs of Palestine in Syro-Chaldaic; but abridged the same in Greek, in the eighth book of his Church History.

† The old Latin Acts write his name Flavian, and some Fabian, by mistaking the Syriac name, which is written without vowels.



lished by Ludewig, p. 966. and in Mabillon and the Bollandists. See also *Thesaurus reliquiarum Electoralis Brunsvico-Luneburgicus*. Hanoveræ, 1713. and Solier, t. 2. Julij, p. 600.

### ST. WITHBURGE, V.

SHE was the youngest of the four sisters, all saints, daughters of Annas the holy king of the East-Angles. In her tender years she devoted herself to the divine service, and led an austere life in close solitude for several years at Holkham, an estate of the king her father, near the sea-coast in Norfolk, where a church, afterward called Withburgstow, was built. After the death of her father she changed her dwelling to another estate of the crown called Dereham. This is at present a considerable market-town in Norfolk, but was then an obscure retired place. Withburge assembled there many devout virgins, and laid the foundation of a great church and nunnery, but did not live to finish the buildings. Her holy death happened on the 17th of March, 743. Her body was interred in the church-yard at Derham, and fifty-five years after, found uncorrupt, and translated into the church. One hundred and seventy-six years after this, in 974, Brithnoth, (the first abbot of Ely, after that house, which had been destroyed by the Danes, was rebuilt,) with the consent of king Edgar, removed it to Ely, and deposited it near the bodies of her two sisters. In 1106 the remains of four saints were translated into the new church and laid near the high altar. The bodies of SS. Sexburga and Ermenilda were reduced to dust, except the bones. That of St. Audry was entire, and that of St. Withburge was not only sound but also fresh, and the limbs perfectly flexible. Warner, a monk of Westminster, showed this to all the people, by lifting up and moving several ways the hands, arms, and feet. Herbert bishop of Thetford, who in 1094 translated his see to Norwich, and many other persons of distinction were eye-witnesses hereof. This is related by Thomas, monk of Ely, in his history of Ely,<sup>1</sup> which he wrote the year following, 1107. This author tells us, that in the place where St. Withburge was first buried, in the church-yard of Dereham, a large fine spring of most clear water gushes forth.<sup>2</sup> It is to this day called St. Withburge's well, was formerly very famous, and is paved, covered, and inclosed; a stream from it forms another small well without the church-yard. See her life, and Leland, Collect. vol. iii. p. 167.

### B. THEOBALD, ABBOT.

HE was by his virtue the great ornament of the illustrious family of Montmorency in France.

<sup>1</sup> *Anglia Sacra*, t. 1. p. 613, published by Wharton.

<sup>2</sup> *Ib.* p. 606.

He was born in the castle of Marli. His father, Bouchard of Montmorency, gave him an education suitable to his birth, and trained him up to the profession of arms, in which so many heroes of that family have signalized themselves. But Theobald manifested from his infancy a strong inclination to a state of holy retirement, dreading the least shadow of danger which could threaten his innocence. He spent great part of his time in prayer, and resorted often to the church of the nunnery called Port-Royal, which had been founded in 1204 by Matthew of Montmorency, and on which his father Bouchard had bestowed so many estates that he was regarded as a second founder. Theobald took the Cistercian habit at Vaux de Cernay in 1220, and was chosen abbot of that house in 1234. He lived in the midst of his brethren as the servant of every one, and surpassed all others in his love of poverty, silence, and holy prayer. He was highly esteemed by St. Lewis. His happy death happened in 1247. His shrine in his abbey is visited by a great concourse of people on the Whitsun-holidays. His solemn festival is there kept on the 8th, and in some places on the 9th of July, probably the day on which the first translation of his relics was made. The Bollandists defer his life to the 8th of December, the day of his death. See Le Nain, *Histoire de Citeaux*, t. 9.

### SAINT GRIMBALD, NATIVE OF ST. OMER, ABBOT.

HE was a monk at St. Bertin's, and with his abbot entertained king Alfred in that abbey when that prince was going to Rome. This king, afterward by the advice of Eldred archbishop of Canterbury, sent messengers to St. Bertin's to invite Grimbold over into England, where he arrived, Hugh being twelfth abbot of that monastery, in the year 885. Asserius, a monk of Menevia or St. David's, whom king Alfred honoured with his particular esteem, and who was afterward bishop of Shireburn, was one of these messengers.

The Oxonian writers tell us that Grimbold was appointed first professor of divinity at Oxford, when he is said to have founded that university; and that Asserius, John Erigena, and St. Neot taught there at the same time. The learned Mr. Hearne says not only that Grimbold built St. Peter's church in the East, but also that the eastern vault of his ancient structure is standing to this day, of which he gives a plan. Upon the death of Eldred archbishop of Canterbury, king Alfred pressed Grimbold to accept that dignity; but was not able to extort his consent, and was obliged to allow him to retire to the church of Winchester. King Alfred's son and successor Edward, in compliance with his father's will, built the New Minstre close to the old, in which he placed secular canons, says Tanner and



appointed St. Grimbald abbot over them; this title being then given to a superior of secular or regular priests. About sixty years after, bishop Ethelwolph brought in monks in place of those secular canons. King Henry I. removed this monastery of New Minstre out of the walls of the city to the place called Hide, which still continued sometimes to be called St. Grimbald's monastery. The body of the great king Alfred was removed by his son from the Old Minstre, and that of his queen Alswithe from the nunnery of Nunnaminstre, and deposited together in the New Minstre, afterward in Hide-Monastery. Nunnaminstre was founded by king Alfred, or rather by his queen Alswithe. St. Edburge, a daughter of king Edward, was a nun, and, according to Leland, abbess there. St. Grimbald in his last sickness, though extremely feeble, gathered strength when the sacred viaticum was brought, rose out of bed, and received it prostrate on the ground. After this he desired to be left alone for three days, which he spent in close union of his heart with God. On the fourth day the community was called into his chamber, and amidst their prayers the saint calmly breathed forth his happy soul on the 8th of July in the year 903, of his age eighty-three. His body was reposed in this church, and honoured amongst its most precious relics. It was taken up by St. Elphegus, and exposed in a silver shrine. See his life written by Goscelin, monk of St. Bertin's; Capgrave; Leland, Collect. t. 1. p. 18. John Yperius in Chron. S. Bertini; Molan. in Natal. Sanct. Belgii; Hearne, Præf. in Lelandi Collect. t. 1. p. 28. t. 2. p. 217. and Præf. in Thomæ Caii Vindicias Oxon. contra Joan. Caium Cantabrig. p. 27. Woode Ant. Oxon. t. 1. p. 9.

## JULY IX.

### ST. EPHREM OF EDESSA, C.

DOCTOR OF THE CHURCH.

From his works in the late Vatican edition; also from St. Gregory of Nyssa, in his panegyric of St. Ephrem; and from Palladius, Theodoret, Sozomen, &c. See t. 1. Op. St. Ephrem. Romæ, An. 1743. or St. Ephrem Syri Opera Omnia Latine. Venetiis, 1755, 2 tomis.

A. D. 378.

THIS humble deacon was the most illustrious of all the doctors, who, by their doctrine and writings, have adorned the Syriac church. He was born in the territory of Nisibis, a strong city on the banks of the Tigris, in Mesopotamia. His parents lived in the country, and earned their bread with the sweat of their brows, but were ennobled by the blood of martyrs in their family, and had themselves

both confessed Christ before the persecutors under Dioclesian, or his successors. They consecrated Ephrem to God from his cradle, like another Samuel, but he was eighteen years old when he was baptized. Before that time he had committed certain faults which his enlightened conscience extremely exaggerated to him after his perfect conversion to God, and he never ceased to bewail, with floods of tears, his ingratitude towards God, in having ever offended him. Sozomen<sup>1</sup> says these sins were little sallies of anger, into which he had sometimes fallen with his playfellows in his childhood. The saint himself mentions in his confession<sup>2</sup> two crimes (as he styles them) of this age, which called for his tears during his whole life. The first was, that in play he had driven a neighbour's cow among the mountains, where it happened to be killed by a wild beast, the second was a doubt which once came into his mind in his childhood, whether God's particular providence reached to an immediate superintendency over all our individual actions. This sin he exceedingly magnifies in his contrition, though it happened before his baptism, and never proceeded further than a fluctuating thought from ignorance in his childhood; and in his Testament he thanks God for having been always preserved by his mercy since his baptism from any error in faith. Himself assures us that the divine goodness was pleased in a wonderful manner to discover to him, after this temptation, the folly of his error, and the wretched blindness of his soul in having pretended to fathom the secrets of providence.

Within a month after he had been assaulted by the temptation of the aforesaid doubt, he happened in travelling through the country to be benighted, and was forced to take up his quarters with a shepherd who had lost in the wilderness the flock committed to his charge. The master of the shepherd suspected him guilty of theft, and pursuing him, found him and Ephrem together, and cast them both into prison, upon suspicion that they had stolen his sheep. Ephrem was extremely afflicted at his misfortune, and in the dungeon found seven other prisoners, who were all falsely accused or suspected of different crimes, though really guilty of others. When he had lain seven days in prison in great anguish of mind, an angel appearing to him in his sleep told him he was sent to show him the justice and wisdom of divine providence in governing and directing all human events; and that this should be manifested to him in the case of those prisoners who seemed to suffer in his company unjustly. The next day the judge called the prisoners before him, and put two of them to the torture, in order to compel them to confess their crimes. While others were tormented, Ephrem stood by the rack trembling and weeping for himself, under the apprehension of being every moment put to the question.

<sup>1</sup> Sozom. l. 3. c. 16.

<sup>2</sup> T. 3. p. 23.



ST EPHREM, DOCTOR OF THE CHURCH.





The by-standers rallied him for his fears, and said—"Ay, it is thy turn next; it is to no purpose now to weep: why didst thou not fear to commit the crime?" However, he was not put on the rack, but sent back to prison. The other prisoners though innocent of the crimes of which they were first arraigned, were all convicted of other misdemeanours, and each of them received the chastisement due to his offence. As to Ephrem, the true thief having been discovered, he was honourably acquitted, after seventy days' confinement. This event the saint relates at length in his confession.\* God was pleased to give him this sensible proof of the sweetness, justice, and tender goodness of his holy providence, which we are bound to adore in resignation and silence; waiting till the curtain shall be drawn aside, and the whole economy of his loving dispensations to his elect displayed in its true amiable light, and placed in its full view before our eyes in the next life. Though, to take a view of the infinite wisdom, justice, and sanctity which God displayeth in all the dispensations of his providence, we must take into the prospect the rewards and punishments of the next world, and all the hidden springs of this adorable mystery of faith; yet his divine goodness to excite our confidence in him, was pleased, by this revelation to his servant, to manifest in this instance his attributes justified in part, even in this life, of which he hath given us a most illustrious example with regard to holy Job.

St. Ephrem, from the time of his baptism, which he received soon after this accident, began to be more deeply penetrated with the fear of the divine judgment, and he had always present to his mind the rigorous account he was to give to God of all his actions, the remembrance of which was to him a source of almost uninterrupted tears. Hoping more easily to secure his salvation in a state in which his thoughts would never be diverted from it, soon after he was baptized he took the monastic habit, and put himself under the direction of a holy abbot, with whose leave he chose for his abode a little hermitage in the neighbourhood of the monastery. He seemed to set no bounds to his fervour. He lay on the bare ground, often fasted whole days without eating, and watched a great part of the night in prayer. It was a rule observed in all the monasteries of Mesopotamia and Egypt, that every religious man should perform his task of manual labour, of which he gave an account to his superior at the end of every week. The

work of these monks was always painful, that it might be a part of their penance; and it was such as was compatible with private prayer, and a constant attention of the mind to God; for they always prayed or meditated at their work; and for this purpose, the first task which was enjoined a young monk was to get the psalter by heart. The profits of their labour, above the little pittance which was necessary for their mean subsistence in their penitential state, were always given to the poor. St. Ephrem made sails for ships. Of his poverty he writes thus in his Testament: "Ephrem hath never possessed purse, staff, or scrip, or any other temporal estate; my heart hath known no affection for gold or silver; or any earthly goods." He was naturally choleric, but so perfectly did he subdue this passion, that meekness was one of the most conspicuous virtues in his character, and he was usually styled *The meek, or the peaceable man of God*. He was never known to dispute or contend with any one; with the most obstinate sinners he used only tears and entreaties. Once, when he had fasted several days, the brother who was bringing him a mess of pottage made with a few herbs for his meal, let fall the pot, and broke it. The saint seeing him in confusion, said cheerfully,—“As our supper will not come to us, let us go to it.” And sitting down on the ground by the broken pot, he picked up his meal as well as he could. Humility made the saint rejoice in the contempt of himself, and sincerely desire that all men had such a knowledge and opinion of his baseness and nothingness as to despise him from their hearts, and to look upon him most unworthy to hold any rank among creatures. This sincere spirit of profound humility all his words, actions, and writings breathed in a most affecting manner.

Honours and commendations served to increase the saint's humility. Hearing himself one day praised, he was not able to speak, and his whole body was covered with a violent sweat, caused by the inward agony and confusion of his soul at the consideration of the last day; for he was seized with extreme fear and dread, thinking that he should be then overwhelmed with shame, when his baseness and hypocrisy should be proclaimed, and made manifest before all creatures, especially those very persons who here commended him, and whom he had deceived by his hypocrisy. We may hence easily judge how much the thought of any elevation or honour affrighted him. When a certain city sought to choose him bishop, he counterfeited himself mad.

Compunction of heart is the sister of sincere humility and penance, and nothing seemed more admirable in our saint than this virtue. Tears seemed always ready to be called forth in torrents as often as he raised his heart to God, or remembered the sweetness of his divine love, the rigour of his judgments, or the

\* On this genuine work see Assemani, Op. t. 1. p. 119. ib. Proleg. c. 1., et t. 2. p. 37. Item Biblioth. Orient. t. 1. p. 141. The disciples of St. Ephrem committed to writing this same history, as they had often heard it from his mouth. Hence we have so many relations of it. One formerly published by Gerard Vossius, is republished by Assemani. (t. 3. p. 23.) But the most complete account is that given us in the saint's confession, extant in the new Vatican edition.

spiritual miseries of our souls. "We cannot call to mind his perpetual tears," says St. Gregory of Nyssa, "without melting into tears. To weep seemed almost as natural to him as it is for other men to breathe. Night and day his eyes seemed always swimming in tears. No one could meet him at any time, who did not see them trickling down his cheeks." He appeared always drowned in an abyss of compunction. This was always painted in most striking features on his countenance, the sight of which was, even in his silence, a moving instruction to all that beheld him. This spirit of compunction gave a singular energy to all his words and writings; it never forsakes him, even in panegyrics or in treating of subjects of spiritual joy. Where he speaks of the felicity of paradise or the sweetness of divine love in transports of overflowing hope and joy, he never loses sight of the motives of compunction, and always returns to his tears. By the continual remembrance of the last judgment he nourished in his soul this constant profound spirit of compunction.

St. Gregory of Nyssa writes, that no one can read his discourses on the last judgment without dissolving into tears, so awful is the representation, and so strong and lively the image which he paints of that dreadful day. Almost every object he saw called it afresh to his mind. The spotless purity of our saint was the fruit of his sincere humility, and constant watchfulness over himself. He says that the great St. Antony, out of modesty, would never wash his feet, or suffer any part of his body, except his face and hands, to be seen naked by any one.

St. Ephrem spent many years in the desert, collected within himself, having his mind raised above all earthly things, and living as it were out of the flesh, and out of the world, to use the expression of St. Gregory Nazianzen. His zeal drew several severe persecutions upon him from certain tepid monks, but he found a great support in the example and advice of St. Julian, whose life he has written. He lost this comfort by the death of that great servant of God; and about the same time died in 338, (not 350, as Tillemont mistakes,) St. James, bishop of Nisibis, his spiritual director and patron. Not long after this, God inspired St. Ephrem to leave his own country, and go to Edessa, there to venerate the relics of the saints, by which are probably meant chiefly those of the apostle St. Thomas. He likewise desired to enjoy the conversation of certain holy anchorites who inhabited the mountains near that city, which was sometimes reckoned in Mesopotamia and sometimes in Syria. Under the weak reigns of the last of the Seleucidæ, kings of Asia, it was erected into a small kingdom by the princes called Abgars. As the saint was going into Edessa, a certain courtesan fixed her eyes upon him, which when he perceived he turned away his face, and said

with indignation: "Why dost thou gaze upon me?" To which she made this smart reply: "Woman was formed from man; but you ought always to keep your eyes cast down on the earth, out of which man was framed." St. Ephrem, whose heart was always filled with the most profound sentiments of humility, was much struck and pleased with this reflection, and admired the providence of God which sends us admonitions by all sorts of means. He wrote a book on those words of the courtesan, which the Syrians anciently esteemed the most useful and the best of all the writings of this incomparable doctor, but it is now lost. It seems to have contained maxims of humility.

St. Ephrem lived at Edessa, highly honoured by all ranks and orders of men. Being ordained deacon of that church, he became an apostle of penance, which he preached with incredible zeal and fruit. He from time to time returned into his desert, there to renew in his heart the spirit of compunction and prayer; but always came out of his wilderness, inflamed with the ardour of a Baptist, to announce the divine truths to a world buried in spiritual darkness and insensibility. The saint was endued with great natural talents, which he had improved by study and contemplation. He was a poet, and had read something of logic; but had no tincture of the rest of the Grecian philosophy. This want of the heathenish learning and profane science was supplied by his good sense and uncommon penetration, and the diligence with which he cultivated his faculties by more sublime sacred studies. He learned very accurately the doctrine of the Catholic faith, was well versed in the holy scriptures, and was a perfect master of the Syriac tongue, in which he wrote with great elegance and propriety. He was possessed of an extraordinary faculty of natural eloquence. Words flowed from him like a torrent, which yet were too slow for the impetuosity and multitude of thoughts with which he was overwhelmed in speaking on spiritual subjects. His conceptions were always clear, his diction pure and agreeable. He spoke with admirable perspicuity, copiousness, and sententiousness, in an easy unaffected style; and with so much sweetness, so pathetic a vehemence, so natural an accent, and so strong emotions of his own heart, that his words seemed to carry with them an irresistible power. His writings derive great strength from the genius and natural bold tropes of the Oriental languages applied by so great a master, and have a graceful beauty and force which no translation can attain; though his works are only impetuous effusions of an overflowing heart, not studied compositions. What recommends them beyond all other advantages of eloquence, is, they are all the language of the heart, and a heart penetrated with the most perfect sentiments of divine love, confidence, compunction, humility, and



all other virtues. They present his ardent, humble, and meek soul such as it was, and show how ardently he was occupied only on the great truths of salvation; how much he humbled himself without intermission, under the almighty hand of God, infinite in sanctity and terrible in his justice; with what profound awe he trembled in the constant attention to his adorable presence, and at the remembrance of his dreadful judgment, and with what fervour he both preached and practised the most austere penance, labouring continually with all his strength "to prepare himself a treasure for the last hour," as he expresses himself. His words strongly imprint upon the souls of others those sentiments with which he was penetrated: they carry light and conviction; they never fail to strike, and pierce to the very bottom of the soul. Nor is the fire which they kindle in the breast a passing warmth, but a flame which devours and destroys all earthly affections, transforms the soul into itself, and continues without abating, the lasting force of its activity.\* "Who that is proud," says St. Gregory of Nyssa, "would not become the humblest of men by reading his discourse on humility? Who would not be inflamed with a divine fire by reading his treatise on charity? Who would not wish to be chaste in heart and spirit, by reading the praises he has given to virginity?"

The saint though most austere to himself, was discreet in the direction of others, and often repeated this advice, that it is a dangerous stratagem of the enemy to induce fervent converts to embrace in the beginning excessive mortifications.<sup>3</sup> Wherefore it behoves them not to undertake without prudent counsel any extraordinary practices of penance; but always such in which they will be able to persevere with constancy and cheerfulness. Who ever laid on a child a burden of a hundred pounds weight, under which he is sure to fall?

St. Ephrem brought many idolaters to the faith, and converted great numbers of Arians, Sabellians, and other heretics. Saint Jerom commends a book which he wrote against the Macedonians, to prove the divinity of the Holy Ghost. He established the perfect efficacy of penance against the Novatians, who, though the boldest and most insolent of men, seemed like children without strength before this experienced champion, as St. Gregory of Nyssa assures us. Not less glorious were his triumphs over the Millenarians, Marcionites, Manichees, and the disciples of the impious Bardesanes, who denied the resurrection of the flesh, and had in the foregoing century spread his errors at Edessa, by songs which the people learned to sing. St. Ephrem, to minister a proper antidote against this poison, composed elegant Catholic songs and poems which he taught the

<sup>3</sup> Serm. Ascetic. l. p. 4.

\* See Appendix on St. Ephrem's Works, at the end of the life.

inhabitants both of the city and country with great spiritual advantage. Apollinaris began openly to broach his heresy a little before the year 376, denying in Christ a human soul, which he pretended that the divine person supplied in the humanity: whence it would have followed that he was not truly man, but only assumed a human body, not the complete human nature. St. Ephrem was then very old, but he opposed this new monster with great vigour. Several heresies he crushed in their birth, and he suffered much from the fury of the Arians under Constantius, and of the Heathens under Julian, but in both these persecutions reaped glorious laurels and trophies.

It was by a divine admonition, as himself assures us,<sup>4</sup> that about the year 372, he undertook a long journey to pay a visit to Basil. Being arrived at Cæsarea he went to the great church, where he found the holy bishop preaching. After the sermon, St. Basil sent for him, and asked him by an interpreter, if he was not Ephrem the servant of Christ.\* "I am that Ephrem," said he, "who have wandered astray from the path of heaven." Then melting into tears, and raising his voice, he cried out,—"O my father, have pity on a sinful wretch, and lead me into the narrow path." St. Basil gave him many rules of holy life, and after long spiritual conferences dismissed him with great esteem, having first ordained his companion priest. St. Ephrem himself never would consent to be promoted to the sacerdotal dignity, of which he expresses the greatest dread and apprehension, in his sermon on the priesthood.<sup>5</sup> Being returned to Edessa he retired to a little solitary cell, where he prepared himself for his last passage, and composed the latter part of his works. For, not content to labour for the advantage of one age, or one people, he studied to promote that of all mankind, and all times to come. The public distress under a great famine called him again out of his retirement in order to serve, and procure relief for the poor. He engaged the rich freely to open their coffers, placed beds for the sick in all the public porticos, visited them every day, and served them with his own hands. The public calamity being over, he hastened back to his solitude, where he shortly after sickened of a fever. He wrote about that time his seventy-six Paræneses or moving exhortations to penance, consisting

<sup>4</sup> In encomio Basilij, t. 2.

<sup>5</sup> T. 4. b. l. ed. Vaticanæ.

\* From his conversing with St. Basil by an interpreter it is clear that St. Ephrem never understood the Greek language. The old vicious translation of the life of St. Basil, under the name of St. Amphilochius, pretends that St. Basil obtained for him miraculously the knowledge of the Greek tongue, and ordained him priest. But this is a double mistake, though the latter was admitted by Baillet. Saint Jerom, Palladius, and other ancients always style him deacon, never priest. Nor does Pseudo Amphilochius say, that St. Basil raised St. Ephrem, but only his disciple and companion to the priesthood, as the new translation of this piece, and an attentive inspection of the original text demonstrate.



in a great measure of most affective prayers; several of which are used by the Syrians in their Church office. His confidence in the precious fruits of the holy sacrament of the altar raised his hope, and inflamed his love, especially in his passage to eternity. Thus he expresses himself:<sup>6</sup> "Entering upon so long and dangerous a journey I have my viaticum, even Thee, O Son of God. In my extreme spiritual hunger, I will feed on thee, the repaire of mankind. So it shall be that no fire will dare to approach me; for it will not be able to bear the sweet saving odour of thy body and blood." The circumstances of our saint's death are edifying and deserve our notice. For nothing more strongly affects our heart, or makes on it a more sensible impression than the behaviour and words of great men in their last moments.

St. Ephrem was always filled with grief, indignation, and confusion when he perceived others to treat him as a saint, or to express any regard or esteem for him. In his last sickness he laid this strict injunction on his disciples and friends:<sup>7</sup> "Sing no funeral hymns at Ephrem's burial: suffer no encomiastic oration. Wrap not my carcase in any costly shroud: erect no monument to my memory. Allow me only the portion and place of a pilgrim; for I am a pilgrim and a stranger as all my fathers were on earth." Seeing that several persons had prepared rich shrouds for his interment, he was much afflicted, and he charged all those who had such a design to drop it, and give the money to the poor, which he in particular obliged a rich nobleman, who had bought a most sumptuous shroud for that purpose, to do. St. Ephrem, as long as he was able to speak, continued to exhort all men to the fervent pursuit of virtue, as his last words sufficiently show, says St. Gregory of Nyssa, meaning the saint's Testament, which is still extant genuine, and the same that was quoted by St. Gregory, Sozomen, &c. In it he says: "I Ephrem die. Be it known to you all that I write this Testament to conjure you always to remember me in your prayers after my decease."<sup>8</sup> This he often repeats. He protests that he had always lived in the true faith, to which he exhorts all most firmly to adhere. Deploring and confessing aloud the vanity and sinfulness of his life, he adjures all present that no one would suffer his sinful dust to be laid under the altar, and that no one would take any of his rags for relics, nor show him any honour, for he was a sinner and the last of creatures. "But," says he, "throw my body hastily on your shoulders, and cast me into my grave, as the abomination of the universe. Let no one praise me; for I am full of confusion, and the very abstract of baseness. To show what I am, rather spit upon me, and cover my body with

phlegm. Did you smell the stench of my actions, you would fly from me, and leave me unburied, not being able to bear the horrible corruption of my sins." He forbids any torches or perfumes, ordering his corpse to be thrown into the common burying place among poor strangers. He expresses most feeling sentiments of compunction, and gives his blessing to his disciples, with a prediction of divine mercy in their favour; but excepts two among them, Aruad and Paulonas, both persons famed for eloquence; yet he foresaw that they would afterward apostatize from the Catholic faith. The whole city was assembled before the saint's door, every one being bathed in tears; and all strove to get as near to him as possible, and to listen to his last instructions. A lady of great quality named Lamprotata, falling at his feet, begged his leave to buy a coffin for his interment; to which he assented, on condition that it should be a very mean one, and that the lady would promise to renounce all vanities in a spirit of penance, and never again to be carried on the shoulders of men, or in a chair; all which she cheerfully engaged herself to perform. The saint having ceased to speak continued in silent prayer till he calmly gave up his soul to God. He died in a very advanced age about the year 378. His festival was kept at Edessa immediately after his death. On it St. Gregory of Nyssa soon after spoke his panegyric at the request of one Ephrem, who having been taken captive by the Ismaelites had recommended himself to this saint his patron, and had been wonderfully delivered from his chains and from many dangers. St. Gregory closes his discourse with this address to the saint. "You are now assisting at the divine altar, and before the prince of life with the angels, praising the most holy Trinity: remember us all, and obtain for us the pardon of our sins." The true Martyrology of Bede calls the 9th of July the day of his deposition; which agrees with Palladius, who places his death in harvest-time, though the Latins have long kept his festival on the 1st of February, and the Greeks on the 28th of January. His perpetual tears, far from disfiguring his face, made it appear more serene and beautiful, and his very aspect raised the veneration of all who beheld him. The Greeks paint him very tall, bent with old age, of a sweet and beautiful countenance, with his eyes swimming in tears, and the venerable marks of sanctity in his looks and habit.

Saint Austin says, that Adam in paradise praised God and did not sigh; but in our present state, a principal function of our prayer consists in sighs and compunction. Divine love, as St. Gregory observes,<sup>9</sup> our banishment from God, our dangers, our past sins, our daily offences, and the weight of our own spiritual miseries, and those of the whole world call upon us continually to weep, at least spiri-

<sup>6</sup> Neerosima, can. 81. p. 355. t. 6.

<sup>7</sup> St. Ephrem in Testam. p. 286. 395, and St. Greg. Nyss. p. 12.

<sup>8</sup> Testam. t. 2. p. 230. &c.

<sup>9</sup> Greg. M. Moral. l. 23. c. 21.

ually and in the desire of our heart, if we cannot always with our eyes. Every object round about us suggests many motives to excite our tears. We ought to mingle them even with our hymns of praise and love. Can we make an act of divine love without being pierced with bitter grief and contrition, reflecting that we have been so base and ungrateful as to have offended our infinitely good God? Can we presume without trembling to sing his praises with our impure affections, or to pronounce his adorable name with our defiled lips? And do we not first endeavour by tears of compunction to wash away the stains of our souls, begging to be sprinkled and cleansed by hyssop dipped, not in the blood of sheep or goats, but in the blood of the spotless lamb who died to take away the sins of the world? If the most innocent among the saints weeps continually from motives of holy love, how much more ought the sinner to mourn! "The voice of the turtle hath been heard in our land."<sup>10</sup> If the turtle, the emblem of innocence and fidelity, makes its delight to mourn solitary in this desert, what ought not the unfaithful soul to do? The penitent sinner instead of the sighs of the turtle, ought to pour forth his grief in loud groans, imitating the doleful cries of the ostrich, and in torrents of tears, by which the deepest sorrow for having offended so good a God, forces his broken heart to give it vent.

ON

## THE WRITINGS

OF

## SAINT EPHREM.

THE first volume of the Vatican edition of this father's works begins with his sermon On Virtues and Vices. He expresses in it a surprise to see the full seek food from him who was empty, and says he is confounded to speak, seeing every word would accuse and condemn himself. However, trembling, he recommends to his hearers the fear of God; charity, by which we are meek, patient, tender to all, desirous to serve, and give to all; hope, and longanimity, by which we bear all; patience, meekness, sweetness to all; inviolable love of truth in the smallest things, obedience, temperance, &c. and speaks against all the contrary vices, envy, detraction, &c.

His two Confessions or Reprehensions of himself are only effusions of his heart in these dispositions. The first he begins as follows: "Have pity on me, all ye that have bowels of compassion." Then he earnestly begs their prayers that he may find mercy with God, though he was from his infancy an useless abandoned vessel. He laments his spiritual miseries in the most moving words, declaring that he trembles lest, as flames from heaven devoured him who presumed to offer profane fire on the altar, so he should meet with the same judgment for appearing before God in prayer without having the fire of his divine love in his heart. He invites all men to weep and pray for him, making a public confession of the failings which his pure lights discovered in his affections; for in these, notwithstanding his extraordinary progress in the contrary virtues, he seemed to himself to discern covetousness, jealousy, and sloth, though he ap-

peared of all men the most remote from the very shadow of those vices; and by tears of compunction he studied more and more to purify his heart, that God might vouchsafe perfectly to reign in it. The second part of this work is a bitter accusation of his pride; which sin, as he adds, destroys even the gifts of God in a soul, blasts all her virtues, and renders them a most filthy abomination; for all our virtues will be tried at the last day by a fire which only humility can stand. He laments how pride infects the whole world; that some, by a strange frenzy, seek to gratify it in earthly fooleries, and the most silly vanities, on which the opinion of madmen has stamped a pretended dignity and imaginary value. He laments bitterly, that even spiritual men are in danger of sinning, by taking pride in virtue itself, though this be the pure gift of God; and when by his mercy we are enriched with it, we are, nevertheless, base and unprofitable servants.

In his second Reprehension of himself, after having elegantly demonstrated a particular providence inspecting and governing the minutest affairs and circumstances, he grievously accuses himself of having entertained a doubt of it in his youth, before his conversion to God. He condemns himself as guilty of vain-glory, sloth, lukewarmness, immortification, irreverence in the church, talkativeness, contentiousness, and other sins. He fears lest his repentance should be like that of Esau, and begs the pity and prayers of all men for an infamous blind leper. He weeps to see that some men had conceived an esteem for him to whom none was due; and he cries out to them—"Take off my false covering, and you will see in me nothing but worms, stench, and filth: remove the cloak of hypocrisy, and you will find me an hideous and nauseous sepulchre." He compares himself to the Pharisees, as wearing only the habit of the prophets and saints, to his heavier condemnation; for vice, covered with a mask of virtue, is always more odious and detestable. In another Confession, (t. 3. p. 439.) after accusing himself of sloth, pride, uncharitableness, and other sins, he most movingly entreats all men to weep for him; wishing they could see the extreme miseries of his heart, which could not fail most powerfully to excite their compassion, though they could not be able to bear the hideous sight of the load of his monstrous iniquities.

His treatise on the Passions is of the same nature, a lamentation that from his infancy he had been a contemner of grace, and slothful to virtue, strengthened daily his passions, and groaned in the midst of snares which made him fear to live lest he should go on relapsing into sloth.

He has left us many tracts on Compunction, which indeed all his writings breathe. In the first which bears this title, he invites all, rich and poor, old and young, to join him in weeping, to purchase eternal life and to be delivered from everlasting death: by weeping and crying to see with the blind man in the gospel, the soul will be enlightened to see her miseries. God, the angels, all heaven expect and invite us earnestly to these tears: God's terrible judgment is at hand; which he describes, and then adds, to prevent its justice we must weep not one day only, but all the days of our life, as David did, in affliction, continual prayer, austerities, and alms. The narrow gate does not admit others; the Judge will exclude those who sought their joy on earth and pampered their flesh. Then it will be too late to trim our lamps, or seek for the oil of good works; then no more poor will stand at any door for us to redeem our sins by alms. He laments our spiritual miseries, especially his sins and sloth continued all his life now to the eleventh hour. He awakes his soul by the short time that remains, and that uncertain too.

In his second he relates, that going out of Edessa early one morning, accompanied with two brethren, and beholding the heavens beautifully spangled with bright stars, he said to himself—"If the lustre of these luminaries be so dazzling, how will the saints shine when Christ shall come in glory! But suddenly the thought of that terrible day struck my mind, and I trembled in all my joints, and was seized with convulsions, and in an agony of fear, sighing and overwhelmed with a flood

<sup>10</sup> Cant. ii. 12.



of tears, I cried out in bitter anguish of mind: How shall I be then found! How shall I stand before that tribunal! A monster infected with pride among the humble and the perfect, a goat among the sheep, and a barren tree without fruit. The martyrs will show their torments, and the monks their virtues; but thou, alas! O sinful, vain, and arrogant soul, wilt only bear thy sloth and negligence." His two companions, moved by the excess of his tears, wept with him.

In his Discourse, that we ought never to laugh with a worldly joy, but to always weep, he enforces the obligation of perpetual compunction and tears.

In his ascetic Sermon, he says grief and zeal compel him to speak, but his unworthiness and his sins persuade him to be silent, his eyes delight only in tears to bewail night and day in floods the wounds of his soul, and above all that pride which conceals them from him. He laments tepidity and love of earthly things should be found among the monks, and that some interrupt their mortifications, weeping one day and laughing the next, lying one night on the ground, the next on a soft bed, whereas all our life ought to be a course of penance; he extols the humility and constant mortification of the ancient and all true monks, like shining diamonds in the world. The rest of this long discourse is a vehement exhortation of the monks to fervour and zeal, this life being a time of traffic, and very short, and a nothing; the recompense immense, and the rigour of God's justice terrible to all. He pronounces woes to himself in the confusion he expected in the last day before all who esteemed him here. Begs earnestly all pray for him. One of the principal means to preserve this fervour, is a strict examen every night and morning. A trader casts up every day his losses and gains, and is solicitous to repair any losses; so do you, says he, every morning and night make up your accounts carefully; examine yourself: Have I to-day spoke any idle words, despised any, &c.? Have I this night watched, prayed, &c.? He advises not to undertake too much in austerities, but such as the soul will not relax in, than which nothing is more pernicious.

His parænetic Sermon is also addressed to young monks, whom he advises to the continual presence of God in their minds most earnestly under temptations. Against sloth, he observes, this succeeding fervour by fits makes a life one chain of risings and falling again; building by mortification and destroying again by relaxing. He bids them have this inscription in the beginning of their book: Sloth banished for ever and ever from my soul.

His two sermons on the Fathers deceased, are also to monks, showing and lamenting their tepidity by the fervour of their fathers in the deserts. His Hypomnition is an exhortatory epistle to the same.

His treatise on Virtue is to a novice; he tells him obedience has no merit unless in hard and harsh things, for even wild beasts grow tame by mild treatment.

Next follows his book in Imitation of Proverbs, in definitions and strong sentences on all virtues, in which he teaches tears in prayer are the beginning of a good life; vain-glory is like a worm in a tree. He speaks much on humility, presumption, charity, tears out of the desire of eternal happiness, and weeps to consider his own wretchedness and poverty.

His treatise for the Correction of those who lived wickedly, is full of zeal, humility, and an extraordinary contempt of himself, and spirit of compunction.

That on Penance is a pathetic exhortation to sinners to return by the mercy of God, who expects them before the dawning of the day of life which is coming on; by the comfort which the angels will receive, and from the frightful trial at the last day, against which he prays for himself.

His discourse On the Fear of Souls, is a lamentation and prayer for himself at the sight of the heavens, still in stronger expressions and tears.

His sermon On the Second Coming of Christ, shows the joy of the blessed, and exaggerates the severity of that trial from the immensity of God's benefits to us.

In his Tetrasyllabus he explains how the devil van-

quished by the fervent, always says, I will then go to my friends, the slothful, where I shall have no labour, nor want stratagems. I have but to fetter them in the chains with which they are pleased, and I shall have them always willing subjects. He exhorts all therefore to constant fervour. In another place he exhorts all continually to repeat to themselves against sloth; "Yet a little of thy journey remains and thou wilt arrive at thy place of rest. Then take thy rest not now on the road."

In his book on those words, *Attende Tibi*, to a monk, he presses the precept of being always fervent, never relaxing, in every virtue, especially in purity; and adds the example of St. Antony, who, as St. Athanasius relates, notwithstanding his great mortifications, which he never relaxed from his youth to his old age, would never bathe or so much as wash his feet, or ever suffered any part of his body to be seen, except his face and hands, till after his death.

He has left us an excellent long prayer for a soul to say in time of any temptation; another for grace and pardon of sins.

A novice among the monks often had begged of St. Ephrem some direction. The saint extols his zeal and humility in desiring advice from a sinner, whose intolerable stench infects all his works. His first lesson to him is that he always remember the presence of God, and avoid all unnecessary words. He recommends then to him, in ninety-six lessons, perfect obedience, abstinence, silence, solitude, which frees a man from three dangers, viz. of the eyes, ears, and tongue; never to have so much compassion for any novice as to offend God, and so perish with him; if he be tepid, it is better he should perish alone than you also by condescension; never to speak to a superior in favour of an expelled brother, without most evident proofs of his perfect conversion; for a little spark falling into a barn, easily destroys all the labours of a whole year: to avoid frequent long conversations with any young man about piety or other things, for fear of fond love; never to desire anything great or public, for God's honour, but rather to love to be hid and unknown; many in dens and deserts were the greatest saints, but without humility the most glorious virtues and the greatest actions are lost; never to seek the care of souls, but to employ in it the utmost diligence, if it be laid upon him: always to walk in the narrow way of compunction and mourning. His other lessons conduce to humility and other virtues.

His fifty-five Beatitudes comprise the happiness of all virtues, as of ever glorifying God, which is to be as the cherubim and seraphim. He closes them bursting into tears at the reflection how far he is from any of them by his sloth under a holy garb, and how distant from the holy servants of God, who persevered some in sackcloth and chains, others on pillars, others in enclosure and fasting, others in obedience, &c. He adds twenty other beatitudes.

His book of one hundred chapters on humility, consists chiefly of short examples; as, a certain novice always kept silence. Some said to him, He is silent because he knows not how to speak. Others said, No, but it is because he has a devil. He, hearing all this, gave no answer, but glorified God in his heart.

In the second volume we have the life of St. Abraham; a long panegyric on the Patriarch Joseph; a sermon on the Transfiguration; one on the Last Judgment, and on the necessity and advantage of spending this life in tears; a treatise of ninety chapters on the right way of living; fifty paræneses or exhortations to the monks, on obedience, humility, &c.; a most pathetic sermon on the second coming of Christ, in which he expresses himself as follows: "Beloved of Christ, lend a favourable attention to what I am going to say on the dreadful coming of our Lord. Remembering that hour, I tremble with an excess of fear. For who can relate those horrible things? what tongue can express them? When the King of kings, arising from his throne of glory, shall descend, and sit the just judge, calling to an account all the inhabitants of the earth. At this thought I am ready to swoon away: my limbs quake for fear, my eyes swim in tears, my voice fails, my lips shrink, my



tongue falters, and my thoughts are wrapt up in silence. I am obliged to denounce these things to you; yet fear will not suffer me to speak. A loud thunder now affrights us; how then shall we stand at the sound of the last trumpet, louder than any thunder, summoning the dead to rise! Then the bones of all men in the bowels of the earth, hearing this voice, shall suddenly run, and seek out their joints; and, in the twinkling of an eye, we shall see all men risen and assembled to judgment. The great king shall command, and instantly the earth quaking, and the troubled sea shall give up the dead which they possess, whether devoured by fish, beasts, or fowl. All in a moment shall appear present, and not a hair will be wanting." He goes on describing the frightful fire consuming all things on the earth; the angels separating the sheep and the goats; the standard of the great king, that cross on which he was nailed, shining bright, and borne before him; men standing to meet this tremendous majesty, revolving their own deeds; the just with joy, the wicked worse than dead with fear; the angels and cherubim appearing, singing Holy, Holy, Holy; the heavens opened, and the King of kings revealed in such incomparable glory, that the heavens and the earth will fly from before his face. "Who then," says he, "can stand? He places before our eyes the books opened, and all our actions, thoughts, and words, called to an account." He then cries out: "What tears ought we not to shed night and day without intermission, for that terrible appearance!" Here the venerable old man was no longer able to break through his sighs and tears, and stood silent. The auditory cried out—"Tell us what more terrible things will follow." He answered, "Then all mankind will stand with eyes cast down, between life and death, heaven and damnation, before the tribunal; and all degrees of men shall be called to a rigorous examination. Woe to me! I desire to tell you what things will follow, but my voice fails me through fear, and I am lost in confusion and anxiety; the very rehearsal of these things is most dreadful." The audience repeated again: "Tell us the rest, for God's sake, for our advantage and salvation." He therefore proceeded, "Then, beloved of Christ, shall be required in all Christians the seal of baptism, entire faith, and that beautiful renunciation which they made before witnesses, saying, I renounce Satan, and all his works; not one, or two, or five, but all the works of the devil. In that hour this renunciation will be demanded of us, and happy is he who shall have kept it faithfully as he promised." Here, he stopping in tears, they cried again: "Tell us also what follows this." He answered: "I will tell you in my grief, I will speak through my sighs and tears; these things cannot be related without tears, for they are extremely dreadful." The people entreated again: "O servant of God, we beseech you to instruct us fully." The holy man, again striking his breast, and weeping more bitterly, said: "O my brethren, beloved of Christ, how sorrowful, and how frightful things do you desire to hear! O terrible hour! Woe to me, woe to me! Who will dare to relate, or who will bear to hear this last and horrible rehearsal; all you who have tears, sigh with me! and you who have not, hear what will befall you; and let us not neglect our salvation. Then shall they be separated, without hopes of ever returning to each other again, bishops from fellow-bishops, priests from fellow-priests, deacons from fellow-deacons, subdeacons and lectors from their fellows; those who were kings as the basest slaves; children from parents; friends from kindred and intimates. Then princes, philosophers, wise men of the world, serving themselves thus parted, shall cry out to the saints with bitter tears; 'Farewell eternally, saints and servants of God; farewell parents, children, relations, and friends; farewell prophets, apostles, and martyrs; farewell Lady Mother of God; you prayed much for us that we might be saved, but we would not. Farewell life-giving cross; farewell paradise of delights, kingdom without end, the heavenly Jerusalem. Farewell ye all; we shall never more behold one of you, hastening to our torment without end or rest,' &c."

A Sermon on fraternal Charity, and on the Last Judge-

ment, in which his tears again hindered him from pursuing his subject. Nothing can be more terrifying or more moving than these discourses, or than the next on Antichrist, or that after on the Cross, or that of Interrogations. There follow his Testament, his Sermon on the Cross and on Charity, in which he salutes and honours that holy instrument of our redemption in the strongest words and highest epithets, which, as he says, all nations adore, and which saving sign we mark on our doors, foreheads, eyes, mouths, breast, and our whole body. His Sermon against heretics on the precious margarite, to prove the Virgin Mary mother of God; that on the vice of the tongue; his Panegyric on St. Basil; his Sermon on the Sinful Woman in the gospel; on the Forty Martyrs; on Abraham and Isaac; on Daniel and the three children. Sermons on the eight capital bad thoughts; gluttony, fornication, avarice, anger, sadness, sloth, vain-glory, and pride; on perfection, on patience, and suffering; and many small tracts to monks. One contains a relation of a holy virgin in a monastery of three hundred, who was never seen eating, but worked washing the dishes and cleaning the scullery, feigning herself a fool, and bearing blows and all insults without murmuring or answering a word; called by derision, Salla or Sallop. St. Pityrumus, an anchoret, was admonished by an angel to go and see in her one who surpassed him and the others in virtue: having seen all the nuns he found not her, she being left behind in the kitchen. At his desire, which all laughed at, she was brought out. The anchoret immediately fell at her feet, crying, "Bless me Amma," (*i. e.* spiritual mother.) She also fell at his feet. The nuns said to him, "Don't incur such a disgrace; this is Sala." "No," (said he,) you are all Sala." Upon this all honoured her, and one confessed, that she had thrown on her the washings of the dishes; another had struck her; another had thrust mustard up her nostrils, &c. She not bearing esteem, retired thence unknown, and was never more heard of.

The third volume contains many Sermons and Discourses, chiefly on the judgments of God and the last day; on penance, compunction, prayer, charity, and other virtues; and on vices and passions. Also the life of St. Julian the anchoret. Pious poems and several panegyrics of, and prayers to the Blessed Virgin, whose virginity and dignity of mother of God he clearly asserts.

The fourth volume consists of his Commentaries on the five books of Moses, on Joshua, Judges, and the four books of Kings. St. Gregory of Nyssa says, he studied and meditated assiduously on the holy scriptures, and expounded them all from the first book of Genesis to the last in the New Testament, with an extraordinary light, with which the Holy Ghost filled him. Many other Oriental writers testify the same. His exposition is very literal, full, and learned; nothing escapes him in them.

The fifth volume gives us his Commentaries on Job and on all the prophets. Eleven sermons on several passages of holy scripture, in which he exhorts principally to avoid all occasions of sin, and to perpetual tears and penance. Thirteen sermons on the birth of Christ; and fifty-six polemical sermons against heresies, viz. of the Marcionites, Manicheans, especially their judiciary astrology; of the Novatians, Messalians, &c. His zeal was moved seeing these errors spread in his country. He employs the Church's authority, scriptures, and reasons to confute them.

The sixth volume gives us ninety other polemical Discourses against the Arian and Eunomian heretics or Searchers, as he calls them, because they attempted to penetrate the divine mysteries, and the incomprehensible nature of God himself. They are equally solid and strong; not dry, as most writings of controversy, but full of unction and of the greatest sentiments of devotion, and an inexpressible ardour to ever love and praise our great God and Redeemer. His sermon against the Jews is no less remarkable.

His Necrosima or eighty-five funeral canons, were wrote on Death and God's judgments, which he had always before his eyes. He teaches evidently in them

the use of ecclesiastical funeral rites and prayers at burials; that the souls of the departed immediately are judged by a particular judgment; the good immediately admitted to the enjoyment of God; those who die without having expiated venial sin, suffer in the flames of purgatory till it be satisfied for, but are relieved by the sacrifices, prayers, and other pious works of the faithful on earth. Of these fifty-four are short funeral discourses on the death of bishops, monks, and persons of all conditions. They are full of his extreme fear of the divine judgment, and a great contempt of the vanity of the world. He says in the eighty-first canon, "Entering on so long and dangerous a journey, I have my viaticum, thee, O Son of God; when hungry, I will eat thee, repairer of mankind; so it shall be, that no fire will dare approach my members, for it will not be able to bear the sweet saving odour of thy body and blood," &c. He uses the same motive of confidence of immortality, from being fed with the body and blood of Christ, and employs that endearing divine grace to move God to have mercy on him. He repeats the same prayer in his thirteenth Parænesis. Nothing can be clearer than the texts collected by Ceillier (t. 8. p. 101.) from the writings of St. Ephrem, in favour of the real presence of the sacred body of Christ in the holy eucharist. See on them the judicious remarks of an able critic, *Mém. de Trev. Jan. 1756*, p. 55.

Here follow four sermons on Freewill; also seventy-six moving Paræneses or exhortations to penance. In the forty-second, he tells us, that when he lay down to take a little repose in the night, he reflected on the excessive and boundless love of God, and instantly rose again to pay him the tribute of the most fervent praise and thanks he was able. "But being deterred," says he, "by the remembrance of my sins, I began to melt into tears, and should have been disturbed beyond my strength, had not the thief, the publican, the sinful woman, the Cananean, the Samaritan, and other examples of mercy, given me comfort and courage. He says that at other times, when he was going to fall asleep, the remembrance of his sins banished all thoughts of giving rest to his wearied body, and made sleep yield to sighs, groans, and floods of tears, to which he invited himself by the example of the penitent David, washing his bed with briny torrents; for the silence of night is the most proper season for our tears. It appears he composed this work, at least part, a little before his death; for in the forty-third Parænesis he writes, "I Ephrem am now dying. I write my last will and testament to all lovers of truth, who shall rise up after me. Persevere night and day in prayer. The husbandman reapeth a great crop by assiduous labour; so will you, if you never interrupt your devotion. Pray without ceasing."

His book in fifteen elegant discourses on the Terrestrial Paradise, explaining its history in Genesis, and comforting himself with the name and happiness of the good thief on the cross, makes a transition to the heavenly Paradise, on the felicity of which he speaks with incredible joy and pleasure. In his eighth discourse he teaches the soul cannot perfectly see God before the resurrection; but means by the perfectly complete enjoyment, for he is very express, (*loc. cit. supra.*) that the blessed behold God immediately on their death; as Muratori demonstrates against Burnet, in his dissertation on Paradise, c. 2.

Eighteen very devout sermons on divers subjects close his works; on Christ's Nativity and Resurrection; on Prayer, on Humility, which he teaches is the weapon our Redeemer conquered hell by, and has put into our hands as our principal and only armour against our spiritual enemies.

The works of this father demonstrate the uniformity in faith of the Syriac church in the fourth century, with that of the universal church of all ages.

Several of St. Ephrem's works were translated into Latin, and published at Rome in 1589, by Gerard Vossius or Volkens, provost of Tongres. A Greek edition of the same was printed at Oxford in 1709, by the care of Mr. Edward Thwaites. A more complete edition of this father's works was given to the public at Rome in six

volumes in folio, in 1732 and 1743, under the direction of cardinal Querini, librarian of the Vatican, and Monsignor Joseph Assemani, first prefect of the same library. In this we have the original Syriac text of a good part of these works, and the ancient Greek version of the rest. The Latin translation is the work partly of Gerard Vossius, partly of F. Peter Benedetti, a Maronite Jesuit who lived at Rome; and in the last volumes of Stephen Assemani archbishop of Apamea, who also published the Chaldaic acts of the Martyrs, and is nephew of the aforesaid Joseph Assemani. The Greek text in the last volumes, especially in the sixth, is published very incorrect. See *Mémoires de Trevoux* for January, 1756, p. 146.

## THE MARTYRS OF GORCUM.

NINETEEN priests and religious men, who were taken by the Calvinists in Gorcum, after suffering many insults, were hanged on account of their religion at Bril, on the 9th of July, 1572. Of these, eleven were Franciscan friars, called Recollects, of the convent of Gorcum, amongst whom were Nicholas Pick the guardian, and Jerom Werden, vicar of the same convent. The former was thirty-eight years old, an eminent preacher, and a man endued with the primitive spirit of his order, especially the love of holy poverty and mortification. He feared the least superfluity even in the meanest and most necessary things, especially in meals; and he would often say: "I fear if St. Francis were living, he would not approve of this or that." He was most zealous to preserve this spirit of poverty and penance in his house, and he used to call property and superfluity the bane of a religious state. His constant cheerfulness rendered piety and penance itself amiable. He often had these words in his mouth: "We must always serve God with cheerfulness." He had frequently expressed an earnest desire to die a martyr, but sincerely confessed himself altogether unworthy of that honour. The other martyrs were a Dominican, two Norbertins, one Canon Regular of St. Austin, called John Oosterwican,\* three curates, and another secular

\* John Oosterwican was director to a convent of nuns of the same order in Gorcum; he was then very old, and had often prayed that God would honour him with the crown of martyrdom.

The names of the eleven Franciscans were Nicholas Pick, Jerom, a native of Werden, in the county of Horn, Theodoric of Embden, native of Amorfort, Nicaise Johnson, native of Heze, Wilhade, native of Denmark, Godfrey of Merveille, Antony of the town of Werden, Antony of Hornaire, a village near Gorcum, Francis Rodes, native of Brussels. These were priests and preachers. The other two were lay-brothers, namely, Peter of Asca, a village in Brabant, and Cornelius of Dorestale, a village now called Wick, in the territory of Utrecht.—The three curates were Leonard Veehel, Nicholas Poppel, and Godfrey Dumen. This last was a native of Gorcum, who having been rector of the university of Paris, where he had studied and taught, was some time curate in Holland near the French territories, but resigned his curacy and lived at Gorcum.

The other martyrs were John Oosterwican mentioned above; John, a Dominican of the province of Cologne, curate of Hornaire; Adrian Hilvarenbeck, a Norbertin of Middleburgh, who served a parish at Munster, a village near the mouth of the Menne; James Lacop of the same order and monastery, an assistant in a neighbouring



priest. The first of these curates was Leonard Vechel, the elder pastor at Gorcum. He had gained great reputation in his theological studies at Louvain under the celebrated Ruard Tapper; and in the discharge of pastoral duties at Gorcum, had joined an uncommon zeal, piety, eloquence, and learning with such success, that his practice and conduct in difficult cases was a rule for other curates of the country, and his decisions were regarded as oracles at the university itself. For the relief of the poor, especially those that were sick, he gave his temporal substance with such tenderness and profusion as to seem desirous, had it been possible, to have given them himself. He re-proved vice without respect of persons; and by his invincible meekness and patience disarmed and conquered many who had been long deaf to all his remonstrances, and added only insults to their obstinacy. Nicholas Poppel was the second pastor at Gorcum, and though inferior in abilities, was in zeal worthy to be the colleague of Vechel, and to attain to the same crown with him. The rest of this happy company had made their lives an apprenticeship to martyrdom. They were declared martyrs, and beatified by Clement X. in 1674. The relation of several miracles performed by their intercession and relics which was sent to Rome in order to their beatification, is published by the Bollandists.<sup>1</sup> The greatest part of their relics is kept in the church of the Franciscan friars at Brussels, whither they were secretly conveyed from Bril. See the accurate history of their martyrdom written by the learned doctor William Estins, printed at Douay in 1603. Also *Batavia Sacra*, part. 2. p. 174. and various memoirs collected by Solier the Bollandist, t. 2. Julij, p. 736.

#### ST. EVERILDIS, V. IN ENGLAND.

KINGILS, king of the West-Saxons, having been baptized by St. Berinus in 635, this holy virgin had the happiness of being brought to the knowledge of Christ. In order to devote herself most perfectly to the service and love of her heavenly spouse, she fled secretly from the house of her parents to seek some holy monastery of nuns, and was joined in the way by two other virgins named Bega and Wuldreda. St. Wilfrid gave her a spot called before the Bishop's Dwelling, but since her time Everildisham, that is, the dwelling of Everildis. Neither F. Alford nor F. Solier were able to find the situation of this place. Here she trained up many virgins to the perfection of divine love, the summit of Christian virtue, by animating them with the true spirit, and continually encouraging them in the most fervent and most faithful discharge of all the

duties, and application to all the exercises of their holy profession. She went to God on the 9th of July, on which day Solier the Bollandist found her name in an ancient copy of Usuard's Martyrology. F. Alford sent to Bollandus a transcript of lessons used formerly in some church now unknown. Her name does not occur in any English or Irish Calendar now extant, nor has Alford mentioned her in his annals. See Solier, t. 2. Julij, p. 713.

#### JULY X.

#### THE SEVEN BROTHERS, MARTYRS, AND ST. FELICITAS THEIR MOTHER.

From their genuine acts in Ruinart, and Tillemont. t. 2. See the remarks of Pinus the Bollandist, t. 3. Julij, p. 5.

IN THE SECOND CENTURY.

THE illustrious martyrdom of these saints has been justly celebrated by the holy fathers. It happened at Rome under the emperor Antoninus, that is, according to several ancient copies of the acts, Antoninus Pius.\* The seven brothers were the sons of St. Felicitas, a noble pious Christian widow in Rome, who brought them up in the most perfect sentiments and practice of heroic virtue. After the death of her husband she served God in a state of continency† and employed herself wholly in prayer, fasting, and works of charity. By the public and edifying example of this lady and her whole family, many idolaters were moved to renounce the worship of their false gods, and to embrace the faith of Christ, which Christians were likewise encouraged by so illustrious a pattern openly to profess. This raised the spleen of the heathenish priests, who complained to the emperor Antoninus that the boldness with which Felicitas publicly practised the Christian religion, drew many from the worship of the immortal gods who were the

\* Ceillier and some others think this emperor to have been M. Aurelius Antoninus Philosopher, who was a persecutor, and reigned with Lucius Verus; the latter was absent from Rome in the Parthian war from 162 to 166; on which account, say these authors, he did not appear in this trial. See Tillemont, t. 2. p. 326. But that these martyrs suffered under Antoninus Pius, in the thirteenth year of his reign, of Christ 150, we are assured by an old inscription in several ancient MS. copies of their acts mentioned by Ruinart. That this emperor put several Christians to death whilst he was governor of Asia before his accession to the empire, Tertullian testifies (*ad Scapul.*) And that towards the end of his reign, notwithstanding his former mildness towards them, he again exercised the sword and torments on them, we have an undoubted proof in the genuine epitaph of St. Alexander, martyr. produced by Arringhi, Diss. 2. l. 3. c. 22. See Berti in Sæc. 2.

† Quæ in viduitate permanens Deo suam voverat castitatem. Ruin. Act. Sincer. p. 21.

<sup>1</sup> Julij, t. 2. p. 823.

parish to Munster; and Andrew Walter, a secular priest, curate of Heinort, near Dort.



guardians and protectors of the empire, and that it was a continual insult on them; who, on that account, were extremely offended and angry with the city and whole state. They added, that in order to appease them, it was necessary to compel this lady and her children to sacrifice to them. Antoninus being himself superstitious was prevailed upon by this remonstrance to send an order to Publius the prefect of Rome, to take care that the priests should be satisfied, and the gods appeased in this matter. Publius caused the mother and her sons to be apprehended and brought before him. When this was done he took Felicitas aside, and used the strongest inducements to bring her freely to sacrifice to the gods, that he might not be obliged to proceed with severity against her and her sons; but she returned him this answer: "Do not think to frighten me by threats, or to win me by fair speeches. The spirit of God within me will not suffer me to be overcome by Satan, and will make me victorious over all your assaults." Publius said in a great rage: "Unhappy woman, is it possible you should think death so desirable as not to permit even your children to live, but force me to destroy them by the most cruel torments?" "My children," said she, "will live eternally with Christ if they are faithful to him; but must expect eternal death if they sacrifice to idols." The next day the prefect, sitting in the square of Mars before his temple, sent for Felicitas and her sons, and addressing his speech to her, said: "Take pity of your children, Felicitas; they are in the bloom of youth, and may aspire to the greatest honours and preferments." The holy mother answered: "Your pity is really impiety, and the compassion to which you exhort me would make me the most cruel of mothers." Then turning herself towards her children, she said to them: "My sons, look up to heaven where Jesus Christ with his saints expects you. Be faithful in his love, and fight courageously for your souls." Publius being exasperated at this behaviour, commanded her to be cruelly buffeted, saying: "You are insolent indeed, to give them such advice as this in my presence, in contempt of the orders of our princes."

The judge then called the children to him one after another, and used many artful speeches, mingling promises with threats to induce them to adore the gods. Januarius, the eldest, experienced his assaults the first, but resolutely answered him: "You advise me to do a thing that is very foolish, and contrary to all reason; but I confide in my Lord Jesus Christ, that he will preserve me from such an impiety." Publius ordered him to be stripped and cruelly scourged, after which he sent him back to prison. Felix, the second brother, was called next, and commanded to sacrifice. But the generous youth replied: "There is one only God. To him we offer the sacrifice of our hearts. We will never for-

sake the love which we owe to Jesus Christ. Employ all your artifices; exhaust all inventions of cruelty; you will never be able to overcome our faith." The other brothers made their answers separately, that they feared not a passing death, but everlasting torments; and that having before their eyes the immortal recompenses of the just, they despised the threats of men. Martialis, who spoke last, said: "All who do not confess Christ to be the true God, shall be cast into eternal flames,"\* The brothers, after being whipped, were remanded to prison, and the prefect, despairing to be able ever to overcome their resolution, laid the whole process before the emperor. Antoninus having read the interrogatory, gave an order that they should be sent to different judges, and be condemned to different deaths. Januarius was scourged to death with whips loaded with plummets of lead. The two next, Felix and Philip, were beaten with clubs till they expired. Sylvanus, the fourth, was thrown headlong down a steep precipice. The three youngest, Alexander, Vitalis, and Martialis, were beheaded, and the same sentence was executed upon the mother four months after. St. Felicitas is commemorated in the Roman Martyrology on the 23d of November; the sons on the 10th of July, on which day their festival is marked in the old Roman Calendar, published by Bucherius.<sup>1</sup>

St. Gregory the Great delivered his third homily on the Gospels, on the festival of St. Felicitas, in the church built over her tomb on the Salarian road. In this discourse he says, that this saint "having seven children was as much afraid of leaving them behind her on earth, as other mothers are of surviving theirs. She was more than a martyr, for seeing her seven dear children martyred before her eyes, she was in some sort a martyr in each of them. She was the eighth in the order of time, but was from the first to the last in pain, and began her martyrdom in the eldest, which she only finished in her own death. She received a crown not only for herself, but likewise for all her children. Seeing them in torments she remained constant, feeling their pains by nature as their mother, but rejoicing for them in her heart by hope." The same father takes notice how weak faith is in us: in her it was victorious over flesh and blood; but in us is not able to check the sallies of our passions, or wean our hearts from a wicked and deceitful world. "Let us be covered with shame and confusion," says he, "that we should fall so far short of the virtue of this martyr, and should suffer our passions still to triumph over faith in our hearts. Often one word spoken against us disturbs our minds; at the

<sup>1</sup> In *Cyclus Pasch.* p. 268.

\* Omnes qui non confitentur Christum verum esse Deum, in ignem aeternum mittentur. *Ruin.* p. 23.

least blast of contradiction we are discouraged or provoked; but neither torments nor death were able to shake her courageous soul. We weep without ceasing when God requires of us the children he hath lent us; and she bewailed her children when they did not die for Christ, and rejoiced when she saw them die." What afflictions do parents daily meet with from the disorders into which their children fall through their own bad example or neglect! Let them imitate the earnestness of St. Felicitas in forming to perfect virtue the tender souls which God hath committed to their charge, and with this saint they will have the greatest of all comforts in them; and will by his grace count as many saints in their family as they are blessed with children

#### SAINTS RUFINA AND SECUNDA, VIRGINS, MM.

THEY were sisters, and the daughters of one Asterius, a man of a senatorian family in Rome. Their father promised them in marriage, the first to Armentarius, and the second to Verinus, who were then both Christians, but afterward apostatized from the faith when the storm raised by Valerian and Gallien in 257, fell upon the Church. The two virgins resisted their solicitations to imitate their impiety, and fled out of Rome; but were overtaken, brought back, and after other torments condemned by Junius Donatus, prefect of Rome, to lose their heads. They were conducted twelve miles out of Rome, executed in a forest on the Aurelian Way, and buried in the same place. It was then called the Black Forest, *Sylva Nigra*, but from these martyrs this name was changed into that of *Sylva Candida* or the White Forest. A chapel was built over their tomb, which pope Damasus demolished, erecting a large church in its room. A town rose in the same place, which was called *Sylva Candida*, and made an episcopal see. But the city being destroyed by barbarians in the twelfth century, the bishopric was united by Calixtus II. to that of Porto, and the relics of the saints were translated at the same time, in the year 1120, to the Lateran basilic, where they are kept near the baptistery of Constantine. See their Acts abridged by Tillemont, t. 4. p. 5. Also the remarks of Pinus the Bollandist, t. 3. Julij, p. 28. and Laderchius, *Diss. de Basilicis SS. Marcellini et Petri*, c. 2. p. 6.

#### JULY XI.

#### ST. JAMES, BISHOP OF NISIBIS, C.

From Theodoret, *Phil. c. 1. et Hist. l. 1. c. 7.* Gennadius, c. 1. Tillemont, t. 7. p. 263. Ceillier, t. 4. Assemani, *Bibl. Orient. t. 1. p. 186.* Cuper the Bollandist, and the saint's works, published in Armenian and Latin, by Nic. Antonelli, at Rome, in 1755; add the accounts given of this saint in the Menology of the Armenians at Venice, on the seventh day of the month Caghozi, the 15th of our December; in the Synaxary of the Egyptians on the eighteenth of Tobit, our 12th of January, by St. Gregory of Narielgha, an Armenian bishop, in 980, author of many devout Armenian orations and prayers. (*Orat. 99. in St. Jacob. in libro Precum edito Constantinopoli, An. 1700.*) Also by Moyses Cheronensis, *Histor. Armenae*, l. 3. art. 7. though this author flourished not in the fifth century, (as the Whistons imagine with those who confound him with Moyses the grammarian, who translated the Bible from the Greek and Syriac into the Armenian tongue, in the reign of Theodosius the Younger, as Galanus mentions,) but after the year 727, in which arose the great schism of which this historian speaks, and of which the patriarch John IV. of Ozniun was author. See James Villotte, the Jesuit, in *Diction. Armen. in Serie Patriarcharum.*

A. D. 350.

THIS eminent saint, and glorious doctor of the Syriac church, was a native of Nisibis, in Mesopotamia, which country was then subject to the eastern empire.\* He had a genius rich by nature, which he cultivated with indefatigable application; though after laying a foundation of the sciences, he confined himself to sacred studies. In his youth entering the world, he became soon apprized of its dangers. He saw that in it only ambition, vanity, and voluptuousness reign; that men here usually live in a hurry and a crowd, without finding leisure to look into themselves, or to study that great science which ought to be their only affair. He trembled at the sight of its vices, and the slippery path of its pleasures, which, though they seem agreeable at first, yet when tasted are nothing but bitterness and mortal poison, and whilst they flatter the senses, destroy the soul; and he thought it the safer part to conquer by flight, or at least, with the Baptist, to prepare and strengthen himself in retirement, that he might afterward be the better able to stand his ground in the field.

\* Nisibis was the Assyrian name of this city, which was called by the Greeks Antiochia Mygdouia, from the river Mygdon, on which it was situated, which gave name to the territory. The ancient name of this city was Achar or Achad, one of the seats of the empire of Nimrod. "He reigned in Arach, that is, Edessa, and in Achad, now called Nisibis," says St. Jerom. (qn. in Gen c. 10. n. 10.) St. Ephrem had made the same observation before him. "He reigned in Arach, which is Edessa, and in Achar, which is Nisibis, and in Calanne, which is Ctesiphon, and in Rehebot, which is Adiab." St. Ephrem, *Comm. in Gen.* See Sim. Assemani, *Bibl. Orient. t. 2. Diss. de Monophysitis.*



He accordingly chose the highest mountains for his abode, sheltering himself in a cave in the winter, and the rest of the year living in the woods, continually exposed to the open air; and knowing that our greatest conquest is to subdue ourselves, in order to facilitate this important victory, he joined to assiduous prayer the practice of great austerities. He lived only on wild roots and herbs which he ate raw, and had no other garments than a tunic and cloak, both made of goat's hair, very coarse. Notwithstanding his desire to live unknown to men, yet he was discovered, and many were not afraid to climb the rugged rocks that they might recommend themselves to his prayers, and receive the comfort of his spiritual advice. He was favoured with the gifts of prophecy and miracles in an uncommon measure, of which he gave several proofs in a journey he took into Persia to visit the new churches that were planting there, and strengthen the young converts labouring under grievous persecutions. His presence fortified them in their good resolutions, and inspired them with that spirit of martyrdom which afterward showed itself in their glorious triumphs. He converted many idolaters, and wrought several miracles in that country. He suffered torments for the faith in the persecution continued by Maximinus II. for Gennadius places him in the number of confessors under that tyrant; and Nicephorus names him among the holy bishops in the council of Nice, who bore the glorious marks of their sufferings for Christ. His personal merit and great reputation occasioned his promotion to the see of Nisibis; but here he still followed the same course of life he had inured himself to on the mountains, to his fasts and austerities adding the care of the poor, the correction of sinners, and all the other toils and hardships of episcopacy. Such was his charity for the poor, that he seemed to possess nothing but for their relief. In the acts of St. Miles and his companions, Persian martyrs, it is related that St. James built at Nisibis a very stately church. St. Miles coming to that city was astonished at the majesty of the edifice, and having made some stay there with St. James, returned to Adiab, whence he sent the holy bishop a present of a great quantity of silk for the ornaments of his church.

Theodoret relates<sup>1</sup> of him that one day as he was travelling, he was accosted by a gang of beggars who had concerted a plot whereby to impose upon the servant of God, with the view of extorting money from him on pretence to bury their companion, who lay stretched on the ground as if he had been dead. The holy man gave them what they asked, and "offering up supplications to God as for a soul departed, he prayed that his divine majesty would pardon him the sins he had committed whilst he lived, and that he would admit him into the company of the saints," says Theodoret. As

<sup>1</sup> Philoth. seu Hist. Relig. c. 1. p. 767.

soon as the saint was gone by, his companions calling upon him to rise and take his share of the booty, were strangely surprised to find him really dead. Seized with sudden fear and grief, they shrieked in the utmost consternation, and immediately ran after the man of God, cast themselves at his feet, confessed the cheat, begged forgiveness, and by entreaties and mournful looks pleaded for pity, and besought him by his prayers to restore their unhappy companion to life, which the saint performed, as this grave author assures us. When the heresy of Arius was set abroad, and began to infect many churches, St. James strenuously exerted himself in defending his church from the contagion, and laboured to crush the growing evil. He assisted at the council of Nice in 325, as Theodoret and Gennadius testify; likewise at the council of Antioch held under St. Eustathius, about the year 326. Being at Constantinople in 336, when Constantine commanded St. Alexander, the holy bishop of that city, to leave his see in case he persisted to refuse admitting to communion Arius, who had imposed on that prince by an hypocritical confession of faith; St. James exhorted the people to have recourse to God by fasting and prayer during seven days; and on the eighth day, which was the very Sunday on which Arius was to have been admitted, the unhappy man was found dead in a privy into which he had stepped to ease nature.\*

The most famous miracle of our Thaumaturgus was that by which he protected the city of Nisibis from the barbarians, as is related by Theodoret both in his religious and ecclesiastical history; by Theophanes, the Alexandrian Chronicle, and even by Philostorgius himself,<sup>2</sup> who was a rank Arian, cannot be suspected of being too favourable to St. James. Sapor II. the haughty king of Persia, twice besieged Nisibis with the whole strength of his empire, whilst our saint was bishop; and the city was every time miraculously protected by the prayers of St. James. Of these sieges the first was laid soon after the death of Constantine the Great, which happened on the 22nd of May, in 337, after that prince had reigned thirty-nine years, nine months, and twenty seven days. His valour had kept the barbarians in awe. But upon his demise Sapor came, and in 338 sat down before Nisibis with a prodigious army of foot, horse, elephants, and all sorts of warlike engines. But after continuing the siege sixty-three days, was compelled shamefully to raise it, and return into Persia; and his army, harassed by the enemy in its march, and exhausted by fatigues, was at length destroyed

<sup>2</sup> Philost. Hist. l. 3. c. 23.

\* F. Cuper thinks the account of this event in Theodoret's Religious History to be an addition inserted from other places. t. 4. Jul. in Comment. prævio ad Vitam, S. Jacobi. n. 12 et 17



by famine and epidemical diseases.<sup>3</sup> The emperor Constantius, when the Persians again invaded the territories of the Romans in 348, by his pusillanimity and misconduct gave them a great superiority in the field. And Cosroës, elated with success, and enriched by the plunder of many provinces, ventured a second time with an army still much stronger than before to lay siege to Nisibis in 350. His troops having seized all the avenues, and made their approaches with a fury beyond example, he first endeavoured to make a breach in the walls by battering rams and mines, but all to no purpose. At length, after seventy days' labour, he caused a dam to be raised at a considerable distance from the city, thereby to stop the river Mygdon, which ran through it; this he ordered to be broke down when the water was at its full height; so that the violence with which it beat against the wall of the city made a wide breach in it. At this the Persians rent the air with loud shouts of joy, but deferred the assault till the next day, that the waters might be first carried off, they not being able to make their approaches by reason of the inundation. When they came up to the breach they were strangely surprised to find another wall which the inhabitants had raised behind the former with an astonishing expedition, being encouraged by St. James, who remained himself all the time in the church at his prayers, by which he conquered, like Moses on the mountain. Sapor marching up to the breach in person, fancied he saw a man in royal apparel on the wall, whose purple and diadem cast an uncommon brightness. This person he believed was the Roman emperor Constantius, and threatened to put to death those who had told him the emperor was at Antioch. But upon their giving him fresh assurances that Constantius was really there, and convinced that heaven fought for the Romans, he threw up a javelin into the air, out of impotent revenge because heaven seemed to take part against him. Then St. Ephrem, deacon of Edessa and St. James's disciple, being present, entreated him to go upon the walls to take a view of the Persians, and pray to God that he would defeat the infidel army. The bishop would not pray for the destruction of any one, but he implored the divine mercy that the city might be delivered from the calamities of so long a siege. Afterward, going to the top of a high tower, and turning his face towards the enemy, and seeing the prodigious multitude of men and beasts which covered the whole country, he said: "Lord, thou art able by the weakest means to humble the pride of thy enemies; defeat these multitudes by an army of gnats." God heard the humble prayer of his servant, as he had done that of Moses against the Egyptians, and as he had by the

like means vanquished the enemies of his people when he conducted them out of Egypt.<sup>4</sup> For scarce had the saint spoke those words, when whole clouds of gnats and flies came pouring down upon the Persians, got into the elephants' trunks, and the horses' ears and nostrils, which made them chafe and foam, throw their riders, and put the whole army into confusion and disorder.<sup>5</sup> A famine and pestilence which followed, carried off a great part of the army; and Sapor, after lying above three months before the place, set fire to all his own engines of war, and was forced to abandon the siege and return home with the loss of twenty thousand men. Sapor received a third foil under the walls of Nisibis, in 359,<sup>6</sup> upon which he turned his arms against Amidus, took that strong city, and put the garrison and the greatest part of the inhabitants to the sword.\* The citizens of Nisibis attributed their preservation to the intercession of their glorious patron, St. James, though he seems to have been translated to glory before this last siege. Gennadius says he died in the reign of Constantius, whose death happened in 361.† That of St. James is placed by most moderns in 350, soon after the second siege of Nisibis. Gennadius informs us, that out of a pious confidence that the saint's earthly remains would be a pledge of his intercession with God for the protection of the city against the barbarians, by an order of the emperor Constantius, though an Arian, pursuant to an express injunction of his father Constantine the Great, notwithstanding the severe laws to the contrary then in force, the body of St. James was buried within the walls of the city. Julian, the Apostate, in 361,

<sup>4</sup> Wisdom xvi. 9.

<sup>5</sup> Theodoret, *Hist. Relig. in vit. S. Jacobi*, et in *Hist. Eccl.* l. 2. c. 30. Philost. l. 3. c. 32. Theophan. p. 33. Chron. Alex. Zozim. l. 3. Zonar. t. 2. p. 44. Le Beau, l. 7. p. 127. t. 2.

<sup>6</sup> Ammian. Marcell. l. 18. c. 7. Zonaras. t. 2. p. 20. Monsignor Antonelli in *vit. St. Jacobi*, p. 26.

\* Tillemont, *Hist. des Emp.* t. 4. p. 674, places the second siege of Nisibis in 346, and the third in 350. But the dates abovementioned are more agreeable to history, and adopted by the suffrage of most modern critics.

† The two elder Assemani place the death of St. James in 333, soon after the first siege of Nisibis, of which they understand the circumstances which are usually ascribed to the second siege; for Theodoret confounds them together, as Garnier, (in *hunc Theodoretum locum*,) Petau, (in *Or. l. Juliani*) Henriens Valesius, (in *Hist. Eccl.*) Theodoret, Ammian. Marcell. l. 13. Pagi, Tillemont, and others observe. Simon Assemani confirms this chronology by the express testimony of the authors of two Syriac Chronicles, that of Dionysius, patriarch of the Jacobites, and that of Edessa. See Simon Assemani, *Biblio. Orient.* t. 1. c. 5. p. 17. and Stephen Evodius Assemani in *Op. S. Ephrem*, t. 1. But neither of these Chronicles seem of sufficient authority to counterbalance the testimony of the Greek historians, and the circumstances that persuade us that St. James survived the second siege of Nisibis, upon which Tillemont, Ceillier, &c. place the death of St. James in 350; and Cuper the Bollandist between the years 350 and 361, in which Constantius died.

<sup>3</sup> Chron. Alex. p. 287. S. Hieron. in *Chron.* and *Theophan.* p. 23. See Le Beau, *Hist. du Bas Empire*, l. 6. n. 11. t. 2. p. 22.

envying the saint this distinguished privilege, commanded these sacred remains to be removed without the city. Soon after, upon his death the emperor Jovian, in 363, in order to purchase peace of the Persians, was obliged to yield up to them Nisibis, with the five Roman provinces situated on the Tigris, and great part of Mesopotamia. But the inhabitants of Nisibis who were compelled by Jovian to remove before he delivered up the city, carried with them the sacred relics of this saint, which, according to the Menology of the Armenians at Venice, were brought to Constantinople about the year 970. His name is famous both in the Eastern and Western Martyrologies. His festival is kept by the Latins on the 15th of July, by the Greeks on the 13th of January and the 31st of October, by the Syrians on the 18th of January, and by the Armenians on a Saturday in the month of December. The last honour him with no less solemnity than the Assyrians, and observe before his feast a fast of five days with the same severity with that of Lent. In his office they sing the long devout Armenian hymns, which were compiled in his honour by Saint Nierses, patriarch of Armenia, the fourth of that name, surnamed of Ghelaia, who strenuously defended the union with the Latin church against the Greek emperor, Michael Comnenus, in the twelfth century, and is honoured by the orthodox Armenians among the saints.<sup>7</sup>

St. James's learning and writings have procured him a rank next to St. Ephrem among the doctors of the Syriac church; and the Armenians honour him as one of the principal doctors of their national church. For though Saint James was a Syrian, he wrote excellent treatises in the Armenian language for their instruction,\* at the request of a holy bishop of that nation called Gregory, whose letter to our saint is still extant. In it he promises himself the happiness of paying St. James a visit, and passing some time with him, in order to improve himself more perfectly by his lessons in the knowledge and practice of true virtue: in the mean time he earnestly conjures him to favour him with some short instructions, and teach him what is the true foundation of a spiritual life of faith, by what means the edifice is to be

raised in our souls, and by what good works, by what virtues it is to be finished and brought to perfection. St. James complied with his desire in eighteen excellent discourses still extant.\* They are published at Rome in one

\* These eighteen discourses of St. James are mentioned by Gennadius, who gives their titles, (t. 2. p. 901. Op. S. Hier. Veron. an 1735.) commended by St. Athanasius (who calls them monuments of the simplicity and candour of an apostolic mind. Ep. encyclic. ad episcopos Egypti et Lybiæ) and by the Armenian writers quoted by Antonelli, who demonstrates from the discourses themselves that they are a work of the fourth century.

St. James, in the first, On Faith, demonstrates this to be the foundation of our spiritual edifice, which is raised upon it by hope and love, which render the Christian soul the house and temple of God, the ornaments of which are all good works, as fasting, prayer, chastity, and all the fruits of the Holy Ghost. He commends faith from the divine authority of Christ, who every where requires it, from its indispensable necessity, from the heroic virtues which it produces, the eminent saints it has formed, and the miracles it has wrought. The subject of his second discourse is Charity, or the Love of God and our Neighbour, in which the whole law of Christ is comprised, and which is the most excellent of all virtues, and the perfection of all sanctity, admirably taught by Christ both by word and example; the end of all his doctrine, mysteries, and sufferings being to plant his charity in our hearts. In the third discourse he treats on fasting, universal temperance, and self-denial, by which we subdue and govern our senses and passions, die to ourselves, and obtain all blessings of God, and the protection of the angels, who are moved to assist and fight for us, as he proves from examples and passages of holy writ. (p. 60, 61, 62.) In his fourth he speaks on Prayer, on which he delivers admirable maxims, teaching that its excellence is derived from the purity, sanctity, and fervour of the heart, upon which the fire descends from heaven, and which glorifies God even by its silence. "But none," says he, "will be cleansed unless they have been washed in the laver of baptism, and have received the body and blood of Christ. For the blood is expiated by this Blood, and the body cleansed by this Body. Be assiduous in holy prayer, and in the beginning of all prayer place that which our Lord hath taught us. When you pray, always remember your friends, and me a sinner, &c."

His fifth discourse, On War, is chiefly an invective against pride, in vanquishing which consists our main spiritual conflict. The sixth discourse is most remarkable. The title is, On Devout Persons, that is, Ascetes. The Armenian word *Ugdavor* signifies one who by vow has consecrated himself to God. From this discourse it is manifest that some of these Ascetes had devoted themselves to God in a state of continency by vow, others only by a resolution. The saint most pathetically exhorts them to fervour and watchfulness, and excellently inculcates the obligation which every Christian lies under of becoming a spiritual man formed upon the image of Christ, the second Adam, in order to rise with him to glory. He inveighs against some Ascetes who kept under the same roof a woman Ascete to serve them: a practice no less severely condemned by St. Gregory Nazianzen, (Carm. 3. p. 56. and Or. 43. p. 701.) St. Basil, (Ep. 55. p. 149.) St. Chrysostom, the council of Nice, that of Ancyra, &c. St. James was himself an Ascete from his youth, St. Gregory, to whom he sends these discourses, was also one, and it is clear from many passages in St. Gregory Nazianzen, St. Basil, and others, that they were very numerous in Cappadocia, Pontus, and Armenia before St. Basil founded there the monastic life. See Antonelli's note, ib. p. 203. Saint James, in his seventh discourse, On Penance, strongly exhorts sinners to confess speedily their crimes; to conceal which through shame is final impenitence. He adds, the priest cannot disclose such a confession, (p. 237.) The infidels and several heretics in the first ages of the Church denying the general resurrection of

<sup>7</sup> See on him Galanus in parte I. Historiali Concil. Armen. cum Roman. p. 239. and F. James Villote, S. J. in serie Chronol. Patriarcharum Armeniæ, printed in the end of his Latin-Armenian Dictionary.

\* These are extant, addressed not to St. Gregory the apostle of Armenia, surnamed the Illuminator, as some copiers have mistaken, but probably to his nephew, another St. Gregory, who, being consecrated bishop, preached the faith in Albania, a province of Greater Armenia, near the Caspian sea, where he was crowned with martyrdom among the infidel barbarians in the very country where Baronius places the martyrdom of the apostle St. Bartholomew. See Galanus, Hist. Eccl. Armenorum, c. 5. et Not. ib. Also Antonelli, not. in ep. S. Gregorii ad S. Jacobum Misib. p. 1.



volume, folio, in 1756, in Armenian and Latin, by M. Nicholas Antonelli, canon of the Lateran basilic.

The visible protection with which God watches over his servants ought to excite our confidence in him. He assures us that his tenderness for them surpasses the bowels of the most affectionate mother, and he styles himself their protector and their safeguard.<sup>8</sup> This made St. Chrysostom cry out,<sup>9</sup> "Behold, I testify and proclaim to all men with a loud voice, and would raise it, were it possible, louder than any trumpet, that no man on earth can hurt a good Christian, nor even the tyrant the devil. *If God be for us, who is against us?*" says the apostle." How far otherwise is it with the wicked! They are cast off by their God; they are not his people; not

<sup>8</sup> Ps. xxxiii. 16. Prov. iii. 23. Zach. ii. 8. Gen. xv. 1. Lev. xxxvi. 3.

<sup>9</sup> S. Chrys. Hom. 51. in Act. Hom. 15. in Rom. et 91. in Matt.

bodies, St. James proves that mystery in his eighth discourse, On the Resurrection of the Dead. His ninth, On Humility, is an excellent eulogium of that virtue, by which men are made the children of God, and brethren of Christ; and it is but justice in man, who is but dust. Its fruits are innocence, simplicity, meekness, sweetness, charity, patience, prudence, mercy, sincerity, compunction, and peace. For he who loves humility is always blessed, and enjoys constant peace; God, who dwelleth in the meek and humble, abiding in him.

The tenth discourse, On Pastors, contains excellent advice to a pastor of souls, especially on his obligation of watching over and feeding his flock. In the eleventh, On Circumcision, and in the twelfth, On the Sabbath, he shows against the Jews, that those laws no longer oblige, and that the Egyptians learned circumcision from the Jews. In the thirteenth, On the Choice of Meats, he proves none are unlawful of their own nature. In the fourteenth, On the Passover, that the Paschal solemnity of Christ's resurrection has abolished that Jewish festival: he adds that the Christian, in honour of Christ's crucifixion, keeps every Friday, and also, at Nisibis, the fourteenth day of every month. In the fifteenth he proves the Reprobation of the Jews. In the sixteenth the Divinity of the Son of God. In the seventeenth the Virtue of holy Virginity, which both the Ascetes and the clergy professed, and which he defends against the Jews only; for he wrote before the heretics in the fourth age calumniated the sanctity of that state. In the eighteenth he confutes the Jews, who pretended that their temple and synagogue would be again restored at Jerusalem.

The long letter to the priests of Seleucia and Ctesiphon against schisms and dissensions, when Papas, the haughty bishop of those cities, had raised there a fatal schism, is in some MSS. ascribed to St. James; but was certainly a synodal letter sent by a council held on that occasion, nine years after the council of Nice: on which see the life of St. Miles, and the notes of the archbishop of Apamea, Evodius Assemani, ib. Act. Mart. Orient. t. 1. p. 72. and Jos. Assemani Bibl. Orient. t. 1. p. 86, &c.

Among the oriental liturgies, one in Chaldaic, formerly in use among the Syrians, bears the name of St. James of Nisibis. Gennadius mentions twenty-six books written by this holy doctor in the Syriac tongue, all on pious subjects, or on the Persian persecution. They were never translated into Greek.

The letters of St. James and St. Gregory are published by Assemani, Bibl. Orient. t. 1. p. 552. 632.

fed or watched over by that special tender providence which he affords his servants: they are a forsaken, abandoned vineyard.<sup>10</sup> He is their enemy, and hath set his eyes upon them for evil, not for good.<sup>11</sup> What rest or comfort can the sinner enjoy who knows he hath an almighty arm continually stretched out against him?

## ST. HIDULPHUS, BISHOP AND ABBOT.

From Richerius, in his Chronicle of Senones, t. 3. Spicileg. and the saint's three imperfect lives, with the remarks of Solier the Bollandist, t. 3. Jul. p. 205. See also Calmet, Hist. de Lorraine, l. 10. p. 443, &c.

A. D. 707.

ST. HIDULPH, or HILDULPH, was born at Ratisbon in Bavaria, of one of the most illustrious families in the country, and renounced great temporal possessions in his youth to consecrate himself to God in an ecclesiastical state, which he embraced with his brother St. Erard, who was advanced to the episcopal see at Ratisbon, was buried at Moyon-Moutier, and is honoured among the saints on the 8th of January.<sup>1</sup> Hidulph was consecrated archbishop of Triers, and discharged for some time all the duties of a vigilant and zealous pastor. The monastery of St. Maximin had been founded in the fourth century, and doubtless observed the discipline of the oriental monks. Hidulph introduced into it the Benedictin Order about the year 665, and so much augmented it in revenues and settled in it so perfect a spirit of monastic virtue, that it was the admiration of that age, and is to this day one of the most flourishing abbeys in Germany.

Hidulph was much taken with the charms of holy retirement, with the happy security and liberty of that state, its exercises of humility, penance, and prayer, and the liberty which it affords of living disengaged from worldly attachments and distractions, in a continual application to heavenly things. He was also strongly affected by the example and conversation of many divine men who then adorned the Church, and maintained in it the true spirit of Christ, by the odour of sanctity which their angelical minds and deportment spread, and who were raised to this heroic virtue by the exercises of a monastic life. The obligations of his own charge (which he could not abandon unless his reasons for resigning it were such as to be approved of by a superior authority, as that of a primate, and rather of the pope as patriarch of the West) withheld him some time, but at length found means to resign his see to St. Veomade, abbot of St. Maximin's,

<sup>10</sup> Ose. i. 2. Zach. xi. 9. Isa. v. 5.

<sup>11</sup> Amos ix. 4.

<sup>1</sup> Molanus in Auctario Martyrol. Menard, in Martyr. Bened. Bucelin, &c.



and hid himself in that monastery.\* But finding it impossible to live in the obscurity which he sought, in the midst of his own diocese, he retired secretly amidst the mountains of Voge, on the confines of Lorraine, and settled in a small hermitage on the spot which the monks of Senones and Estival gave him, and on which he soon after, about the year 676, built the monastery of Moyon-Moutier. This name was given it from its situation between the abbeys of Senones to the east, of Estival to the west, of Bodon-Moutier to the north, and to the south that of Jointures, now the collegiate church of canons, and the town of St. Die. Three hundred monks served God under his direction; for, besides those who composed the monastery of Moyon-Moutier, at the request of his friend St. Die, upon his death-bed, and of his community, he took upon him also the charge of that abbey, and many lived under his conduct in separate cells. St. Hidulph governed his own monastery above thirty years, though for some time, whilst he was obliged to reside at St. Die's, he appointed a vicar in his room at Moyon-Moutier. He returned thither before his death, which happened in 707, or, according to others, in 713. His relics are kept in a silver shrine in this monastery, which at present bears his name, and in union with that of St. Vannes, began the reformation of the Benedictin Order, which is so famous in Lorraine, and in France. Saint Hidulph's name is not inserted in the Roman Martyrology, but is famous in German, French, and Benedictin Calendars.

The sanctity of those ancient monks who, by the exercises of humility and holy solitude, attained to so wonderful a victory over their passions, so sublime a degree of virtue, and so heavenly a temper as to have seemed rather angels than men, was the admiration even of infidels, and the edification of all those who had the happiness of enjoying their conversation. "For my part," said Saint Sulpicius Severus, or his friend Posthumianus,<sup>3</sup> "so long as I shall keep alive and in my senses, I shall ever celebrate the monks of Egypt, praise the anchorites, and admire the hermits." Of the same another ancient eye-witness says,<sup>3</sup> "There have I seen many fathers leading an angelic life, and walking after the example of Jesus." The more happy and the more perfect a religious state is, the greater ought to be the watchfulness and the fervour of those who

are engaged in it not to fall short of their obligations, and lose the precious graces of their vocation.

Persons in the world are usually inclined to show no indulgence for the least failings which they observe in religious persons. How much soever the reformation and perfect sanctification of the more illustrious portion of the flock of Christ be to be desired and prayed for by all, and promoted by the chief pastors, these severe censors would better employ their zeal in looking into, and reforming their own hearts. They must never forget that all Christians, by their baptismal engagements and the sacred law of the gospel which they profess, are bound to sanctify their souls, and to serve God in the perfect sentiments and practice of all virtues. If in this degenerate age many religious establishments stand in need of a spur or some reformation, we may believe an enemy "that there is no class or condition of Christians in general which does not want it still much more."

#### ST. PIUS I. POPE, M.

ACCORDING to the pontificals, he was the son of one Rufinus, and a native of Aquileia. He had served the Church among the clergy at Rome many years under Adrian and Antoninus Pius,\* when, according to Tillemont,

\* Among the heathen emperors of Rome, Titus, the two Antonines, and Alexander deserved the best of their subjects, and the three last gained a great reputation for moral virtue. The Antonines were eminent for their learning, and devoted themselves to the Stoic philosophy. Arrius Antoninus, who had distinguished himself by his moderation and love of justice in several magistracies, was adopted by the emperor Adrian in 138, and upon his death in the same year ascended the imperial throne. He was truly the father of his people during a reign of twenty-two years, and died in 161, being seventy-seven years old. He obtained the surname of Pius, according to some, by his gratitude to Adrian; but, according to others, by his clemency and goodness. He had often in his mouth the celebrated saying of Scipio Africanus, that he would rather save the life of one citizen than destroy one thousand enemies. He engaged in no wars, except that by his lieutenants he restrained the Daci, Alani, and Mauri, and by the conduct of Lollius Urbicus quieted the Britons, confining the Caledonians to their mountains and forests by a new wall. Yet the pagan virtues of this prince were mixed with an alloy of superstition, vice, and weakness. When the senate refused to enroll Adrian among the gods, out of a just detestation of his cruelty and other vices, Antoninus, by tears and entreaties, extorted from it a decree by which divine honours were granted that infamous prince, and he appointed priests and a temple for his worship. He likewise caused his wife Faustina to be honoured after her death as a goddess, and was reproached for the most dissolute life of his daughter Faustina the younger, whom he gave in marriage to his adopted son, Marcus Aurelius Antoninus.

Xiphilin writes that the Christians shared in the mildness of his government. Yet though he did not raise by fresh edicts any new persecution, it is a notorious mistake of Dodwell and some others, who pretend that no Christians suffered death for the faith during his reign, at least by his order. Tertullian informs us (l. 2. Scapul. c. 4.) that Arrius Antoninus, when he was only proconsul of Asia, put in execution the old unjust rescript

<sup>2</sup> Sulpic. Sever. Dial. 1. c. 26. ol. 18. p. 94. ed. nov. Veron. an. 1741.

<sup>3</sup> Hieracles ap. Cotel. Monum. Eccl. Gr. t. 3. p. 172. See St. Chrys. contra oppugn. vitæ monast. t. 1. S. Gr. Naz. St. Basil, &c.

\* Some have imagined that St. Hidulph was only chorepiscopus or vicar, probably with episcopal orders, for the administration of part of the diocese. But the most judicious critics agree with the original writers of his life, that he was himself archbishop of Triers.

in the fourth year of the reign of the latter he succeeded St. Hyginus in the papacy in 142. He condemned the heresiarch Valentinus, and rejected Marcion, who came from Pontus to Rome after the death of Hyginus, as we have related elsewhere. The conflicts which St. Pius sustained obtained him the title of martyr, which is given him not only in Usuard's Martyrology, but also in many others more ancient; though Fontanini, a most judicious and learned critic, strenuously maintains, against Tillemont, that he died by the sword. He passed to a better life in 157, and was buried at the foot of the Vatican hill on the 11th of July. See Tillemont, t. 2. p. 312. and especially Fontanini, who discusses at length all things relating to this pope, in his *Historia Literaria Aquileiensis*, l. 2. c. 3 and 4.

### ST. DROSTAN, ABBOT,

Was a prince of royal blood in Scotland, educated under the discipline of the great Saint Columba. He was afterward abbot of Dalcongale; but in his old age lived a recluse in a forest. He died about the year 809. His sacred remains were deposited in a stone coffin at Aberdeen. See Colgan, ad 11 Jul.

## JULY XII.

### ST. JOHN GUALBERT, ABBOT,

FOUNDER OF THE RELIGIOUS ORDER OF VALLIS UMBROSA.

From his exact life compiled by Blaise Melanisius, general of his Order, with the long notes of Cuper the Bollandist. See also two other lives of the saint with a long history of his miracles, ib. t. 3. Julij, p. 311.

A. D. 1073.

ST. JOHN GUALBERT was born at Florence of rich and noble parents, and in his youth was carefully instructed in the Christian doctrine

of Trajan; and having punished some Christians with death, dismissed the rest, crying out to them, "O wretches, if you want to die, have you not halters and precipices to end your lives by?" St. Justin, in his first apology, which he addressed to Antoninus Pius, who was then emperor, testifies that Christians were tortured with the most barbarous cruelty without having been convicted of any crime. Also St. Irenæus, (l. 3. c. 3.) Eusebius, (l. 4. c. 10.) and the author of an ancient poem which is published among the works of Tertullian, are incontestable vouchers that this emperor, whom Capitolinus calls a most zealous worshipper of the gods, often shed the blood of saints. By the acts of St. Felicitas and her sons, it appears what artifices the pagan priests made use of to stir up the emperors and magistrates against the Christians. At length, however, Antoninus Pius, in the fifteenth year of his reign, of Christ 152, according to Tillemont, wrote to the states of Asia, commanding that all persons who should be impeached merely for believing in Christ, should be discharged, and their accusers punished according to

and in the elements of the sciences; but afterward, by conversing with the world, he imbibed a relish for its vanities and follies. While a thirst of worldly pleasure kept possession of his desires, and seemed to him innocent, and while he thought a certain degree of worldly pride the privilege of his birth, he was a stranger to the gospel maxims of penance, meekness, and lowliness of heart; and all arguments of virtue lost their force upon him. But God was pleased by a remarkable accident to open his eyes, and to discover to him his errors, and the extent of his obligations. Hugo, his only brother, was murdered by a gentleman of the country; and our young nobleman determined to revenge the crime by the death of him who had perpetrated it, and who seemed out of the reach of the laws. Under the influence of his resentment, which was much heightened by the invectives and persuasion of his own father Gualbert, he neither listened to the voice of reason nor of religion. The motive of revenge is criminal if it creeps into the breast even in demanding the just punishment of a delinquent; much more if it push men to vindicate their own cause themselves by returning injury for injury, and wreaking wrongs on those that inflicted them. But passion stifled remorse, and John was falsely persuaded that his honour in the world required that he should not suffer so flagrant an outrage to pass unpunished. It happened that riding with his man home to Florence on Good Friday, he met his enemy in so narrow a passage that it was impossible for either of them to avoid the other. John seeing the murderer, drew his sword, and was going to dispatch him. But the other, lighting from his horse, fell upon his knees, and with his arms across, besought him by the passion of Jesus Christ, who suffered on that day, to spare his life. The remembrance of Christ, who prayed for his murderers on the cross, exceedingly affected the young nobleman; and meekly raising the supplicant from the ground with his hand, he said, "I can refuse nothing that is asked of me for the sake of Jesus Christ. I not only give you your life, but also my friendship for ever. Pray for me that God may pardon me my sin." After embracing each other they parted, and John went forward on his road till he came to the monastery of St. Minias,\* of the holy Order of St. Bennet.

the laws against informers, adding, "You do but harden them in their opinion, for you cannot oblige them more than by making them die for their religion. Thus they triumph over you by choosing rather to die than to comply with your will." See Eusebius, l. 4. c. 26. where he also mentions a like former rescript of Adrian to Minutius Fundanus. Nevertheless, it is proved by Aringhi (*Roma Subterranea*, l. 3. c. 22.) that some were crowned with martyrdom in this reign after the aforesaid rescript, the pusillanimous prince not having courage always to protect these innocent subjects from the fury of the populace or the malice of some governors.

\* St. Minias was a Roman soldier who suffered mar-



Going into the church, he offered up his prayers before a great crucifix, begging with many tears and extraordinary fervour that God would mercifully grant him the pardon of his sins. Whilst he continued his prayer the crucifix miraculously bowed its head to him, as it were to give him a token how acceptable the sacrifice of his resentment, and his sincere repentance were. The divine grace made such deep impressions on his heart, that rising from his devotions he cast himself at the feet of the abbot, earnestly begging to be admitted to the religious habit. The abbot was apprehensive of his father's displeasure; but at length was prevailed upon with much ado to allow him to live in the community in his secular habit. After a few days John cut off his hair himself, and put on a habit which he borrowed. His father at this news of the step his son had taken, hastened to the monastery, and stormed and complained dreadfully; till after some time seeing the steadiness of his son's resolution, and hearing his reasons and motives, he was so well satisfied, that he gave him his blessing, and exhorted him to persevere in his good purposes.

St. John devoted himself to the exercises of his new state in the most perfect dispositions of a true penitent. He was most exact in every religious observance. He subdued his body with much fasting and watching; never gave way to idleness, but kept himself day and night employed almost in continual prayer. His corporal austerities he animated with a perfect interior spirit of penance, or desire of punishing sin in himself, the more powerfully to move God to compassion and mercy towards him; and he endeavoured by them to facilitate the subjection of his passions, which victory he completed by a watchfulness over the motions of his own heart, and heroic acts of all virtues, especially meekness and humility. But assiduous and humble prayer and meditation were the principal means by which this wonderful change was effected in all the affections of his soul, so that he became entirely a new man. Nothing can have so prevalent a power to still the agitation of passion in the breast, nothing is so fit to induce a smooth and easy flow, and a constant evenness of temper, as a frequent application to the throne of grace. This presence of the mind with the Lord is an absence from the body, or from the tumult of carnal passions. The pure and serene tranquillity that springs up in the soul by an intercourse with heaven, shows that here she is nearest the centre of her true happiness, where earthly things lose all their power of attraction. The very preparation of the heart to wait upon God in this solemn exercise is of admirable use to remove that corruption which inflames the passions. Especially a lively sense of God's infinite greatness, and of our littleness and in-tyrdom at Florence under Decius. See Mart. Rom. 13 Oct.

firmities, powerfully impressed on our minds by assiduous prayer, soon brings us to a conviction that pride is the root of all our disorders; and enables us to discover its disguises, and to banish it out of our souls. By fidelity and perseverance St. John obtained the victory over himself, and became most eminent in meekness, humility, silence, obedience, modesty, and patience.

When the abbot died our saint was earnestly entreated by the greatest part of the monks to accept that dignity; but his consent could by no means be extorted. Not long after, he left this house with one companion, and went in quest of a closer solitude. He paid a visit to the hermitage of Camaldoli; and having edified himself with the example of its fervent inhabitants, he proceeded further to an agreeable shady valley covered with willow trees, commonly called Vallis-Umbrosa, in the diocese of Fiesoli, half a day's journey from Florence, in Tuscany. He found in that place two devout hermits, with whom he and his companion concerted a project to build themselves a small monastery of timber and mud-walls, and to form together a little community, serving God according to the primitive austere rule and spirit of the Order of St. Bennet. The abbess of St. Hilary gave them the ground on which they desired to build, and when the monastery was finished the bishop of Paderborn, who attended the emperor Henry III. into Italy consecrated the chapel. Pope Alexander II in 1070 approved this new Order, together with the rule in which the saint added certain particular constitutions to the original rule of Saint Bennet. From this confirmation is dated the foundation of the Order of Vallis-Umbrosa. St. John was chosen the first abbot, nor was he able to decline that dignity. He gave his monks a habit of an ash colour; and settled among them retirement, silence, disengagement of their hearts from all earthly things, the most austere practice of penance, profound humility, and the most universal charity.

Though most humble and mild, he severely reproved the least tepidity or sloth in others. For the virtue of meekness is not further removed from intemperate anger which clouds or dethrones reason, than from a vicious defect or tameness and stupidity which beholds vice with indifference. God has committed to every man a kind of trust and guardianship of virtue, whose rights we are obliged to maintain in proportion to our power not only by example, but also by advice, exhortation, and reproof, as often as it is reasonable. And he who regards the sins of others with a careless unconcernedness, makes himself accountable for them when it is in his power to prevent them. Superiors especially lie under the most grievous obligations to check and chastise the irregularities and faults of those under their immediate care and inspection. Our saint feared no less the danger of too great lenity and forbearance



than that of harshness; and was a true imitator both of the mildness and zeal of the Jewish legislator, whom the Holy Ghost calls "the meekest of all men upon the face of the earth." St. John was himself a perfect model of all virtues, and tender and compassionate towards all especially the sick. This compassion for them he learned by his own perpetual infirmities, and weakness of stomach. Such was his humility that he would never be promoted even to Minor Orders, never presumed to approach nearer the altar than was necessary to receive the holy communion, and never would open the church door, but always prayed one in Minor Orders to open it for him. He was very zealous for holy poverty, and would not allow any monasteries to be built in a costly or sumptuous manner, thinking such edifices not agreeable to a spirit of poverty. He founded the monastery of St. Salvi, that of Moschetta, that of Passignano, another at Rozzuolo, and another at Monte Salario. He reformed some other monasteries, and left about twelve houses of his Order at his death. Besides monks he received lay-brothers, who were exempt from choir and silence, and employed in external offices. This is said to be the first example of such a distinction; but it was soon imitated by other Orders. The saint's charity to the poor was not less active than his love for holy poverty. He would have no poor person sent from his door without an alms, and often emptied all the granaries and stores of his monasteries in relieving them. In a great dearth he supplied, sometimes by miracle, the multitudes of poor people that flocked to his monastery of Rozzuolo. The saint was endowed with the spirit of prophecy, and by his prayers restored many sick persons to perfect health. The holy pope Leo IX. went to Passignano on purpose to see and converse with this holy man. Stephen IX. and Alexander II. had the greatest esteem for him. This latter testifies that the whole country where he lived owed to his zeal the entire extinction of simony. The holy man at length fell sick of a sharp fever at Passignano. He called for all the abbots and superiors of his Order, and telling them he was soon to leave them, strongly exhorted them to watch vigilantly over the most exact observance of their rule, and to maintain peace and fraternal charity. After this, having most devoutly received the last sacraments, he died happily on the 12th of July in 1073, being seventy-four years old. Pope Celestine III. having caused juridical informations to be taken concerning his virtues and miracles, solemnly enrolled him among the saints in the year 1193.

The eminent degree of penance and sanctity to which the divine grace raised this saint, was the fruit of his mildness in forgiving an injury. Christ not only commands us to pardon all offences, but has recommended this precept to us with his expiring breath, with his head crowned with thorns and his hands stretched out for us. We renounce the glorious title of being his disciples if, whilst we behold him hanging on the cross, and hear his last prayers, we trample on his sacred law, and harbour malice in our hearts against a brother whom our dying Redeemer commands us to forgive for his sake. Can we be angry with him who is by so many sacred ties our brother, the living son and member of our common Redeemer and Father, and whom we expect to be the associate of our happiness for all eternity? We owe infinitely more to Christ than any brother can owe to us: the least venial sin is an immense debt. Our Divine Master not only conjures us to forgive our brother for His sake, but also makes it our own infinite interest so to do, promising to pardon us our immense debts in the same manner as we pardon others. Shall we base worms who have nothing to boast of before men only our having concealed from them our baseness and ignominy; and to whom the most cruel outrages from creatures would be too mild a treatment, considering our sins; shall we, I say, complain of injuries which we ought to receive with patience and joy as the easy means of cancelling our own sins, and procuring for ourselves the greatest graces and mercy.

#### SS. NABOR AND FELIX, MM.

THEY suffered at Milan under Maximian Herculeus about the year 304. Their bodies were first interred without the walls of the city, but afterward brought into it, and deposited in the place where a church was built over their tomb, to which great multitudes of people resorted with wonderful devotion, as Paulinus testifies in his life of St. Ambrose. In the same church St. Ambrose discovered the relics of SS. Gervasius and Protasius, as himself relates in his letter to his sister Marcellina. The people continued to venerate the relics of SS. Nabor and Felix with the same ardour of devotion, as that holy doctor assures us.<sup>1</sup> They are still honoured in the same church, which at present bears the name of St. Francis. See Solier the Bollandist, t. 3. Julij, p. 280.

<sup>1</sup> In Luc. l. 7. c. 13.

## JULY XIII.

# SAINT EUGENIUS, BISHOP OF CARTHAGE, AND HIS COMPANIONS, CC.

From Victor Vitensis, *Hist. Persec. Vandal.* l. 2 and 3.  
See Tillemont, t. 16. Ceillier, t. 15. p. 206. Rivet,  
*Hist. Lit. de la Fr.* t. p. 38. Ruinart, &c.

A. D. 505.

THE Roman provinces in Africa were for a long time one of the richest and most noble portions of the empire. The Carthaginian barbarism and perfidy had given place to the most flourishing reign of the sciences, arts, and religion. The nobles of this country were all princes, and for riches and state, seemed to vie with kings; its peace seemed on every side secure. But the strongest cities and empires are often nearest a fall; they are founded, to be again sooner or later torn to pieces. Every state has even within itself the seeds of its own destruction; these will occasion the dissolution of every body politic no less certainly than the internal weakness of the animal body must bring it to a fatal period. This was the condition of the Roman empire in its decline, when its rulers, to preserve Italy which they regarded as its heart or navel, abandoned its extremities to the Goths and Vandals. At a time when Africa thought of no danger, in the reign of the emperor Valentinian III. in 428, Genseric, king of the Vandals and Alans, having lately made a settlement in part of Spain,\* passed

\* Though Pliny and Procopius pretend that the Vandals were of the same extraction with the Goths, the contrary is demonstrated by the learned F. Daniel Farlati, (*Illyrici Sacri*, t. 2. p. 1308. Venetiis 1753.) and by Jos. Assemani (*in Calend. de Orig. Slavor.* par. 2. c. 5. t. 1. p. 297.) And their language, manners, and religion were entirely different. The same arguments show that they differed also from the Slavi, Huns, and original Winidi or Venedi, this last being a Sarmatian, and the two others Scythian nations. The Vandals are placed by Jornandes and Dio (l. 55.) on the German coast of the Baltic sea, in the present Prussia and Pomerania; they thence extended themselves to the sources of the Elbe, in the mountains of Silesia. They were afterward removed near the Danube, in the neighbourhood of the Marcomanni, in the reigns of Antoninus, Aurelian, and Probus. In the fifth century they made an excursion into Gaul; and being there repulsed, crossed the Pyrenean mountains with the Alani, who were the original Massagetae from mount Caucasus, and beyond the Tanaïs, as Ammianus Marcellinus testifies. About the year 400, in the reign of Honorius, the Alani settled themselves in Lusitania, and the Vandals under king Gunderic, in Galicia, (which then comprised both the present Galicia and Old Castile,) and in Bætica, which from them was called Vandalitia, and corruptly Andalusia. (See St. Isidore and Idatius, in their chronicles. Salvian, l. 7. p. 137. St. August. ep. 3. ad Victor.) The Vandals were baptized in the Catholic faith about the time when they crossed the Rhine; but were afterward drawn into Arianism, probably by some alliance with the Arian

into this country, and in a short time became master of those fertile provinces. This politic barbarian king kept great armies perpetually prepared for any expedition, by which he prevented the vigilance of his enemies, and astonished all the world with the rapidity of his enterprises. The Vandals, who were mostly Christians but infected with the Arian heresy, laid the whole country waste by fire and sword, plundered all places, even churches and monasteries; burned alive two bishops, and tortured others to extort from them the treasures of their churches; razed the public buildings at Carthage, and banished Quodvultdeus, bishop of that city, with many others. But in 454, at the request of the emperor Valentinian, Genseric allowed the Catholics to choose a bishop of Carthage, and St. Deogratias was raised to that dignity, who died soon after Genseric was returned from the plunder of Rome. The persecution growing hotter, many suffered torments for the faith, and several received the crown of martyrdom. The Arians, by a sacrilege never before heard of, made themselves shirts and breeches of the altar-cloths, and at Tinuzuda spilt and scattered the body and

Goths, and out of hatred to the Romans. Idatius says, that common fame attributed the Arian perversion of the Vandals to king Genseric, who succeeded his brother Gunderic in 428, and was a man experienced in all the arts of policy and war. Count Boniface, lieutenant of Africa, seeing his life threatened by Aëtius (who, with the title of Magister Militiæ, governed the empire for the empress Placidia, regent for her son Valentinian,) invited the Vandals out of Spain to his assistance. Genseric with a powerful army, passed the strait which divides Africa from Spain, in May, 429; and though Boniface was then returned to his duty, the barbarian every where defeated the Romans, besieged Hippo during fourteen months; and though he was obliged by a famine to retire, he returned soon after and took that strong fortress. The emperor Valentinian, in 435, by treaty yielded up to him all his conquests in Africa. Genseric soon broke the truce, and in 439 took Carthage, and drove the Romans out of all Africa. In 455, being invited by the empress Eudoxia to revenge the murder of Valentinian on Maximus, he plundered Rome during fifteen days. Though that city had been ravaged by Alaric the Goth in 409, whilst Honorius was emperor, the Vandal found and carried off an immense booty; and among other things, the gold and brass with which the capitol was inlaid, and the vessels of the Jewish temple at Jerusalem, which Titus had brought to Rome. These Justinian, when he had recovered Africa, caused to be brought to Constantinople, whence he caused them to be removed and placed in certain churches at Jerusalem, as Procopius relates. Rome was again twice plundered by Totila, in 546 and 549. The Vandals by their transmigrations into Spain and Africa, soon after ceased to be a nation in Germany, as Jornandes and Procopius testify. Euricus, king of the Visigoths, in Languedoc, in 468, invading Spain, conquered most of the territories which the Romans still possessed there, and all the provinces which the Vandals had seized. So that by the extinction of the empire of the Vandals in Africa under Justinian, the name of that potent and furious nation was lost: though Frederic, the first king of Prussia, in 1701, was for some time very desirous rather to take the title of king of the Vandals. The cavalry of the ancient Vandals fought chiefly with the sword and lance, and were unpractised in the distant combat. Their bow-men were undisciplined, and fought on foot like the Gothic. See Procopius.



blood of Christ on the pavement.\* Catholics being by an edict disqualified for bearing any office in the government, Armogastes a nobleman who held an honourable post in the household of Theodoric the king's son, was condemned by the tyrant to keep cattle. Genserici dying after a reign of thirty-seven years, was succeeded by his son Huneric, a more barbarous persecutor than his father had ever been.

The episcopal see of Carthage had remained vacant twenty-four years, when in 481, Huneric permitted the Catholics on certain conditions to choose one who should fill it. The people impatient to enjoy the comfort of a pastor, pitched upon Eugenius, a citizen of Carthage, eminent for his learning, zeal, piety, and prudence; and such was his deportment in this dignity, that he was venerable to the very heretics, and so dear to the Catholics that every one of them would have thought it a happiness to lay down his life for him. His charities to the distressed were excessive, especially considering his poverty. But he always found resources for their necessities in the hearts of his people; and he refused himself every thing that he might give all to the poor. When others put him in mind that he ought to reserve something for his own necessities, his answer was: "If the good pastor must lay down his life for his flock, can it be excusable for me to be solicitous for the necessities of my body?" He fasted every day, and often allowed himself only a most slender evening refecton of bread and water. His virtue gained him the respect and esteem even of the Arians; but at length envy and blind zeal got the ascendant in their breasts, and the king sent him an order never to sit in the episcopal throne, preach to the people, or admit into his chapel any Vandals among whom several were Catholics. The saint boldly answered the messenger, that the laws of God commanded him not to shut the door of his church to any that desired to serve him in it. Huneric, enraged at this answer, persecuted the Catholics many ways, especially the Vandals who had embraced the faith. He commanded guards to be placed at the doors of the Catholic churches, who when they saw any man or woman going in clothed in the habit of the Vandals, struck them on the head with short staffs jagged and indented, which being twisted into their hair, and drawn back with great violence, tore off the hair and skin together. Some lost their eyes by this means, and others died with the extreme pain; but many lived a long time after. Women with their heads flayed in this manner, were publicly led through the streets, with a crier going before them to show them to the people. But this barbarous usage did not cause any one to forsake the true religion. Next, the tyrant

deprived the Catholics who were at court of their pensions, and sent them to work in the country. He also ordered that none should be admitted to bear any office in his palace, or any public charge who was not an Arian. He afterward turned them out of their houses, stripped them of all their wealth, and sent them to Sicily or Sardinia. After this, his persecution fell on all Catholics. One edict followed another against them, and the cloud thickened every day over their heads. Many nuns were so cruelly tortured that several died on the rack. Great numbers of bishops, priests, deacons, and eminent Catholic laymen were banished to the number of four thousand nine hundred and seventy-six, all whom the tyrant sent into a desert, where they were fed with barley like horses. This desert was filled with scorpions and venomous serpents; but they did not destroy any of the servants of God. The people followed their bishops and priests with lighted tapers in their hands, and mothers carried their little babes in their arms, and laid them at the feet of the confessors, all crying out with tears,—“Going yourselves to your crowns, to whom do you leave us? Who will baptize our children? Who will impart to us the benefit of penance, and discharge us from the bonds of sins by the favour of reconciliation and pardon? Who will bury us with solemn supplications at our death? By whom will divine sacrifices be made?”\*

The bishop Eugenius was spared in the first storm, probably that the inhabitants of the capital might seem to be somewhat considered. But in May, 483, the king sent him a summons requiring the Catholics, whom he called Homoousians, to hold a conference or disputation with his Arian bishops at Carthage on the 1st day of February ensuing. Eugenius answered the terms were not equal, seeing their enemies were to be judges; and that as it was the common cause of all churches, other foreign churches ought to be invited and consulted, “especially the church of Rome, which is the head of all churches.”† About that time one Felix, who had been long blind, addressed himself to St. Eugenius desiring him to pray that he might recover his sight, saying he had been admonished by a vision so to do. The bishop showed great reluctance and confusion, alleging that he was a base sinner; but at length, after blessing the font for the solemn administration of baptism on the Epiphany, he said to the blind man,—“I have told you that I am a sinner, and the last of all men; but I pray God that he show you mercy according

\* Qui nobis pœnitentiæ munus collaturi sunt, et reconciliationis indulgentiâ obstrictos peccatorum vinculis soluturi? A quibus divinis sacrificiis ritus est exhibendus consuetus? Vobiscum et nos libeat pergere, si liceat. S. Victor Vit. l. 2. p. 33.

† Scribam ego fratribus meis ut veniant cœpiscopi mei, qui vobis nobiscum fidem communem nostram valeant demonstrare, et præcipue ecclesia Romana, quæ caput est omnium ecclesiarum. Victor Vit. l. 2. p. 38.

\* Tinuzudæ tempore quo sacramenta Dei populo porrigebantur, introentes cum furore (Ariani) Corpus Christi et Sanguinem pavimento sparserunt, et illud pollutis pedibus calcaverunt. St. Vict. Vitensis, l. 1. p. 17.

to your faith, and restore to you your sight." Then he made the sign of the cross on his eyes, and the blind man saw; the whole city was witness to the triumph of the faith. The king sent for Felix, and examined himself all the circumstances of the miracle, which he found too evident to be called in question. However, the Arian bishops told him that Eugenius had performed it by recourse to art magic. The Catholics made choice of ten disputants for the conference, which was opened on the 5th of February. Cyrila, patriarch of the Arians, was seated on a throne; the Catholics who were standing, asked who were the commissaries to take down in writing what should pass in the disputation; and were answered that Cyrila would perform that office. The Catholics asked by what authority he claimed the jurisdiction and rank of patriarch. The Arians not being able to produce any sufficient warrant for his usurpation, filled the hall with noise and tumult, and obtained an order that every lay Catholic there present should receive a hundred bastinadoes. Cyrila sought various pretences to defer the conference. The Catholics, however, presented a written confession of their faith. This takes up the whole third book of Victor's history, though he has only inserted the first part, in which the consubstantiality of God the Son is proved from the scriptures. The second part, which confirmed the same from the writings of the fathers, is lost. This confession seems to have been drawn up by St. Eugenius, to whom Gennadius ascribes a confession of faith against the Arians.\*

When this was read the Arians quarrelled that the orthodox took the name of Catholics, though this was given them by the whole world, even by the heretics themselves, as St. Austin observed a little before this time in that very country. Upon this, however, the Arians abruptly broke up the conference, and the king, on the 25th of February in 484, published a severe edict for a general persecution, which he had already prepared for that purpose. By this all the Catholic clergy were banished out of towns, and forbidden to perform any functions even in the country; all Catholics were declared incapable of inheriting, or disposing of any estates real or personal, with other such articles. Executioners were despatched to all parts of the kingdom, and many Catholics were put to barbarous deaths, and many more inhumanly tormented. One Dionysia, after having been herself cruelly scourged, seeing her son Majoricus, a tender youth, tremble at the sight of the torments prepared for him, she looked

on him with a stern countenance, and said,— "Remember, son, we were baptized in the name of the Trinity, and in the bosom of our mother the Church." The young man, encouraged by these words, suffered martyrdom with undaunted resolution, and his mother buried him within her own house, that she might every day offer to the holy Trinity her prayers over his grave, in the lively hope of a glorious resurrection with him at the last day. Her cousin Emilius, her sister Dativa, and innumerable others in different parts of Africa received the like crowns. At Typasus, in Mauritania Cæsariensis, certain Catholics who had assisted at the celebration of the divine mysteries in a private house, were informed against; and by the king's order had their tongues plucked out, and their right hands cut off; yet they spoke as well as ever, as St. Victor Vitensis, an eye-witness, assures us.<sup>2</sup> He says, Reparatus, a subdeacon, one of this number, was entertained when he wrote, in the court of the emperor Zena at Constantinople, and was there highly honoured, especially by the empress; and that though entirely deprived of his tongue, he spoke gracefully, and without the least defect or imperfection. Aeneas of Gaza, a Platonic philosopher, who was then at Constantinople, and wrote in 533,<sup>3</sup> says, he himself had seen them in that city, and had heard them speak distinctly; and not being able to believe his own ears, he had examined their mouths, and seen that their tongues were plucked out to the very roots, so that he wondered they could have survived so cruel a torment. Procopius, who wrote soon after, says also<sup>4</sup> that he had seen these persons at Constantinople, and had heard them speak freely, without feeling any thing of their punishment; but that two of them, by falling into a grievous sin of the flesh, lost the use of their speech, which they had till then enjoyed.

The tyrant wreaked his impotent vengeance on many others, especially on Vandals who had been converted to the Catholic faith; but was not able to overcome their heroic constancy. The streets of Carthage were filled with spectacles of his cruelty; and one was there meeting continually some without hands, others without eyes, nose, or ears, others whose heads appeared sunk in between their shoulders by having been hung up by the hands on the tops of houses for sights to the people. Above four hundred and sixty bishops were brought to Carthage in order to be sent into banishment: of this number eighty-eight died under great hardships at Carthage, some few made their escape, and the rest were banished. St. Eugenius after having long encouraged others to the conflict was himself at length on a sudden carried into exile, without being allowed to

\* In it the Catholics appealed to the tradition of the universal Church. "Hac est fides nostra, evangelicis et apostolicis traditionibus atque auctoritate firmata, et omnium quæ in mundo sunt Catholicarum ecclesiarum societate fundata, in qua nos per gratiam Dei omnipotentis permanere usque ad finem vitæ hujus confidimus." Victor Vit. l. 3. p. 62.

<sup>2</sup> L. 5. p. 76.

<sup>3</sup> Aeneas, Gaz. Dial. de Animarum Immortalitate et Corporis Resurrectione, p. 415.

<sup>4</sup> Procop. de Bello Vandal. l. 1. c. 8.



take leave of his friends. He found means, however, to write a letter to his flock, which St. Gregory of Tours has preserved.<sup>5</sup> In it he says,—“I with tears beg, exhort, and conjure you by the dreadful day of judgment, and the awful light of the coming of Christ, that you hold fast the Catholic faith. Preserve the grace of the holy baptism, and the unction of the chrism. Let no man born again of water return to the water.” This he mentions, because the Arians in Africa, like the Donatists, rebaptized those that came over to their sect. St. Eugenius protests to his flock that if they remain constant, no distance nor death could separate him from them in spirit; but that he was innocent of the blood of those that should perish, and that this his letter would be read before the tribunal of Christ at the last day for the severer condemnation of such base apostates. “If I return to Carthage,” says he, “I shall see you in this life; if not, I shall meet you in the other. Pray for us, and fast; fasting and alms have never failed to move God to mercy. Above all things remember that we are not to fear those who can only kill the body.”

We have a catalogue of all the bishops of the provinces of Africa who came to the conference, and were sent into banishment;<sup>6</sup> namely, fifty-four of the proconsular province, one hundred and twenty-five of Numidia, one hundred and seven of the province of Byzacena, one hundred and twenty of the province of Mauritania Cæsariensis, forty-four from the province of Sifti, five from that of Tripolis, besides ten from Sardinia and other places; in all four hundred and sixty-four bishops, of which number eighty-eight died at Carthage before their departure into exile, forty-six were banished to Corsica, three hundred and three to other places, and twenty-eight made their escape. St. Eugenius was carried into the uninhabited desert country in the province of Tripolis, and committed to the guard of Antony, an inhuman Arian bishop, who treated him with the utmost barbarity. The saint added to his sufferings voluntary austerities, wore a rough hair-shirt, lay on the ground, and passed great part of the night in prayer and tears. When he was afflicted with a palsy, Antony, because vinegar was contrary to his distemper, obliged him to drink it in large quantities. Yet God was pleased to restore his servant to his health. It is observed by our historian, that the Arian bishops were all cruel persecutors, and went through the cities and provinces, filling all places with scenes of horror, rebaptizing persons by force and violence, scourging, mangling, torturing, and banishing even women and children. The fifth book of the history of this persecution is filled with examples. The apostates signalized themselves above others by the cruelties which they exercised upon the orthodox. Elpidophorus,

one of this number, was appointed judge at Carthage to condemn the more zealous to be tortured. Muritta, the deacon who had assisted when he was baptized in the bosom of the Catholic Church, being brought before him, took with him the chrismale or white garment, with which at the time he received the apostate coming out of the font he had clothed him, as an emblem of that innocence which he engaged himself to preserve always unspotted; and producing it before the whole assembly, he said,—“This robe will accuse you when the judge shall appear in majesty at the last day. It will bear testimony against you to your condemnation.”\* This relation is gathered from Saint Victor, bishop of Vita, in the province of Byzacena; who being banished by king Huneric for the faith in 487, retired to Constantinople, and wrote (probably in that city) in five books, the history of the Vandalic persecution.†

St. Victor relates that Huneric, the great persecutor of the Church, died miserably, being devoured by worms, in December, 484, having reigned almost eight years. Nor was he succeeded, as he had earnestly desired, by his son Hilderic, but by Gontamund, a nephew, whom the maturity of his age rendered better able to bear the burden of the state. This prince, in the year 488, which was the fourth of his reign, recalled St. Eugenius to Carthage, and at his request opened the churches of the Catholics, and permitted the exiled priests also to return. Gontamund died in 496, and his brother Thrasimund was called to the crown, of whom mention hath been made in the life of St. Fulgentius. Though this king often affected a

\* Hæc sunt linteamina quæ te accusabunt cum majestas venerit judicantis. Vict. Vit. l. 5. c. 78.

† He closes this work by the following supplication to the angels and saints: “Succour us, O angels of my God; look down on Africa, once flourishing in its numerous churches, but now left desolate and cast away. Intercede, O patriarchs; pray, O holy prophets; succour us, O apostles, who are our advocates. You, especially, O blessed Peter, why are you silent in the necessities of your flock? You, O blessed apostle Paul, behold what the Arian Vandals do, and how your sons groan in captivity. O all you holy apostles, petition for us. Pray for us though wicked; Christ prayed even for his persecutors,” &c. *Adeste angeli Dei mei, et videte Africam totam dudum tantarum ecclesiarum cuneis fultam, nunc ab omnibus desolatam, sedentem viduam et abjectam—Deprecamini patriarchæ; orate sancti prophetæ; estote apostoli suffragatores ejus. Præcipue tu Petre, quare siles pro ovibus tuis?—Tu S. Paule, gentium magister, cognosce quid Vandalici faciunt Ariani, et filii tui gement lugendo captivi. Victor Vit. Hist. Pers. Vandal. sub finem.* The history of St. Victor is written with spirit and correctness, in a plain affecting style, intermixed with an entertaining poignancy of satire, and edifying heroic sentiments and examples of piety. The author is honoured in the Roman Martyrology among the holy confessors on the 23d of August, though the time and place of his death are uncertain. He flourished in the middle of the fifth century. His history of the Vandalic persecution has run through several editions: that of Beatus Rhenanus at Basil, in 1535, is the first; Peter Chifflet gave one at Dijon in 1664; but that of Dom. Ruinart at Paris, in 1694, is the most complete. It was published in English in 1695. The best French translation is that of Anna d'Andilly.

<sup>5</sup> Hist. Franc. l. 2. p. 46.

<sup>6</sup> Rom. Hist. Persec. Vandal. part. 2. c. 8. Notit. Afric.

show of moderation, he sometimes used the sword and every other violent measure to depress the cause of truth, which at other times he pretended to seek after. But his inconsistency betrayed his want of sincerity. True virtue is steady, but the fool changeth like the moon; he who is governed by his passions, is every thing by fits, and if he one day pretends to condemn his vices, he by relapses soon repents again of this very repentance, which frequently springs rather from a disgust of sin, than from any principle of true virtue. Thrasimund by this levity or hypocrisy never deserved to arrive at the light of the true faith, and often persecuted its most holy champions, of which among many others the sufferings of St. Eugenius are an instance. St. Gregory of Tours relates<sup>7</sup> that by his authority the judges condemned our saint, one Longinus, and St. Vindemial, bishop of Capsa, in Africa, to be beheaded. St. Vindemial died by the sword; but the tyrant commanded St. Eugenius to be led to the place of execution, and though he protested under the axe that he would rather lose his life than depart from the Catholic faith, he was again brought back to Carthage, and banished into Languedoc, which country was then subject to Alaric, king of the Visigoths, who was also an Arian. He died in his exile in a monastery which he built and governed at Viance, (since called St. Amaranth's from the tomb of that martyr,) about a mile from Albi. He passed to a better life in 505, on the 13th of July. King Hilderic afterward recalled the surviving exiled prelates; but peace was not perfectly restored to that church before the year 534, when Belisarius, a general who was master of all the maxims of the first Romans with regard to the art of war, vanquished Gelimer, the last Vandal king in Africa, and sent him prisoner to Constantinople.\*

The saints chose to suffer every temporal loss, torment, or death with which the world could threaten them rather than lose the holy treasure of faith. This gift is a light which shineth upon us<sup>8</sup> from God, to direct us amidst our darkness in the path to eternal life, as the

pillar of fire conducted the Israelites through the wilderness. It is the seed, or rather the root of a spiritual life, and of every virtue that is meritorious of everlasting glory. "Faith is the solid foundation of all virtues," says St. Ambrose.<sup>9</sup> And in another place he cries out:<sup>10</sup> "O faith, richer than all treasures! more healing and sovereign than all medicines!" Our faith if true must have three conditions or qualities. 1. It must be firm, admitting no doubt or wavering; ready to brave all dangers, torments, and death; thus it filled the martyrs with joy under the most affrighting trials, and made them triumph over fires and the sword.<sup>11</sup> 2. It must be entire; for the least wilful obstinate error concerning one article destroys the whole fabric of faith, by rejecting its motive which is every where the same testimony of divine revelation. "You who believe what you please, and reject what you please, believe yourselves or your own fancy, rather than the gospel," as St. Austin says. 3. Faith must be active, animated by charity, fruitful in good works. A dead or a barren faith is compared by St. James to a carcass without a soul, and to the faith of the devils who believe and tremble. How active and animated was faith in the souls of all the saints! the eminent virtues which we admire in them were all the fruit of their faith, and sprang from this root. With what care ought we to nourish and improve this holy seed in our breasts? Gardeners cultivate most diligently those seeds which are most precious.

#### ST. ANACLETUS, POPE, M.

HE governed the Church after St. Clement nine years three months, according to the Liberian pontifical, and according to another very old Vatican manuscript register; but according to some later pontificals, twelve years and three months. He perhaps sat three years as vicar to St. Clement during his banishment, says Berti.\* Trajan raised the third persecution

<sup>9</sup> S. Ambros. in Ps. 40.

<sup>10</sup> L. 3. de Virgin. See S. Aug. Serm. 38. de Temp.

<sup>11</sup> Hebr. x. 34. xi. 37.

<sup>7</sup> L. de Glor. Conf. c. 13.

<sup>8</sup> 2 Peter i. 9.

\* The Roman provinces, in Africa, soon after sunk again into barbarism and infidelity, being overrun in 668 by the Saracens from Arabia and Syria, who in 669 took also Syracuse, and established a kingdom in Sicily and part of Italy. They planted themselves in Spain in 707. Muhavia, a general of the Sultan Omar, having routed Hormisdas Jesdegird, king of Persia, in 632, translated that monarchy from the line of Artaxerxes to the Saracens. This Omar conquered Egypt in 635. He was second caliph after Mahomet, and successor of Abubeker; and from his time the caliphs of Bagdat or Babylon were masters of Syria, Persia, and Egypt, till the two latter revolted; but notwithstanding various revolutions, all those countries still retain the Mahometan superstition. The Mahometans in Egypt shook off the yoke of the caliphs of Bagdat, and set up their own caliphs at Cairo in 870, to whom the Moors in Africa adhered till the Turks became masters of Egypt.

\* The exact number of years that some of the popes sat before Victor in the year 200, cannot be determined with any degree of certainty, partly on account of faults of copies and the disagreement of later pontificals. (See Pagi, the Bollandists, Tillemont, Orsi, Berti, &c.) St. Peter sat twenty-five years: St. Linus seems to have held the see about eleven years, St. Cletus twelve years, St. Clement about eleven years, and St. Anacletus nine, dying about the year 109. The tradition and registers of the Roman church show Anacletus and Cletus to have been two distinct popes, as is manifest from the Liberian Calendar and several very ancient lists of the first popes quoted by Schelstrate (Diss. 2. Ant. Eccl. c. 2.) and the Bollandists (ad 26 Apr.) from the old poem among the works of Tertullian, written about the time that he lived; from the very ancient Antiphonaries of the Vatican church, published by cardinal Joseph Thomasinus, and the old Martyrology which bore the name of St. Jerom, and was printed at Lucca by the care of Francis-Maria-Florentinus, a gentleman of that city;



against the Church whilst he was in the East in 107. In those difficult times St. Anacletus suffered much, and is styled a martyr in very ancient Martyrologies.

### SAINT TURIAF, BISHOP OF DOL, IN BRITTANY,

CALLED OFTEN TURIAVE, SOMETIMES THIVISIAU,

WAS born in the diocese of Vannes, in the neighbourhood of the abbey of Ballon, near which Charles the Bald was defeated by the Britons in 845; in which war this monastery seems to have been destroyed. Turiaf went young to Dol, was instructed in piety and learning, and promoted to holy orders by St. Thiarnail, abbot of St. Samson's and bishop of Dol. This prelate afterward appointed him his vicar and chorepiscopus, and at his death, probably in 733, our saint was placed in that episcopal chair. Admirable was the austerity of his life, his zeal, his charity, his watchfulness, his fervour in prayer, and his firmness in maintaining discipline. A powerful lord named Rivallon having committed many acts of violence, the bishop went to his castle at Laun-cafrut, and by his strong remonstrances made him sensible of the enormity of his crimes. By the bishop's injunction he underwent a canonical penance during seven years, and repaired all injustices and oppressions by a sevenfold satisfaction. St. Turiaf died on the 13th of July, probably about the year 749, though even the age is not certain. In the wars of the Normans his relics were brought to Paris, and are still kept in the abbey of St. Germain-des-Prez. The new Paris breviary mentions that dreadful fires have been sometimes miraculously extinguished by them. The life of St. Turiaf, written in the tenth century, is a confused eulogium, in which prodigies take place of facts. The notes of the Bollandists are incomparably more valuable than the text, ad 13 Jul. p. 614. See Barrali, *Chron. Lirin.* t. 2. p. 186. Lobineau, *Vies des SS. de Bret.* p. 177.

### JULY XIV.

### ST. BONAVENTURE, CARDINAL,

BISHOP AND DOCTOR OF THE CHURCH.

From his works, Wadding's *Annals of the Friar Minors*, the discourse of Octavian de Marinis for his canonization, and from his *Life*, written by Peter Galesini, by order of Sixtus V. See also Boule, Raynaud, de Colonia, and the Bollandists.

A. D. 1274.

ST. BONAVENTURE, the great light and ornament of the holy Order of St. Francis, for his

which original authorities were followed by Ado, Usuard, &c. The pontificals call Cletus a Roman by birth, Anacletus a Grecian, and native of Athens.

extraordinary devotion, ardent charity, and eminent skill in sacred learning, is surnamed the Seraphic Doctor. He was born at Bagnarea in Tuscany, in the year 1221, of pious parents, named John of Fidenza and Mary Ritelli. He was christened by the name of John; but afterward received that of Bonaventure on the following occasion. In the fourth year of his age he fell so dangerously sick that his life was despaired of by the physicians. The mother in excessive grief had recourse to the Almighty physician by earnest prayer, and going into Umbria cast herself at the feet of St. Francis of Assisium, with many tears begging his intercession with God for the life of her son. Would Christians address themselves to God with an humble confidence in all their corporal necessities, their afflictions would never fail to be turned into divine blessings. But their neglect of this duty deserves to be chastised by spiritual misfortunes, and often also by temporal disappointments without comfort or remedy. St. Francis was moved to compassion by the tears of the mother, and at his prayer the child recovered so perfect a state of health that he was never known to be sick from that time till the illness of which he died.<sup>1</sup> The glorious saint, at whose petition God granted this favour, saw himself near the end of his mortal course, and foretelling the graces which the divine goodness prepared for this child, cried out in prophetic rapture; *O buona ventura*, that is, in Italian, *Good luck*. Whence the name of Bonaventura was given our saint. The devout mother in gratitude consecrated her son to God by a vow, and was careful to inspire into him from the cradle the most ardent sentiments of piety, and to inure him betimes to assiduous practices of self-denial, humility, obedience, and devotion. Bonaventure from his infancy entered upon a religious course, and appeared inflamed with the love of God as soon as he was capable of knowing him. His progress in his studies surprised his masters, but that which he made in the science of the saints, and in the practice of every virtue was far more extraordinary. It was his highest pleasure and joy to hear by how many titles he belonged to God, and he made it his most earnest study and endeavour to devote his heart with his whole strength to the divine service.

In 1243, being twenty-two years of age, he entered into the Order of St. Francis, and received the habit in the province of Rome from the hands of Haymo, an Englishman, at that time general of the Order.\* St. Bonaventure

<sup>1</sup> Baillet in S. Bonav. Wadding, &c.

\* Haymo, who had taught divinity at Paris, and been sent by Gregory IX. nuncio to Constantinople, was employed by the same pope in revising the Roman breviary and its rubrics. He is not to be confounded with Haymo, the disciple of Rabanus Maurus, afterward bishop of Halberstadt, in the ninth age, whose Homilies, Comments on the Scriptures, and Abridgement of Eccle-

mentions in his prologue to the life of Saint Francis, that he entered this state, and made his vows with extraordinary sentiments of gratitude for the preservation of his life through the intercession of St. Francis, resolving with the greatest ardour to serve God with his whole heart. Shortly after, he was sent to Paris to complete his studies under the celebrated Alexander of Hales, surnamed the Irrefragable Doctor.\* After his death in 1245, St. Bonaventure continued his course under his successor, John of Rochelle. His penetrating genius was poised by the most exquisite judgment, by which, while he easily dived to the bottom of every subtle inquiry, he cut off whatever was superfluous, dwelling only on that knowledge which is useful and solid, or at least was then necessary to unravel the false principles and artful sophistry of the adversaries of truth. Thus he became a masterly proficient in the scholastic philosophy, and in the most sublime parts of theology. Whilst he referred all his studies to the divine honour and his own sanctification he was most careful not to lose the end in the means, and suffer his application to degenerate into a dissipation of mind and a vicious idle curiosity. This opens an avenue into the heart for self-conceit, jealousy, envy, and a total extinction of the spirit of prayer, with a numberless train of other spiritual evils, which lay waste the affections of the soul, and banish thence the precious fruits of the Holy Ghost. To shun those rocks often fatal to piety, he seemed never to turn his attention from God, and by the earnest invocation of the divine light in the beginning of every action, and holy aspirations with which he accompanied all his studies, he may be said to have made them a continued prayer. When he turned his eyes to his book, they were swimming with tears of love and devotion excited by his assiduous meditation on the wounds of Christ, and his heart still continued to inflame its affections from that its beloved object, which he seemed to read in every line. St. Thomas Aquinas coming one day to pay a visit to our saint, asked him in what books he had learned his sacred science. St. Bonaventure, pointing to his crucifix before him, said,

siastical History are extant. His works are chiefly Centos, compiled of scraps of fathers and other authors patched and joined together; a manner of writing used by many from the seventh to the twelfth age, but calculated to propagate stupidity and dulness, and to contract, not to enlarge or improve the genius, which is opened by invention, elegance, and imitation; but fettered by mechanical toils, as centos, acrostics, &c.

\* Alexander of Hales, a native of Gloucestershire, after having gone through the course of his studies in England, went to Paris, and there followed divinity and the canon law, and gained in them an extraordinary reputation. He entered into the Order of Friars Minors, and died at Paris in 1245. His works discover a most subtle penetrating genius; of which the principal is a Summ or Commentary upon the four Books of the Master of the Sentences, written by order of Innocent IV. and a Vumm of Virtues.

"This is the source of all my knowledge. I study only Jesus Christ, and him crucified."

Not content to make his studies in some sort a continuation of prayer, he devoted entirely to that heavenly exercise the greater part of his time, knowing this to be the key of divine graces and of a spiritual life. For only the Spirit of God, as St. Paul teaches, can lead us into the secrets and designs of God, and engrave his holy maxims on our hearts. He alone can make himself known, as no other light can discover the sun to us but its own; and it is in prayer that God communicates himself to us. He here enlightens the souls of his servants, and is their interior instructor. But as St. Austin says, honey cannot be poured into a vessel that is full of wormwood: neither can this excellent grace or gift of prayer find place in a soul which is not first prepared to receive the sensible presence of the Holy Ghost by holy compunction, and by the practice of penance, humility, and self-denial. These virtues fitted the soul of our saint to be admitted to the chaste embraces of the heavenly bridegroom. Such was the innocence and purity in which he lived, and so perfect a mastery he had obtained over his passions, that Alexander of Hales used to say of him, that he seemed not to have sinned in Adam. An eminent spirit of penance was the principal guardian of this grace of innocence. The austerities of Saint Bonaventure were excessive, yet amidst his penitential tears a remarkable cheerfulness appeared always in his countenance, which resulted from the inward peace of his soul. Himself lays down this maxim:<sup>2</sup> "A spiritual joy is the greatest sign of the divine grace dwelling in a soul."

To his mortifications he added the practice of the greatest humiliations. In attending the sick he was particularly ambitious to serve them in the lowest and most humbling offices. In this charitable duty he seemed prodigal of his own life and health, and chose always to be about those whose distempers were most loathsome or contagious and dangerous. He had no eyes to see any thing in himself but faults and imperfections, and wonderful was the care with which he endeavoured to conceal from others his extraordinary practices of virtue. When their rays broke through the veil of his humility, and shone forth to others, the saint in order to cast a shade over them before men, or at least to strengthen his own heart against the danger, and to indulge his love of abjection, embraced the greatest humiliations. He always regarded himself as the most ungrateful and the basest of sinners, unworthy to walk upon the earth, or to breathe the air; and these humble sentiments were accompanied with the deepest compunction, and abundant tears. This humility sometimes withheld him from the holy table notwithstanding the burning desires of his soul to be united daily afresh to

<sup>2</sup> Specul. Discipl. p. 1. c. 3.



the object of his love, and to approach the fountain of grace. But God was pleased by a miracle to overcome his fears, and to recompense his humility. "Several days had passed," say the acts of his canonization, "nor durst he yet presume to present himself at the heavenly banquet. But whilst he was hearing mass, and meditating on the passion of Jesus Christ, our Saviour, to crown his humility and love, put into his mouth, by the ministry of an angel, part of the consecrated host, taken from the hand of the priest." By this precious favour his soul was drowned in a torrent of pure delights; and from that time he was encouraged to approach with an humble confidence to the bread of angels which gives life and strength.

From this time his communions were accompanied with overflowing sweetness and consolations, and with raptures of divine joy and love. If in our communions we seem to receive, instead of torrents, scarce a small portion of heavenly grace, the reason is, because our hearts are too narrow. The vessel which we bring is too small. If we dilated our souls by humility, burning desires, and love, we should receive, like the saints, an abundant supply of these living waters. St. Bonaventure prepared himself to receive the holy order of priesthood by long fasts, humiliations, and fervent prayer, that he might obtain in it an abundant measure of graces proportioned to so high a function. He considered that sacred dignity with fear and trembling, and the higher and more incomprehensible it appeared to him, so much the more did he humble himself when he saw himself invested with it. As often as he approached the altar, the profound annihilation of himself, and the tender love with which he offered, beheld in his hands, and received into his breast, the Lamb without spot, appeared by his tears, and his whole exterior. A devout prayer which he composed for his own use after mass, beginning with these words, *Transfige dulcissime domine*, is recommended by the Church to all priests on that most solemn occasion.

Bonaventure looked upon himself as called by the obligations of his priestly character to labour for the salvation of his neighbour, and to this he devoted himself with extraordinary zeal. He announced the word of God to the people with an energy and unction which kindled a flame in the hearts of those that heard him; everything was inflamed that came from his mouth. For an assistance to himself in this function he compiled his treatise called *Pharetra*, consisting of animated sentiments gathered from the writings of the fathers. In the mean time, he was employed in teaching privately in his own convent, till he succeeded his late master, John of Rochelle, in a public chair of the university. The age required by the statutes for this professorship was thirty-five, whereas the saint was only thirty-three

years old; but his abilities amply supplied that defect, and on this literary theatre he soon displayed them to the admiration of the whole Church. He continued always to study at the foot of the crucifix. The disagreement between the university and the regulars being terminated by pope Alexander IV. in 1256, Saint Thomas and St. Bonaventure were invited to take the doctor's cap together. As others contend for precedence, the two saints had a vehement contest of humility, each endeavouring to yield the first place to the other. They knew no pretexts of the interest of their Orders, nor were they sensible of any prerogatives but those of humility. St. Bonaventure prayed and entreated him with so much earnestness, that at length St. Thomas acquiesced to receive the degree first, and our saint triumphed over both his friend and himself.

The holy king St. Lewis honoured St. Bonaventure with his particular esteem, invited him often to his own table, and consulted him in his most intricate concerns, placing an entire confidence in his advice. He engaged him to compile an office of the passion of Christ for his use. St. Bonaventure drew up a rule for St. Isabella, the king's sister, and for her nunnery of mitigated Clares at Long-Champs. His book *On the Government of the Soul*, his *Meditations* for every day in the week, and most of his other lesser tracts were written to satisfy the requests of several devout persons of the court. The unction which every word breathes in the writings of this holy doctor pierces the heart, and his concise expression is an abyss, or rather a treasure of most profound sentiments of humility, compunction, love, and devotion, the riches of which a pious heart finds everywhere boundless. Especially his tender sentiments of the love of God, and on the sacred passion of Christ, exceedingly recommend to all devout persons his meditations on this latter subject, and express the burning affections with which his pure soul glowed towards that stupendous mystery of infinite love, goodness, and mercy, that perfect model of all virtue and sanctity, and source of all our good.

The celebrated Gerson, the most learned and devout chancellor of Paris, writes of the works of St. Bonaventure.<sup>3</sup> "Among all the Catholic doctors, Eustachius (for so we may translate his name of Bonaventure) seems to me the most proper for conveying light to the understanding, and at the same time warming the heart. In particular his *Breviloquium*, and *Itinerarium* are written with so much force, art, and conciseness, that nothing can be beyond them." In another book he says;<sup>4</sup> "St. Bonaventure's works seem to me the most proper for the instruction of the faithful. They are solid, safe, pious, and devout; and he keeps as far as he can from niceties; not

<sup>3</sup> Gerson, Tr. De libris quos religiosi legere debent.

<sup>4</sup> Gerson, l. de Examine Doctrinarum.

meddling with logical or physical questions which are foreign to the matter in hand. Nor is there any doctrine more sublime, more divine, or more conducive to piety." Trithemius recommends this doctor's writings in the following words: "His expressions are full of fire, they no less warm with divine love the hearts of those who read them, than they fill their understanding with the most holy light. His works surpass those of all the doctors of his time, if we consider the spirit of divine love, and of Christian devotion that speaks in him. He is profound in few words, penetrating without curiosity, eloquent without vanity; his discourse is inflamed without being bloated.—Whoever would be both learned and devout, let him read the works of St. Bonaventure."<sup>5</sup>

This is chiefly to be understood of his spiritual tracts. In these the author discovers every where a most profound spirit of humility and holy poverty, with a heart perfectly disengaged from all earthly things, and full of the most ardent love of God, and the most tender devotion to the sacred passion of our Divine Redeemer. The eternal joys of heaven were the frequent entertainment of his pious soul, and he seems never to have interrupted his ardent sighs after them. He endeavoured by his writings to excite in all others the same fervent desires of our heavenly country. He writes<sup>6</sup> that "God himself, all the glorious spirits, and the whole family of the eternal King wait for us, and desire that we should be associated to them; and shall not we pant above all things to be admitted into their happy company? He would appear amongst them with great confusion, who had not in this valley of tears continually raised his soul above all things visible to become already, in ardent desire, an inhabitant of those blessed regions." He clearly shows that he was not able to express the transports of holy joy that overflowed his soul, as often as he contemplated its future union with God in immortal bliss and uninterrupted love and praise. He revolved in mind the raptures of gratitude and joy in which the blessed spirits behold themselves in the state of security for ever, whilst they see so many souls on earth every day overthrown by their spiritual enemies, and so many others lost in hell. He was strongly affected with the thought of the glorious company of millions of angels and saints, all most holy, loving, and glorious, adorned each with their distinguishing trophies and graces; in which every one will possess in others every gift which he hath not, and all those gifts which himself hath, doubled so many times as he hath partners in bliss. For loving every companion as himself he will rejoice for the felicity of each no less than for his own. Whereupon, with St. Anselm, he often asked his own heart, here so

poor, so weak, and overwhelmed with miseries, if then it would be able, without being strengthened and raised above itself by an extraordinary grace, to contain its joy for its own felicity; how it could be able to contain so many and such excess of joys. But this saint's sublime sentiments of piety and devotion are best learned from his own works. His love of an interior life did not hinder his application to promote the divine honour in others by various exterior employments; but these he animated and sanctified by a constant spirit of recollection and prayer.

Whilst he continued to teach at Paris he was chosen general of his Order in a chapter held in the convent called Ara-Cœli, at Rome, in 1256. The saint was only thirty-five years old. Nevertheless pope Alexander IV. confirmed the election. St. Bonaventure was thunderstruck at this news, and prostrating himself on the ground, he with many tears implored the divine light and direction. After which he set out immediately for Rome. The Franciscan Order was at that time divided by intestine dissensions, some of the friars being for an inflexible severity, others demanding certain mitigations of the letter of the rule. The young general no sooner appeared among them, but by the force of his exhortations which he tempered with mildness and charity, he restored a perfect calm; and all the brethren marched under this new Josue with one heart, in the same spirit, and in the same path. William of Saint-Amour, a member of the university of Paris, having published a bitter invective against the Mendicant Orders, entitled, "On the Dangers of the Latter Times," St. Thomas answered it. St. Bonaventure also confuted it by a book, which he called, "On the Poverty of the Lord Jesus," in which his mildness in handling the controversy against a most virulent adversary reflected a double advantage on his victory.

Our saint in his return to the schools at Paris, visited several of his convents in the way, in which he showed everywhere that he was only become superior to be the most humble, the most charitable, and the most compassionate of all his brethren, and the servant of his whole Order. Notwithstanding his great employments, he never omitted his usual exercises of devotion, but laid out his time and regulated his functions with such wonderful prudence as to find leisure for every thing. He composed several works at Paris, but often retired to Mante for greater solitude. A stone, which he used for his pillow, is shown to this day in that convent. In 1260 the saint held a general chapter at Narbonne, and in concert with the definitors, gave a new form to the old Constitutions, added certain new rules, and reduced them all into twelve chapters. At the request of the friars assembled in this chapter, he undertook to write the life of St. Francis; but went first from Narbonne

<sup>5</sup> See Du Pin, Biblioth. Cent. 13. p. 249. t. 14.

<sup>6</sup> Soliloqu. Exercit. 4. c. 1, 2.



to Mount Alverno, and there assisted at the dedication of a great church. In a little oratory, built upon the very place where Saint Francis had received the miraculous marks of the wounds of our Saviour, St. Bonaventure continued a long while abstracted, and in an ecstasy, in holy meditation. He there wrote his incomparable treatise, called *Itinerarium Mentis in Deum*, or the Way of the Soul to God, showing that all her comfort and riches are to be found in God alone, and tracing out the sure way that leads to him. Whilst he was in Italy he gathered the most authentic memoirs for the life of St. Francis, which he compiled with a spirit which shows him to have been filled with all the heroic virtues of his founder, whose life he wrote. St. Thomas Aquinas coming one day to pay him a visit whilst he was employed in this work, saw him through the door of his cell, raised in contemplation above the ground, and going away, said: "Let us leave a saint to write for a saint." In 1230 St. Bonaventure assisted at the translation of the relics of St. Antony, which was performed at Padua. From that city he went to hold a general chapter at Pisa, in which, by words and example, he exhorted his brethren to a great love of holy solitude. He gave on that and every other occasion proofs of his tender devotion to the Blessed Virgin. When he was first made general he put his Order under her special patronage. He regulated many pious exercises of devotion to her, composed his *Mirror of the Virgin*, setting forth her graces, virtues, and prerogatives, with many prayers, which are tender and respectful effusions of the heart, to implore her intercession. He wrote a pathetic paraphrase in verse of the anthem *Salve Regina*.\* He published the praises of the Mother out of devotion to the Son, and to extend His glory. To propagate his honour and saving faith he sent, by the pope's authority, preachers into many barbarous nations, and lamented his situation that he could not go himself, and expose his life among the infidels.

The venerable brother Giles, the third companion of St. Francis at Assisio,† said one

\* The psalter of the Blessed Virgin is falsely ascribed to St. Bonaventure, and unworthy to bear his name. (See Fabricius in *Biblioth. med. etat. Bellarmin* and *Labbe de Script. Eccl. Nat. Alexander, Hist. Eccl. Sæc. 13.*) The Vatican edition of the works of St. Bonaventure, was begun by an order of Sixtus V. and completed in 1588. It consists of eight volumes in folio. The two first contain his commentaries on the holy scriptures: the third his sermons and panegyrics: the fourth and fifth his comments on the Master of the Sentences: the sixth, seventh, and eighth, his lesser treatises, of which some are doctrinal, others regard the duties of a religious state, others general subjects of piety, especially the mysteries of Christ and the Blessed Virgin. Most of these have run through several separate editions. All his works have been reprinted at Mentz and Lyons; and in 4to. in fourteen volumes at Venice, in 1751.

† B. Giles was a native of Assisio, and became the third companion of St. Francis in 1209. He attended him in the Marche of Ancona, and made a pilgrimage to

day to St. Bonaventure: "Father, God has shown us great mercy and bestowed on us many graces. But we who are poor and

Jerusalem, whither he was sent by St. Francis to preach to the Saracens; but upon their threats of raising a persecution he was sent back to Italy by the Christians of that country. He afterward lived some time at Rome, some time at Reati, and some time at Fabriano; but the chief part of the remainder of his life he spent at Perugia, where he died in the night between the 22nd and 23rd of April, in the year 1272, not in 1262, as Papebroke proves against the erroneous computation of certain authors. (p. 220. t. 3. Apr.) Wading and others relate many revelations, prophecies, and miracles of this eminent servant of God; his tomb has been had in public veneration at Perugia from the time of his death, and he was for some time solemnly honoured as a saint in the church of his order in that city as Papebroke shows; who regrets that this devotion has been for some time much abated, probably because not judged sufficiently authorized by the holy see. The public veneration at his tomb and the adjoining altar continues, and the mass is sung, on account of his ancient festival, with great solemnity, but of St. George, without any solemn commemoration of this servant of God. Nevertheless, from proofs of former solemn veneration, Papebroke honours him with the title of Blessed.

None among the first disciples of St. Francis seems to have been more perfectly replenished with his spirit of perfect charity, humility, meekness, and simplicity, as appears from the golden maxims and lessons of piety, which he gave to others. Of these Papebroke has given us a large and excellent collection from manuscripts; some of which were before printed by Wading and others. A few will suffice to show us his spirit.

B. Giles always lived by the labour of his hands. When the cardinal bishop of Tusculum desired him always to receive his bread, as a poor man an alms, from his table; B. Giles excused himself, using the words of the psalmist: *Blessed art thou, and it shall be well with thee, because thou shalt eat by the labour of thy hands.* Ps. cxxvii. "So brother Francis taught his brethren to be faithful and diligent in labouring, and to take for their wages not money, but necessary subsistence." (Papebroke, p. 224.) If any one discoursed with him on the glory of God, the sweetness of his love, or Paradise, he would be ravished in spirit, and remain so great part of the day unmoved. Shepherds and children who had learned this from others, sometimes for diversion or out of curiosity, cried out after him, *Paradise, Paradise*; upon hearing which, he through joy fell into an ecstasy. His religious brethren in conversing with him took care never to name the word *Paradise* or *Heaven* for fear of losing his company by his being ravished out of himself. (ib. p. 226. and Wading.)

An extraordinary spiritual joy and cheerfulness appeared always painted on his countenance; and if any one spoke to him of God, he answered in great interior jubilation of soul. Once returning to his brethren out of close retirement he praised God with wonderful joy and fervour, and sung,—*"Neither tongue can utter, nor words express, nor mortal hearts conceive how great the good is which God hath prepared for those who desire to love him."*

Pope Gregory IX. who kept his court at Perugia from 1234 to autumn in 1236, sent one day for the holy man, who, in answer to his holiness's first question about his state of life, said,—*"I cheerfully take upon me the yoke of the commandments of the Lord."* The pope replied,—*"Your answer is just; but your yoke is sweet and your burthen light."* At these words B. Giles withdrew a little from him, and, being ravished in spirit, remained speechless and without motion till very late in the night, to the great astonishment of his holiness, who spoke of it to his cardinals and others with great surprise.

This pope on a certain occasion pressed the holy man to say something to him on his own duty; Giles after having long endeavoured to excuse himself said, "You

ignorant idiots, what can we do to correspond to his immense goodness, and to be saved?" St. Bonaventure answered: "If God were to

have two eyes, both a right and a left one, always open; with the right eye you must contemplate the things which are above you; and with the left eye you must administer and dispense things which are below."

On humility, the following maxims are recorded among his sayings: "No man can attain to the knowledge of God but by humility. The way to mount high is to descend; for all dangers and all great falls which ever happened in the world, were caused by pride, as is evident in the angel in heaven, in Adam in Paradise, in the Pharisee mentioned in the gospel; and all spiritual advantages arose from humility, as we see in the Blessed Virgin, the good thief, &c. Would to God some great weight laid upon us obliged us always to hold down our heads." When a certain brother asked him; "How can we fly this cursed pride?" he answered; "If we consider the benefits of God, we must humble ourselves, and bow down our heads. And if we consider our sins we must likewise humble ourselves, and bow down our heads. Wo to him who seeks honour from his own confusion and sin. The degrees of humility in a man are, that he know that whatever is of his own growth is opposite to his good. A branch of this humility is, that he give to others what is theirs, and never appropriate to himself what belongs to another; that is, that he ascribe to God all his good and all advantages which he enjoys; and acknowledge that all his evil is of his own growth. Blessed is he who accounts himself as mean and base before men as he is before God. Blessed is he who walks faithfully in obedience to another. He who desires to enjoy inward peace, must look upon every man as his superior and as better and greater before God. Blessed is he who knows how to keep and conceal the favours of God. Humility knows not how to speak, and patience dares not speak, for fear of losing the crown of suffering by complaints, in a firm conviction that a person is always treated above his deserts. Humility dispels all evil, is an enemy to all sin, and makes a man nothing in his own eyes. By humility a man finds grace before God, and peace with men. God bestows the treasures of his grace on the humble, not on the proud. A man ought always to fear from pride, lest it cast him down headlong. Always fear and watch over yourself. A man who deserves death, and who is in prison, how comes it that he does not always tremble? A man is of himself poverty and indigence; rich only by the divine gifts; these then he must love, and despise himself. What is greater than for a man to be sensible what he owes to God, and to cover himself with confusion, self-reproach, and self-reprehension for his own evils? I wish we could have studied this lesson from the beginning of the world to the end. How much do we stand indebted to him who desires to deliver us from all evil, and to confer upon us all good." Against vain-glory he used to say;—"If a person was sunk in extreme poverty, covered all over with wounds, half clad in tattered rags, and without shoes; and men should come to him, and saluting him with honour say: 'All admire you, my lord; you are wonderfully rich, handsome, and beautiful; and your clothes are splendid and handsome;' must not he have lost his senses, who should be pleased with such a compliment, or think himself such, knowing that he is the very reverse."

The servant of God was remarkable for his meekness and charity, and he used to say, "We can appropriate to ourselves our neighbour's good, and make it also our own; for the more a person rejoices at his neighbour's good, the more does he share in it. If therefore you desire to share in the advantages of all others, rejoice more for them all; and grieve for every one's misfortunes. This is the path of salvation, to rejoice in every advantage, and to grieve for every misfortune of your neighbour; to see and acknowledge your own evils and miseries, and to believe only good of others; to honour others, and despise yourself. We pray, fast, and labour; yet lose

bestow on any one no other talents besides the grace of loving him, this alone suffices, and is every spiritual treasure." B. Giles said,—"Can a dull idiot love God as perfectly as a great scholar." St. Bonaventure replied: "A poor old woman may love him more than the most learned master and doctor in theology." At this brother Giles in a sudden fervour and jubilation of spirit went into a garden, and standing at a gate toward the city (of Rome) he looked that way, and cried out with a loud voice,—"Come, the poorest, most simple, and most illiterate old woman, love the Lord our God, and you may attain to a higher degree of eminence and happiness than brother Bonaventure with all his learning." After this he fell into an ecstasy, in which he continued in sweet contemplation without motion for the space of three hours."

Pope Clement IV. in 1265, nominated St. Bonaventure archbishop of York, being assured how agreeable he would be to that church, to the king of England, and his whole kingdom. But St. Bonaventure having first by earnest prayer begged that God would preserve him from so great a danger, went and cast himself at the feet of his holiness, and by tears and

<sup>1</sup> Vita B. Ægidii apud Papebroke, t. 3. Aprilis ad diem 23. p. 236.

all this if we do not bear injuries with charity and patience. If we take so much pains to attain to virtue, why do not we learn to do what is so easy? you must bear the burdens of all, because you have no just reason of complaint against any one, seeing you deserve to be chastised and treated ill by all creatures. You desire to escape reproaches and condemnation in the next world, yet would be honoured in this. You refuse to labour or bear anything here, yet desire to enjoy rest hereafter. Strive more earnestly to vanquish your passions, and bear tribulations and humiliations. It is necessary to overcome yourself, whatever you do. It avails your soul little to draw others to God unless you die to yourself."

On prayer, which this servant of God made his constant occupation and delight, he used to say,—"Prayer is the beginning and the consummation of all good. Every sinner must pray that God may make him know his miseries and sins, and the divine benefits. He who knows not how to pray, knows not God. All who are to be saved, if they have attained the use of reason, must set themselves to pray. Though a woman were ever so bashful and simple, if she saw her only son taken from her by the king's orders for some crime, she would tear her breasts, and implore his mercy. Her love and her son's extreme danger and miseries would make her never want words to entreat him."

The fruits and graces of perfect prayer he summed up as follows: 1. "By it a man is enlightened in his understanding. 2. He is strengthened in faith and in the love of all good. 3. He learns to know and feel his own miseries. 4. He is penetrated with holy fear, is humble and contemptible in his own eyes. 5. His heart is pierced with compunction. 6. Sweet tears flow in abundance. 7. His heart is cleansed. 8. His conscience purged. 9. He learns obedience. 10. Attains to the perfect spirit of that virtue. 11. To spiritual science. 12. To spiritual understanding. 13. Invincible fortitude. 14. Patience. 15. Spiritual wisdom. 16. The knowledge of God, who manifests himself to those who adore him in spirit and truth. Hence love is kindled in the soul, she runs in the odour of his sweet perfumes, is drowned in the torrent of his sweetness, enjoys perfect interior peace, and is brought to immortal glory."



entreaties extorted from him a discharge from that burden. He held a general chapter at Paris in 1266; and in the next, which he assembled at Assisium, he ordered the triple salutation of the Blessed Virgin called the *Angelus Domini* to be recited every evening at six o'clock, to honour the incomprehensible mystery of the Incarnation, which ought to be the object of our perpetual praises and thanksgiving.

In 1272, Theobald, the holy archdeacon of Liege, a native of Placentia, then absent in the Holy Land, was chosen pope, and took the name of Gregory X. a person of such eminent sanctity that a process has been set on foot for his canonization; and Benedict XIV. in 1745, ordered his name to be inserted in the Roman Martyrology. He was a man of an extraordinary reputation throughout all his life, for prudence in the conduct of his affairs; for courage, greatness of mind, and contempt of money; for devotion, clemency, and charity to the poor. He died on the 10th of January, 1276, on his return from the council at Abruzzo in Tuscany, of which city he is the titular patron. Miracles have rendered his name illustrious. Bonaventure fearing this holy pope would compel him to accept of some ecclesiastical dignity, left Italy and went to Paris, where he wrote his *Hexaëmeron* or pious exposition of the creation, or work of six days. He had scarce finished it, when at Whitsuntide he received from the pope a brief by which he was nominated cardinal, and bishop of Albano, one of the six suffragans of Rome. His holiness added a precept to him to accept that double charge without alleging any pretext against it, and immediately to repair to Rome. He sent two nuncios to meet him on the road with the hat and other ensigns of his dignities. They found the saint reposing on his journey in a convent of his Order at Migel, four leagues from Florence, and employed in washing the dishes. He desired them to hang the cardinal's hat on the bough of a tree, because he could not decently take it in his hands, and left them to walk in the garden till he had finished his work. Then taking up the hat he went to the nuncios, and paid them the respect due to their character. Gregory X. came from Orvieto to Florence, and there meeting Bonaventure ordained him bishop with his own hands; then ordered him to prepare himself to speak in the general council which he had called to meet at Lyons for the reunion of the Greeks.

The emperor Michael Palæologus had made proposals to pope Clement IV. for a union. Pope Gregory X. zealously pursued this affair. Joseph, patriarch of Constantinople, made a violent opposition, but was obliged by the emperor to retire into a monastery. To bring this affair to a happy conclusion, Gregory X. invited the Greeks to come to the general council which he assembled at Lyons for this

very purpose, and also to concert measures for pushing on a war for the recovery of the Holy Land, which the pope promoted with all his might. This was the fourteenth general council, and the second of Lyons. At it were present five hundred bishops, seventy abbots, James king of Arragon, and the ambassadors of the emperor Michael and of other Christian princes. St. Thomas of Aquin died on the road to this synod. St. Bonaventure accompanied the pope through Milan to it, and arrived at Lyons in November, though the council was only opened on the 7th of May, 1274.\* Bonaventure sat on the pope's right hand, and first harangued the assembly. Between the second and third sessions he held his last general chapter of his Order, in which he abdicated the office of general. He found leisure to preach, and he established at Lyons a pious confraternity called *Del Gonfalone*, which he had formerly instituted at Rome. In it pious persons associated themselves in certain daily devotions, under the patronage of the mother of God. The deputies of the Greeks being arrived at Lyons, St. Bonaventure was ordered by the pope to confer with them. They were charmed with his sweetness, and convinced by his reasoning, and they acquiesced in every point. In thanksgiving the pope sung mass on the feast of SS. Peter and Paul, and the gospel was sung first in Latin, then in Greek. After this St. Bonaventure preached on the unity of faith. Then the creed was sung first in Latin, then in Greek, and as a seal of the reunion of the two Churches, those words were thrice repeated: "Who proceedeth from the Father and the Son." In memory of this solemn function two crosses are placed on the high altar of the metropolitan church of St. John at Lyons.\* St. Bonaventure was taken ill after this session; nevertheless he assisted at the fourth, in which the Logothete or high chancellor of Constantinople abjured the schism. But the next day the saint's strength began entirely to fail him, insomuch that he was no longer able to attend business. From that time he gave himself up entirely to his private devotions, and the constant amiable serenity of his countenance demonstrated the holy peace and joy of his soul in those most awful moments. The pope himself gave him extreme unction, as is attested by an inscription which hath been preserved in the same chamber in which he died, to our times. The saint kept his eyes constantly fixed on a crucifix, and expired in great tranquillity on the 14th of July in the year 1274, of his age the fifty-third. The pope and the whole council solemnized his obsequies on the same day in the church of the Franciscans at Lyons. Peter of Tarentaise,

\* Conc. t. 11. p. 937.

\* The emperor Michael dying in 1283, his son Andronicus renewed the schism, and restored the deposed patriarch Joseph.

a Dominican friar, cardinal and bishop of Ostia, afterward pope under the name of Innocent V. preached his funeral panegyric, in which he said,—“No one ever beheld him who did not conceive a great esteem and affection for him; and even strangers, by hearing him speak, were desirous to follow his counsel and advice; for he was gentle, affable, humble, pleasing to all, compassionate, prudent, chaste, and adorned with all virtues.”

The body of St. Bonaventure was translated into the new church of the Franciscans on the 14th of March, 1434. King Charles VIII. founded their new convent at Lyons at the foot of the castle of Pierre Incise in 1494, with a rich chapel in which the saint's remains were enshrined, except a part of the lower jaw which that king caused to be conveyed to Fontainebleau, and it is now in the church of the Cordeliers in Paris: the bones of an arm are kept at Bagnarea, and a little bone at Venice. In 1562 the Calvinists plundered his shrine, burned his relics in the market-place, and scattered the ashes in the river Saone, as is related by the learned Jesuit Possevinus, who was then at Lyons.<sup>9</sup> They stabbed to death the guardian with a Catholic captain whom they had made prisoner; they burned the archives of the library and set fire to the convent. The saint's head and some other relics escaped the fury of the rebels by having been concealed. St. Bonaventure was canonized by Sixtus IV. in 1482. Sixtus V. enrolled his name among the doctors of the Church, in the same manner as Pius V. had done that of St. Thomas Aquinas. The acts of his canonization record several approved miracles wrought by his intercession. The city of Lyons, in 1628, being grievously afflicted with the plague, the raging distemper began to cease from the time in which certain relics of our saint were devoutly carried in procession. That and other cities have experienced the divine mercy in like manner, in several other public calamities, by invoking St. Bonaventure's intercession. Charles of Orleans, father of Lewis XII. king of France, was taken prisoner by the English in the battle of Agincourt, in 1425. During his captivity he fell ill of a fever, under which no human remedies gave him any relief. The more desperate his situation appeared, with the more earnestness he set himself to implore the patronage of St. Bonaventure, and a perfect recovery was the recompense of his devotion. In gratitude, as soon as he was set at liberty, he went to Lyons to offer up his thanksgivings and prayers at the tomb of the saint, on which he bestowed magnificent presents.\*

<sup>9</sup> Possevin. Apparatus sacer, t. 1. p. 245.

\* Gerson calls St. Bonaventure both a cherub and a seraph, because his writings both enlighten and inflame. His order makes his doctrine the standard of their schools, according to a decree of pope Pius V. To the works of St. Bonaventure these divines add the double

St. Bonaventure, this great master of a spiritual life, places not the perfection of Christian virtue so much in the more heroic exercises of

comments of Scotus on Aristotle and the Master of the Sentences.

Peter Lombard, a native of Novara in Lombardy, was recommended by St. Bernard (ep. 366.) to Gilduin, first abbot of the regular canons of St. Victor's at Paris, performed there his studies, professed that order, and was one of those who, by an order of abbot Suger, king Lewis VII. and pope Eugenius III. in 1147, were sent from St. Victor's to St. Genevieve's in place of the secular canons. Eudes or Odo, one of this number, was chosen first regular abbot of St. Genevieve's, on whose eminent virtues see the pious F. Gourdan, in his MS. history of the eminent men of St. Victor's, in 7 vols. folio, t. 2. p. 281. Peter Lombard taught theology at St. Genevieve's, till in 1159 he was made bishop of Paris. Gourdan, ib. t. 2. p. 79 and 80. He died, bishop of that city, in 1164. He compiled a body of divinity, collected from the writings of the fathers, into four books, called Of the Sentences, from which he was surnamed The Master of the Sentences. This work he is said by some to have copied chiefly from the writings of Blandinus his master, and others. (See James Thomasius De Plagio literario, from sect. 493 to 502.) Though it be not exempt from inaccuracies, the method appeared so well adapted to the purposes of the schoolmen that they followed the same and for their lectures gave comments on these four books of the Sentences. Among these, St. Thomas Aquinas stands foremost. The divines of the Franciscan Order take for their guides St. Bonaventure and John Duns Scotus. This latter was born in Northumberland, and entered young into the Order of St. Francis at Newcastle. He performed his studies, and afterward taught divinity at Oxford, where he wrote his Commentaries on the Master of the Sentences, which were thence called his Oxonian Commentaries. He was called to Paris about the year 1304, and in 1307 was appointed by his Order, Regent of their theological schools in that University, where he published his Reportata in Sententias, called his Paris Commentaries, which are called by Dr. Cave a rough or unfinished abstract of his Oxford Commentaries. For the subtlety and quickness of his understanding, and his penetrating genius, he was regarded as a prodigy. Being sent by his Order to Cologne in 1308, he was received by the whole city in procession, but died on the 8th of November the same year, of an apoplexy, being forty-three, or as others say, only thirty-four years old. The fable of his being buried alive is clearly confuted by Luke Wading the learned Irish Franciscan, who published his works, with notes, in twelve tomes, printed at Lyons in 1636. Natalis Alexander, a most impartial inquirer into this dispute, and others, have also demonstrated that story to have been a most groundless fiction. Wading, Colgan, &c. say that Duns Scotus was an Irishman, and born at Down in Ulster. John Major, Dempster, and Trithemius say he was a Scotsman, born at Duns, eight miles from England. But Leland, Wharton, Cave, and Tanner, prove that he was an Englishman and a native of Dunstone, by contraction Duns, a village in Northumberland, in the parish of Emildun, then belonging to Merton-hall in Oxford, of which hall he was afterward a member. This is attested in the end of several manuscript copies of his comments on the Sentences, written soon after the time when he lived, and still shown at Oxford in the colleges of Baliol and Merton. That he was a Scotsman or an Irishman, no author seems to have asserted before the sixteenth century, as Mr. Wharton observes. (See Cave, t. 2. Append. p. 4. Wood, Athen. Oxon. Sir James Ware de Script. Hibern. c. 10. p. 64. Tanner de Script. Brit. V. Duns. Wading in the life of Scotus, prefixed to his works.)

William Ockham a native of Surrey, also a Grey Friar, a scholar of Duns Scotus at Paris, disagreeing from his master in opinions, raised hot disputes in the schools, and became the head or leader of the Nominals,



a religious state as in the performing well our ordinary actions. "The best perfection of a religious man," says he, "is to do common things in a perfect manner."<sup>10</sup> A constant fidelity in small things is a great and heroic virtue." It is a continual crucifixion of self-love and all the passions; a complete sacrifice of all our actions, moments, and affections, and the entire reign of God's grace throughout our whole lives. Quintilian lays it down for the great rule in forming an orator, that he accustom himself never to write or speak carelessly even on the most trifling subject or in common conversation, but that he study always to express himself in the most proper manner possible; with far greater diligence ought every one to strive to perform all even the meanest of his actions in the most perfect manner, and to improve every grace, every moment of time to advance in virtue.

### ST. CAMILLUS DE LELLIS, C.

HE was born in 1550 at Bacchanico in Abruzzo, in the kingdom of Naples. He lost his mother in his infancy, and six years after his father, who was a gentleman, and had been an officer, first in the Neapolitan and afterward in the French troops in Italy. Camillus having learned only to read and write, entered himself young in the army, and served first in the Venetian, and afterward in the Neapolitan troops, till, in 1574, his company was disbanded. He had contracted so violent a passion for cards and gaming, that he sometimes lost even necessities. All playing at lawful games for exorbitant sums, and absolutely all games of hazard for considerable sums are

<sup>10</sup> St. Bonav. Specul. Novit. p. 2. c. 2.

a sect among the schoolmen who in philosophy explain things chiefly by the properties of terms; and maintain that words, not things, are the object of dialectic, in opposition to the others called Realists. Ockham was provincial of his Order in England in 1322, and according to Wood (Hist. et Ant. l. 2. p. 87) wrote a book On the Poverty of Christ, and other treatises against pope John XXII. by whom he was excommunicated. He became a warm abettor of the schism of Lewis of Bavaria, and his antipope, Peter Corbarius, and died at Munich in 1347. He is said also to have favoured the heresy of the Fratricelli, introduced by certain Grey Friars in the marquise of Ancona, who made all perfection to consist in a seeming poverty, rebelled against the Church, and railed at the pope and the other pastors. Flying into Germany, they were favoured by Lewis of Bavaria, and in return supported his schism. They at length rejected the sacraments as useless. Akin to these were the Beguards and Beguines, an heretical sect formed by several poor laymen and women, who, some by an ill-governed devotion and a love of a lazy life, others out of a spirit of libertinism, would needs imitate the poverty of the Friars Mendicants, without being tied to obedience, or living under superiors. They at length fell into many extravagant errors, and became a society of various notions and opinions, which had nothing common but the hatred they bore to the pope and other prelates, and the affectation of a voluntary poverty, under which they covered an infinite number of disorders and crimes. Such are the baneful fruits of self conceit.

forbidden by the law of nature, by the imperial or civil law,<sup>1</sup> by the severest laws of all Christian or civilized nations, and by the canons of the Church.\* No contract is justifiable in which neither reason nor proportion is observed. Nor can it be consistent with the natural law of justice for a man to stake any sum on blind chance, or to expose, without a reasonable equivalent or necessity, so much of his own or antagonist's money, that the loss would notably distress himself or any other person. Also many other sins are inseparable from a spirit of gaming, which springs from avarice, is so hardened as to rejoice in the loss of others, and is the source and immediate occasion of many other vices. The best remedy for this vice is, that those who are infected with it be obliged, or at least exhorted, to give whatever they have won to the poor.

Camillus was insensible of the evils attending gaming, till necessity compelled him to open his eyes; for he at length was reduced to such straits, that for a subsistence he was obliged to drive two asses, and to work at a building which belonged to the Capuchin friars. The divine mercy had not abandoned him through all his wanderings, but had often visited him with strong interior calls to penance. A moving exhortation which the guardian of the Capuchins one day made him, completed his conversion. Ruminating on it as he rode from him upon his business, he at length alighted, fell on his knees, and vehemently striking his breast, with many tears and loud groans deplored his past unthinking sinful life, and cried to heaven for mercy. This happened in February in the year 1575, the twenty-fifth of his age; and from that time to his last breath he never interrupted his penitential course. He made an essay of a novitiate both among the Capuchins and the Grey Friars, but could not be admitted to his religious profession among either on account of a running sore in one of his legs, which was judged incurable. Therefore leaving his own country he went to Rome, and there served the sick in St. James's hospital of incurables four years with great fervour. He wore a knotty hair shirt, and a rough brass girdle next his skin; watched night and day about the sick, especially those that were dying, with the most scrupulous attention. He was most zealous to suggest to them devout acts of virtue and to procure them every spiritual help. Fervent humble prayer was the assiduous exercise of his soul, and he

<sup>1</sup> Tit de Aleatoribus tam in Digesto quam in Codice.

\* See St. Bonav. in 4. dist. 14. St. Raymund. St. Antonin. Comitulus, l. 3. 7. 9. p. 348, &c. Aristotle (1<sup>o</sup> 4. Ethic. c. 1.) places gamblers in the same class with highwaymen and plunderers. St. Bernardin of Sienna (Serm. 33. Domin. 5. Quadrag. t. 4.) says they are worse than robbers, because more treacherous, and *cruising* their rapine under seducing glosses.

received the holy communion every Sunday and holiday, making use of St. Philip Neri for his confessarius. The provisors or administrators having been witnesses to his charity, prudence, and piety, after some time appointed him director of the hospital.

Camillus grieving to see the sloth of hired servants in attending the sick, formed a project of associating certain pious persons for that office who should be desirous to devote themselves to it out of a motive of fervent charity. He found proper persons so disposed, but met with great obstacles in the execution of his design. With a view of rendering himself more useful in spiritually assisting the sick, he took a resolution to prepare himself to receive holy orders. For this purpose he went through a course of studies with incredible alacrity and ardour, and received all his orders from Thomas Goldwell, bishop of St. Asaph's, suffragan to cardinal Savelli, the bishop vicegerent in Rome, under pope Gregory XIII. A certain gentleman of Rome named Firmo Calmo, gave the saint six hundred Roman sequines of gold (about two hundred and fifty pounds sterling) which he put out for an annuity of thirty-six sequines a year during his life; this amounting to a competent patrimony for the title of his ordination, required by the council of Trent and the laws of the diocess. The same pious gentleman, besides frequent great benefactions during his life, bequeathed his whole estate real and personal on Camillus's hospital at his death. The saint was ordained priest at Whitsuntide in 1584, and being nominated to serve a little chapel called our Lady's *ad miracula*, he quitted the direction of the hospital. Before the close of the same year he laid the foundation of his congregation for serving the sick, giving to those who were admitted into it a long black garment with a black cloth for their habit. The saint prescribed them certain short rules, and they went every day to the great hospital of the Holy Ghost, where they served the sick with so much affection, piety, and diligence, that it was visible to all who saw them, that they considered Christ himself as lying sick or wounded in his members.

They made the beds of the patients, paid them every office of charity, and by their short pathetic exhortations disposed them for the last sacraments, and a happy death. The founder had powerful adversaries and great difficulties to struggle with; but by confidence in God he conquered them all. In 1585 his friends hired for him a large house, and the success of his undertaking encouraged him to extend further his pious views; for he ordained that the members of his congregation should bind themselves by the obligation of their institute, to serve persons infected with the plague, prisoners, and those who lie dying in private houses.

Sickness is often the most severe and grievous of all trials, whence the devil made it his last

assault in tempting Job.<sup>a</sup> It is a time in which a Christian stands in need of the greatest constancy and fortitude; yet through the weakness of nature, is generally the least able to keep his heart united with God, and usually never stands more in need of spiritual comfort and assistance. The state of sickness is always a visitation of God, who by it knocks at the door of our heart, and puts us in mind of death; it is the touchstone of patience, and the school or rather the harvest of penance, resignation, divine love, and every virtue. Yet by a most fatal abuse is this mercy often lost and perverted by sloth, impatience, sensuality, and frowardness. Those who in time of health were backward in exercising fervent acts of faith, hope, charity, contrition, &c. in sickness are still more indisposed for practices with which they are unacquainted; and to their grievous misfortune sometimes pastors cannot sufficiently attend them, or have not a suitable address which will give them the key of their hearts, or teach them the art of insinuating into the souls of penitents the heroic sentiments and an interior relish of those essential virtues.

This consideration moved Camillus to make it the chief end of his new establishment, to afford or procure the sick all spiritual succour, discreetly to suggest to them short pathetic acts of compunction and other virtues, to read by them, and to pray for them. For this end he furnished his priests with proper books of devotion, especially on penance and on the sufferings of Christ; and he taught them to have always at hand the most suitable ejaculations extracted from the psalms and other devotions.\* But dying persons were the principal object of our saint's pious zeal and charity. A man's last moments are the most precious of his whole life; and are of infinite importance; as on them depends his eternal lot. Then the devil useth his utmost efforts to ruin a soul, and *cometh down, having great wrath, knowing that he hath but a short time.*<sup>b</sup> The saint therefore redoubled his earnestness to afford every spiritual help to persons who seemed in danger of death. He put them early in mind to settle their temporal concerns, that their thoughts might be afterward employed entirely on the affair of their soul. He advised those friends not to approach them too much, whose sight or immoderate grief could only disturb or afflict them. He disposed them to receive the last sacraments by the most perfect acts of compunction, resignation, faith, hope, and divine love; and he taught them to make death a voluntary sacrifice of themselves to the divine will, and in satisfaction for sin; of which it is the punishment. He instructed them to conjure their blessed Redeemer by the bitter anguish which his

<sup>a</sup> Job ii. 4.

<sup>b</sup> Apoc. xii. 12.

\* On the methods of varying every day these acts, see Polancus, *De modo juvandi morientes*; Joan. a S. Thoma. Card. Bona. &c.



divine heart felt in the garden and on the cross, and by his prayer with a loud voice and tears, in which he deserved to be heard for his reverence, that he would show them mercy, and give them the grace to offer up their death in union with his most precious death, and to receive their soul as he with his last breath recommended his own divine soul into the hands of his heavenly Father, and with it those of all his elect to the end of the world. He instituted prayers for all persons in their agony, or who were near their death.

Every one was charmed at so perfect a project of charity, and all admired that such noble views, and so great an undertaking should have been reserved to an obscure, illiterate person. Pope Sixtus V. confirmed this congregation in 1586, and ordered that it should be governed by a triennial superior. Camillus was the first, and Roger, an Englishman, was one of his first companions. The church of St. Mary Magdalen was bestowed on him for the use of his congregation. In 1588 he was invited to Naples, and with twelve companions founded there a new house. Certain galleys having the plague on board were forbid to enter the harbour. Wherefore these pious *Servants of the sick* (for that was the name they took) went on board, and attended them; on which occasion two of their number died of the pestilence, and were the first martyrs of charity in this holy institute. St. Camillus showed a like charity in Rome when a pestilential fever swept off great numbers, and again when that city was visited by a violent famine. In 1591 Gregory XV. erected this congregation into a religious Order, with all the privileges of the mendicant Orders, and under the obligation of the four vows of poverty, chastity, obedience, and perpetually serving the sick, even those infected with the plague; he forbade these religious men to pass to any other Order except to that of the Carthusians. Pope Clement VIII. in 1592 and 1600 again confirmed this Order, with additional privileges. Indeed the very end of this institution engaged all men to favour it; especially those who considered how many thousands die, even in the midst of priests, without sufficient help in preparing themselves for that dreadful hour which decides their eternity; what superficial confessions, what neglect in acts of contrition, charity, restitution, and other essential duties, are often to be feared; which grievous evils might be frequently remedied by the assiduity of well qualified ministers.

Among many abuses and dangerous evils which the zeal of St. Camillus prevented, his attention to every circumstance relating to the care of dying persons soon made him discover that in hospitals many are buried alive, of which Cicatello relates several examples,\* particularly of one buried in a vault, who was found walking about in it when the next corpse

was brought to be there interred. Hence the saint ordered his religious to continue the prayers for souls yet in their agony for a quarter of an hour after they seem to have drawn their last breath, and not to suffer their faces to be covered so soon as is usual, by which means those that are not dead are stifled. This precaution is most necessary in cases of drowning, apoplexies, and such accidents and distempers which arise from mere obstructions or some sudden revolution of humours.\* St. Camillus showed still a far greater solicitude to provide all comfort and assistance for the souls of those that are sick, suggesting frequent short

\* This observation of St. Camillus has been since confirmed by many instances of persons who were found to have been buried alive, or to have recovered long after they had appeared to have been dead. Accounts of several such examples are found in many modern medical and philosophical memoirs of literature which have appeared during this century, especially in France and Germany; and experience evinces the case to have been frequent. Boerhaave (Not. in Instit. Medic.) and some other men whose names stand among the foremost in the list of philosophers, have demonstrated by many undoubted examples, that where the person is not dead, an entire cessation of breathing and of the circulation of the blood may happen for some time, by a total obstruction in the organical movements of the springs and fluids of the whole body, which obstruction may sometimes be afterward removed, and the vital functions restored. Whence the soul is not to be presumed to leave the body in the act of dying, but at the moment in which some organ or part of the body *absolutely* essential to life is *irreparably* decayed or destroyed. Nor can any certain mark be given that a person is dead till some evident symptom of putrefaction commenced appears sensible.

Duran and some other eminent surgeons in France, in memorials addressed, some to the French king, others to the public, complain that two customs call for redress, first, that of burying multitudes in the churches, by which experience shows that the air is often extremely infected; the second is that of which we speak. To prevent the danger of this latter, these authors insist that no corpse should be allowed to be buried, or its face close covered, before some certain proof of putrefaction, for which they assign as usually one of the first marks, if the lower jaw being stirred does not restore itself, the spring of the muscles being lost by putrefaction. See Doctor Bruhier, *Mémoire présenté au Roi, sur la Nécessité d'un Règlement Général au Sujet des Enterments et Embaumentes*, in 1745; also *Dissertation sur l'Incertitude des Signes de la Mort*, in 1749, 2 vols. in 12mo.; and Dr. Louis, *Lettres sur la Certitude des Signes de la Mort*, contre Bruhier, in 1752, in 12mo.

The Romans usually kept the bodies of the dead eight days, and practised a ceremony of often calling upon them by their names, of which certain traces remain in many places from the old ceremonial for the burial of kings and princes. *Servabantur cadavera octo diebus, et calida abluebantur, et post ultimam conclamationem abluebantur.* Servius in Virgilii *Æneid*on, l. 8. ver. 2. 8. The corpse was washed whilst warm, and again after the last call addressed to the deceased person, which was the close of the ceremony before the corpse was burnt or interred; and to be deprived of it was esteemed a great misfortune. *Corpora nondum conclamata jacent*, Lucan. l. 2. ver. 22. *Jam defletus et conclamatus es*, Apuleius, l. 1. *Metam.* et l. 11. ib. *Desine, jam conclamatum est.* Terent. *Eunuch.* 2. 3. ver. 56. St. Zeno of Verona, describing a wife who immoderately laments her deceased husband, says: *Cadaver amplectitur conclamatum.* St. Zeno, l. 1. *Trac.* 16. p. 126. nov. ed. Veron. This ceremony, trivial in itself, was of importance to ascertain publicly the death of the person.

\* Cicut. l. 2. c. 1. p. 446

pathetic aspirations, showing them a crucifix, examining their past confessions and present dispositions, and making them exhortations with such unction and fervour that his voice seemed like a shrill trumpet, and pierced the hearts of all who heard him. He encouraged his disciples to these duties with words of fire. He did not love to hear any thing spoke unless divine charity made part of the subject; and if he heard a sermon in which it was not mentioned, he would call the discourse a gold ring without a stone.

He was himself afflicted with many corporal infirmities, as a sore in his leg for forty-six years; a rupture for thirty-eight years which he got by serving the sick; two callous sores in the sole of one of his feet, which gave him great pain; violent nephritic colics, and for a long time before he died, a loss of appetite. Under this complication of diseases he would not suffer any one to wait on him, but sent all his brethren to serve poor sick persons. When he was not able to stand he would creep out of his bed, even in the night, by the sides of the beds, and crawl from one patient to another to exhort them to acts of virtue, and see if they wanted any thing. He slept very little, spending great part of the night in prayer and in serving the sick. He used often to repeat with St. Francis: "So great is the happiness which I hope for, that all pain and suffering is a pleasure." His friars are not obliged to recite the Church office unless they are in holy Orders; but confess and communicate every Sunday and great holiday, have every day one hour's meditation, hear mass, and say the litany, beads, and other devotions. The holy founder was most scrupulously exact in every word and ceremony of the holy mass, and of the divine office. He despised himself to a degree that astonished all who knew him. He laid down the generalship in 1607, that he might be more at leisure to serve the poor. He founded religious houses at Bologna, Milan, Genoa, Florence, Ferrara, Messina, Palermo, Mantua, Viterbo, Bocchiano, Theate, Burgonono, Sinuessa, and other places. He had sent several of his friars into Hungary, and to all other places which in his time were afflicted with the plague. When Nola was visited with that calamity in 1600, the bishop constituted Camillus his vicar general, and it is incredible what succours the sick received from him and his companions, of whom five died of that distemper. God testified his approbation of the saint's zeal by the spirit of prophecy and the gift of miracles, on several occasions, and by many heavenly communications and favours.

He assisted at the fifth general chapter of his Order in Rome in 1613, and after it, with the new general, visited the houses in Lombardy, giving them his last exhortations, which were every where received with tears. At Genoa he was extremely ill, but being a little better, duke Doria Tursi sent him in his rich galley to

Civita Vecchia, whence he was conveyed in a litter to Rome. He recovered so as to be able to finish the visitation of his hospitals, but soon relapsed, and his life was despaired of by the physicians. Hearing this, he said,—*I rejoice in what hath been told me: We shall go into the house of the Lord.* He received the viaticum from the hands of cardinal Ginnsio, protector of his Order, and said with many tears,—“O Lord, I confess I am the most wretched of sinners, most undeserving of thy favour; but save me by thy infinite goodness. My hope is placed in thy divine mercy through thy precious blood.” Though he had lived in the greatest purity of conscience ever since his conversion, he had been accustomed to go every day to confession with great compunction and many tears. When he received the extreme-unction he made a moving exhortation to his religious brethren, and having foretold that he should die that evening, he expired on the 14th of July, 1614, being sixty-five years one month and twenty days old. He was buried near the high altar in St. Mary Magdalen's church; but upon the miracles which were authentically approved, his remains were taken up and laid under the altar; they were enshrined after he was beatified in 1742, and in 1746 he was solemnly canonized by Benedict XIV. See the life of St. Camillus by Cicallo his disciple, and the acts of his canonization with those of SS. Fidelis of Sigmaringa, Peter Regalati, Joseph of Leonissa, and St. Catharine de Ricci, printed at Rome in 1749, p. 10. 65. and 529. and Bullar. Rom. t. 16. p. 83. Helyot, Hist. des Ordres Relig. t. 4. p. 263.

#### ST. IDUS, BISHOP OF ATH-FADHA, IN LEINSTER,

Was a worthy disciple of St. Patrick, by whom he was baptized. He is often invoked in the old Irish prayer in verse which bears the name of St. Moling. See Colgan in MSS.

#### JULY XV.

#### ST. HENRY II. EMPEROR.

From his authentic life, published by Surius and D'An-dilly, and from the historians Sigebert, Glaber, Dithmar, Lambert of Aschaffenburg, Leo Urbevetanus in his double chronicle of the popes and emperors, in Deliciae Eruditor. t. 1 and 2. Aventin's Annals of Bavaria, &c.

A. D. 1024.

ST. HENRY, surnamed the Pious and the lame, was son of Henry, duke of Bavaria, and of Gisella, daughter of Conrad, king of Burgundy, and was born in 972. He was descended from Henry, duke of Bavaria, son of the emperor



Henry the Fowler, and brother of Otho the Great, consequently our saint was near akin to the three first emperors who bore the name of Otho. St. Wolfgang, the bishop of Ratisbon, being a prelate the most eminent in all Germany for learning, piety, and zeal, our young prince was put under his tuition, and by his excellent instructions and example he made from his infancy wonderful progress in learning and in the most perfect practice of Christian virtue. The death of his dear master and spiritual guide, which happened in 994, was to him a most sensible affliction. In the following year he succeeded his father in the duchy of Bavaria, and in 1002, upon the death of his cousin Otho III. he was chosen emperor.\* He was the same year crowned king of Germany at Mentz, by the archbishop of that city. He had always before his eyes the extreme dangers to which they are exposed who move on the precipice of power, and that all human things are like edifices of sand, which every breath of time threatens to overturn or deface; he studied the extent and importance of the obligations which attended his dignity; and by the assiduous practice of humiliations, prayer, and pious meditation, he maintained in his heart the necessary spirit of humility and holy fear, and was enabled to bear the tide of prosperity and honour with a constant evenness of temper. Sensible of the end for which alone he was exalted by God to the highest temporal dignity, he exerted his most strenuous endeavours to promote in all

things the divine honour, the exaltation of the Church, and the peace and happiness of his people.

Soon after his accession to the throne he resigned the dukedom of Bavaria, which he bestowed on his brother-in-law Henry, surnamed Senior. He procured a national council of the bishops of all his dominions, which was assembled at Dortmund, in Westphalia, in 1005, in order to regulate many points of discipline, and to enforce a strict observance of the holy canons. It was owing to his zeal that many provincial synods were also held for the same purpose in several parts of the empire. He was himself present at that of Frankfort in 1006, and at another of Bamberg in 1011. The protection he owed his subjects engaged him sometimes in wars, in all which he was successful. By his prudence, courage, and clemency he stifled a rebellion at home in the beginning of his reign, and without striking a stroke compelled the malecontents to lay down their arms at his feet, which when they had done he received them into favour. Two years after he quelled another rebellion in Italy, when Ardovinus or Hardwic, a Lombard lord, had caused himself to be crowned king at Milan. This nobleman, after his defeat, made his submission, and obtained his pardon. When he had afterward revolted a second time, the emperor marched again into Italy, vanquished him in battle, and deprived him of his territories, but did not take away his life, and Ardovinus became a monk. After this second victory, St. Henry went in triumph to Rome, where, in 1014, he was crowned emperor with great solemnity by pope Benedict VIII. On that occasion, to give a proof of his devotion to the holy see, he confirmed to it, by an ample diploma, the donation made by several former emperors, of the sovereignty of Rome and the exarchate of Ravenna:\* and after a short stay

\* The empire of the West, which had been extinguished in Augustulus, was restored in the year 800, in the person of Charlemagne, king of France, who extended his conquests into part of Spain, almost all Italy, all Flanders and Germany, and part of Hungary. The imperial crown continued some time in the different branches of his family, sometimes in France, sometimes in Germany, and sometimes in both united under the same monarch. Lewis IV. the eighth hereditary emperor of the Franks, was a weak prince, and died in the twentieth year of his age, in 912, without leaving any issue. These emperors, in imitation of the Lombards, had created several petty sovereigns in their states, who grew very powerful. These princes declared that by the death of Lewis IV. the imperial dignity was devolved on the Germanic people; and excluding Charles the Simple, king of France, the next heir in blood of the Carolingian race, elected Conrad I. duke of Franconia; and after him Henry I. surnamed the Fowler, duke of Saxony, who was succeeded by three Othos of the same family of Saxony. After St. Henry II. several emperors (the following Henries, and two Frederics in particular) were of the Franconian family. Rodolph I. of the house of Austria was chosen in 1273. There have been four dukes of Bavaria emperors, five of the house of Luxemburg, three of the old Bohemian royal house, &c. But in 1138, Albert II. duke of Austria and marquis of Moravia, was raised to that supreme dignity, which from that time has remained chiefly in that family. The ancient ducal house of Saxony was descended from Wittekind the Great, the last elected king of the Saxons, who afterward sustained a long obstinate war against Pepin and Charlemagne, submitted to the latter, and being baptized by St. Lullus in 785, was created by Charlemagne, first duke of Saxony. St. Henry II. was the fifth emperor of the Saxon race, descended from Wittekind the Great.

\* On the authenticity of this diploma of Henry II. and also of those of Pepin, Charlemagne, and Otho I. see the Dissertation of the Abbé Cenni, entitled, *Esame de Diplomi d'Ottone e S. Arrigo*, printed at Rome in 1754.

That the see of Rome was possessed of great riches, even during the rage of the first persecutions, is clear from the acts of universal charity performed by the popes, mentioned by St. Dionysius of Corinth, and after the persecutions by St. Basil and St. John Climacus. From the reign of Constantine the Great, many large possessions were bestowed on the popes for the service of the Church. Cenni (*Esame di Diploma di Ludovico Pio*) shows in detail from St. Gregory the Great's epistles, that the Roman see, in his time, enjoyed very large estates, with a very ample civil jurisdiction, and a power of punishing delinquents in them by deputy judges, in Sicily, Calabria, Apulia, Campania, Ravenna, Sabina, Dalmatia, Illyricum, Sardinia, Corsica, Liguria, the Alpes Cottiae, and a small estate in Gaul. Some of these estates comprised several bishoprics, as appears from St. Gregory, l. 7. ep. 39. Indict. ii.

The Alpes Cottiae that belonged to the popes included Genoa and the sea-coast from that town to the Alps, the boundaries of Gaul, as Thomassin (l. 1. de Discip. Eccl. c. 27. n. 17.) takes notice, and as Baronius (ad an. 712. p. 9.) proves from the testimony of Oldradus, bishop of

at Rome, took leave of the pope, and in his return to Germany kept the Easter holidays at Pavia; then he visited the monastery of Cluni,

Milan. And Paul the deacon writes, that the Lombards seized the Alpes Cottiae, which were the estate of the Roman see. "*Patrimonium Alpium Cottiarum quæ quondam ad jus pertinerant apostolica sedis, sed a Longobardis multo tempore fuerant ablatae.*" (Paul. Diac. l. 6. c. 43.) Father Cajetan, in his *Isagoge ad Historiam Siculam*, points out at length the different estates which the Roman see formerly possessed in Sicily. The popes were charged with a great share of the care of the city and civil government of Rome. St. Gregory the Great mentions that it was part of their duty to provide that the city was supplied with corn, (l. 5. ep. 40. alias l. 4. ep. 31. ad Maurin.) and that he was obliged to watch against the stratagems of the enemies, and the treachery of the Roman generals and governors. (l. 5. ep. 42. alias l. 4. ep. 35.) And he appointed Constantius a tribune to be governor of Naples. (l. 2. ep. 11. alias ep. 7.) Anastasius the Librarian testifies that the popes Sisinnius and Gregory II. both repaired the walls of Rome and put the city in a posture of defence.

From these and other facts Thomassin observes that the popes had then the chief administration of the city of Rome and of the exarchate, made treaties of peace, averted wars, defended and recovered cities, and repulsed the enemies. (Thomass. de Benefic. 3. part. 1. l. c. 29. n. 6.) When the Lombards ravaged and conquered the country, the emperors continued to oppress the people with exorbitant taxes, yet being busy at home against the Saracens, refused to protect the Romans against the barbarians. Whereupon the people of Italy, in the time of Gregory II. in 715, chose themselves in many places leaders and princes, though that pope exhorted them every where to remain in their obedience and fidelity to the empire, as Anastasius the Librarian assures us: "*Ne desisterent ab amore et fide Romani imperii admo-nebat.*"

Leo the Isaurian, and his son Constantine Copronymus persecuted the Catholics; yet Zachary and Stephen II. paid them all due obedience and respect in matters relating to the civil government. Leo threatened to destroy the holy images and profane the relics of the apostles at Rome. At which news the people of Rome were not to be restrained, but having before received with honour the images of that emperor, according to custom, they, in a fit of sudden fury, pulled them down. Pope Stephen II. exhorted the emperor to forbear such sacrileges and persecutions, and at the same time gave him to understand the danger of exasperating the populace, though he did what in him lay to prevent by entreaties both the profanations threatened by the emperor, and also the revolt of the people: "*Tunc projecta laureata tua conculcatur—Aisique: Romam mittam, et imaginem S. Petri confringam—Quod si quospiam miseris, protestamur tibi, innocentes sumus a sanguine quem fursi sunt.*" On the sacrileges and cruelties exercised by the Iconoclasts in the East, see the Bollandists, August ix. To prevent the like at Rome, some of the Greek historians say that pope Gregory II. withdrew himself and all Italy from the obedience of the emperor. But Theophanes and the other Greeks were in this particular certainly mistaken, as Thomassin takes notice. And Natalis Alexander says: (Diss. 1. sæc. 8.) "This most learned pope was not ignorant of the tradition of the fathers from which he never deviated. For the fathers always taught that subjects are bound to obey their princes, though infidels or heretics, in those things which belong to the rights of the commonwealth."

The case was, that when the emperors refused to protect Italy from the barbarians, the popes, in the name of the people, who looked upon them as their fathers and guardians, and as the head of the commonwealth, sought protection from the French, as Thomassin observes. (p. 3. de Benef. l. 1. c. 29.) The continuator of Fredegarus seems to say, that Gregory III. and the Roman people created Charles Martel Patrician of Rome, by which title

on which he bestowed the imperial globe of gold which the pope had given him, and a gold crown enriched with precious stones. He

was meant the protection of the Church and poor, as De Marca (De Concordiâ, l. 3. c. 11. n. 6.) and Pagi explain it from Paul the deacon. At least pope Stephen II. going into France to invite Pepin into Italy, conferred on him the title of Patrician, but had not recourse to this expedient till the Eastern empire had absolutely abandoned Italy to the swords of the Lombards. Pope Zachary made a peace with Luitprand, king of the Lombards, and afterward a truce with Ratchis for twenty years. But that prince putting on the Benedictin habit, his brother and successor Astolphus broke the treaty. Stephen II. who succeeded Zachary in 752, sent great presents to Astolphus, begging he would give peace to the exarchate; but could not be heard, as Anastasius testifies. Whereupon Stephen went to Paris, and implored the protection of king Pepin, who sent ambassadors into Lombardy, requiring that Astolphus would restore what he had taken from the church of Rome, and repair the damages he had done the Romans. Astolphus refusing to comply with these conditions, Pepin led an army into Italy, defeated the Lombards, and besieged, and took Astolphus in Pavia; but generously restored him his kingdom on condition he should live in amity with the pope. But immediately after Pepin's departure he perfidiously took up arms, and in revenge put every thing to fire and sword in the territories of Rome. This obliged Pepin to return into Italy, and Astolphus was again beaten and made prisoner in Pavia. Pepin once more restored him his kingdom, but threatened him with death if he ever again took up arms against the pope; and he took from him the exarchate of Ravenna, of which the Lombard had made himself master, and he gave it to the holy see in 755, as Eginhard relates: "*Redditam sibi Ravennam et Pentapolim, et omnem exarchatum ad Ravennam pertinentem, ad S. Petrum tradidit.*" Eginhard, ib. Thomassin observes very justly that Pepin could not give away dominions which belonged to the emperors of Constantinople; but that they had lost all right to them after they had suffered them to be conquered by the Lombards, without sending succours during so many years to defend and protect them. These countries therefore either by the right of conquest in a just war belonged to Pepin and Charlemagne, who bestowed them on the popes; or the people became free, and being abandoned to barbarians had a right to form themselves into a new government. See Thomassin (p. 3. de Beneficiis, l. 1. c. 29. n. 9).

It is a principle laid down by Puffendorf, Grotius, Fontanini, and others, demonstrated by the unanimous consent of all ancients and moderns, and founded upon the law of nations, that he who conquers a country in a just war, nowise undertaken for the former possessors, nor in alliance with them, is not bound to restore to them what they would not or could not protect and defend: "*Illud extra controversiam est, si jus gentium respiciamus, quæ hostibus per nos erepta sunt, ea non posse vindicari ab his qui ante hostes nostros ea possederant et amiserant.*" (Grotius, l. 3. de Jure belli et pacis, c. 6. 38.) The Greeks had by their sloth lost the exarchate of Ravenna. If Pepin had conquered the Goths in Italy, or the Vandals in Africa before Justinian had recovered those dominions, who will pretend that he would have been obliged to restore them to the emperors? Or, if the Britons had repulsed the Saxons after the Romans had abandoned them to their fury, might they not have declared themselves a free people? Or, had not the popes and the Roman people a right, when the Greeks refused to afford them protection, to seek it from others? They had long in vain demanded it of the emperors of Constantinople, before they had recourse to the French. Thus Anastasius testifies that pope Stephen II. had often in vain implored the succours of Leo against Astolphus: "*Ut juxta quod ei sæpius scriperat, cum exercitu ad tuendas has Italiae partes modis omnibus adveniret.*" The same Anastasius relates, that when the ambassadors



paid his devotions in other monasteries on the road, leaving in every one of them some rich monument of his piety and liberality. But the most acceptable offering which he made to God was the fervour and purity of affection with which he renewed the consecration of his soul to God in all places where he came, especially at the foot of the altars. Travelling through Liege and Triers he arrived at Bamberg, in which city he had lately founded a rich episcopal see, and had built a most stately cathedral in honour of St. Peter, which pope John XVIII. took a journey into Germany to consecrate in 1019. The emperor obtained of this pope, by an honourable embassy, the confirmation of this and all his other pious foundations. For he built and endowed other churches with the two monasteries at Bamberg, and made the like foundations in several other places; thus extending his zealous views to promote the divine honour and the relief of the poor to the end of time. Bruno, bishop of Ausburg, the emperor's brother, Henry, duke of Bavaria, and other relations of the saint complained loudly that he employed his patrimony on such religious foundations, and the duke of Bavaria and some others took up arms against him in 1010; but he defeated them in the field; then pardoned the princes engaged in the revolt, and restored to them Bavaria and their other territories which he had seized.

The idolatrous inhabitants of Poland and Scлавonia had some time before laid waste the diocese of Meersburg, and destroyed that and several other churches. St. Henry marched against those barbarous nations, and having

of the Greek emperor demanded of Pepin the restitution of the countries he had conquered from the Lombards, that prince answered, that as he had exposed himself to the dangers of war merely for the protection of St. Peter's see, not in favour of any other person, he never would suffer the apostolic Church to be deprived of what he had bestowed on it. Pepin gave to the holy see the city of Rome and its Campagna; also the exarchate of Ravenna and Pentapolis, comprising Rimini, Pesaro, Fano, Senigallia, Ancona, Gubbio, &c. He retained the office of protector and defender of the Roman church under the title of Patrician. When Desiderius, king of the Lombards, again ravaged the lands of the church of Rome, Charlemagne marched into Italy, defeated his forces, and after a long siege took Pavia, and extinguished the kingdom of the Lombards in 773, on which occasion he caused himself to be crowned king of Italy, with an iron crown, such as the Goths and Lombards in that country had used, perhaps as an emblem of strength. Charlemagne confirmed to pope Adrian I. at Rome, the donation of his father Pepin. The emperor Charles the Bald and others ratified and extended the same. Charlemagne having been crowned emperor of the West at Rome, by pope Leo III. in 800, Irene who was then empress of Constantinople, acknowledged him Augustus in 802; as did her successor the emperor Nicephorus III. The Greeks at the same time ratified the partition made of the Italian dominions. This point of history has been so much misrepresented by some moderns, that this note seemed necessary in order to set it in a true light. See Cenni's *Monumenta Dominationis Pontificie*, in 4to. Rome, 1760. Also Orsi's *Dissertation* on this subject; Cenni's *Esame di Diploma*, &c. and Jos. Assemani, *Ilist. Ital. Scriptores*, t. 3. c. 5.

put his army under the protection of the holy martyrs St. Laurence, St. George, and St. Adrian, who are said to have been seen in the battle fighting before him, he defeated the infidels. He had made a vow to re-establish the see of Meersburg in case he obtained the victory, and he caused all his army to communicate the day before the battle which was fought near that city. The barbarians were seized with a panic fear in the beginning of the action, and submitted at discretion. The princes of Bohemia rebelled, but were easily brought back to their duty. The victorious emperor munificently repaired and restored the episcopal sees of Hildesheim, Magdeburg, Strasburg, Misnia, and Meersburg, and made all Poland, Bohemia, and Moravia tributary to the empire. He procured holy preachers to be sent to instruct the Bohemians and Poles in the faith. Those have been mistaken who pretend that St. Henry converted St. Stephen, king of Hungary; for that prince was born of Christian parents. But our saint promoted his zealous endeavours, and had a great share in his apostolic undertakings for the conversion of his people.

The protection of Christendom, and especially of the holy see, obliged St. Henry to lead an army to the extremity of Italy,\* where he vanquished the conquering Saracens, with their allies the Greeks, and drove them out of Italy, left a governor in the provinces which he had recovered, and suffered the Normans to enjoy the territories which they had then wrested from the infidels, but restrained them from turning their arms towards Naples or Benevento. He came back by Mount Cassino, and was honourably received at Rome; but during his stay in that city, by a painful contraction of the sinews in his thigh, became lame and continued so till his death. He passed by Cluni, and in the duchy of Luxemburg had

\* In the partition of the empire between Charlemagne and Irene, empress of Constantinople, Apulia and Calabria were assigned to the Eastern empire, and the rest of Naples to Charlemagne and his successors. Long before this, in the unhappy reign of the Monothelite emperor Constans, about the year 660, the Saracens began to infest Sicily, and soon after became masters of that island, and also of Calabria and some other parts of Italy. Otho I. surnamed the Great, drove them out of Italy, and laid claim to Calabria and Apulia by right of conquest. The Greeks soon after yielded up their pretensions to those provinces by the marriage of Otho II. to Theophania, daughter of Romanus, emperor of the East, who brought him Apulia and Calabria for her dowry. Yet the treacherous Greeks joined the Saracens in those provinces, and again expelled the Germans. But in 1008, Tancred, a noble Norman, lord of Hauteville, with his twelve sons, and a gallant army of adventurers, went from Normandy into Apulia, and had great success against the Saracens and their confederates the Greeks. From this time the Normans became dukes of Calabria, and counts and dukes of Apulia. Robert Guiscard, the most valiant Norman duke of Apulia, augmented his power by the conquest of Sicily, Naples, and all the lands which lie between that city and Latium or the territory of Rome. In 1130, Roger the Norman was saluted by the pope, king of both Sicilies.

an interview with Robert, king of France, son and successor of Hugh Capet.\* It had been agreed that, to avoid all disputes of pre-eminence, the two princes should hold their conference in boats on the river Meuse, which, as Glaber writes, was at that time the boundary that parted their dominions. But Henry, impatient to embrace and cement a friendship with that great and virtuous king, paid the first visit to Robert in his tent, and afterward received him in his own. A war had broke out between these two princes in 1006, and Henry gave the French a great overthrow; but being desirous only to govern his dominions in peace, he entered into negotiations which produced a lasting peace. In this interview, which was held in 1023, the conference of the two princes turned on the most important affairs of Church and State, and on the best means of advancing piety, religion, and the welfare of their subjects. After the most cordial demonstrations of sincere friendship they took leave of each other, and St. Henry proceeded to Verdun and Metz. He made frequent progresses through his dominions only to promote piety, enrich all the churches, relieve the poor, make a strict inquiry into all public disorders and abuses, and prevent unjust usurpations and oppressions. He desired to have no other heir on earth but Christ in his members, and wherever he went he spread the odour of his piety, and his liberalities on the poor.

It is incredible how attentive he was to the smallest affairs amidst the multiplicity of business which attends the government of the state; nothing seemed to escape him; and whilst he was most active and vigilant in every duty which he owed to the public, he did not forget that the care of his own soul and the regulation of his interior was his first and most essential obligation. He was sensible that pride and vain-glory are the most dangerous of all vices, and that they are the most difficult to be discovered, and the last that are vanquished in the spiritual warfare; that humility is the very foundation of all true virtue, and our progress in it the measure of our advancement in Christian perfection. Therefore the higher he was exalted in worldly honours the more did he study to humble himself, and it is said of him, that never was greater humility seen under a diadem. He loved those persons best who most freely put him in mind of his mistakes, and these he was always most ready to confess, and to make for them the most ample reparation. Through misinformations, he for some time harboured coldness toward Saint Herebert, archbishop of Cologne; but discovering the innocence and sanctity of that prelate,

he fell at his feet, and would not rise till he had received his absolution and pardon. He banished flatterers from his presence, calling them the greatest pests of courts; for none can put such an affront on a man's judgment and modesty, as to praise him to his face, but the base and most wicked of interested and designing men, who make use of this artifice to insinuate themselves into the favour of a prince, to abuse his weakness and credulity, and to make him the dupe of their injustices. He who listens to them exposes himself to many misfortunes and crimes, to the danger of the most foolish pride and vain-glory, and to the ridicule and scorn of his flatterers themselves; for a vanity that can publicly hear its own praises, openly unmasks itself to its confusion. The emperor Sigismund giving a flatterer a blow on the face, called his fulsome praise the greatest insult that had ever been offered him. St. Henry was raised by religion and humility above this abjectness of soul which reason itself teaches us to abhor and despise. By the assiduous mortification of the senses he kept his passions in subjection. For pleasure, unless we are guarded against its assaults, steals upon us by insensible degrees, smooths its passage to the heart by a gentle and insinuating address, and softens and disarms the soul of all its strength. Nor is it possible for us to triumph over unlawful sensual delights, unless we moderate and practise frequent self-denials with regard to lawful gratifications. The love of the world is a no less dangerous enemy, especially amidst honours and affluence; and created objects have this quality that they first seduce the heart, and then blind the understanding. By conversing always in heaven, St. Henry raised his affections so much above the earth as to escape this snare.

Prayer seemed the chief delight and support of his soul; especially the public office of the Church. Assisting one day at this holy function at Strasburg, he so earnestly desired to remain always there to sing the divine praises among the devout canons of that Church, that, finding this impossible, he founded there a new canonry for one who should always perform that sacred duty in his name. In this spirit of devotion it has been established that the kings of France are canons of Strasburg, Lyons, and some other places; as in the former place the emperors, in the latter the dukes of Burgundy, were before them. The holy sacrament of the altar and sacrifice of the mass were the object of St. Henry's most tender devotion. The blessed Mother of God he honoured as his chief patroness, and among other exercises by which he recommended himself to her intercession, it was his custom, upon coming to any town, to spend a great part of the first night in watching and prayer in some church dedicated to God under her name, as at Rome in St. Mary Major. He had a singular devo-

\* This Robert loved the Church, and was a wise, courageous, and learned prince. He wrote sacred hymns, and among others that which begins, "O Constantia Martyrum;" also, as some say, the "Veni Sancte Spiritus, Et emitte cœlitus" &c. sung in the mass for Whitsuntide.



tion to the good angels and to all the saints. Though he lived in the world so as to be perfectly disengaged from it in heart and affection, it was his earnest desire entirely to renounce it long before his death, and he intended to pitch upon the abbey of St. Vanne, at Verdun, for the place of his retirement. But he was diverted from carrying this project into execution, by the advice of Richard the holy abbot of that house.\* He had married St. Cunegonda, but lived with her in perpetual chastity, to which they had mutually bound themselves by vow. It happened that the empress was falsely accused of incontinency, and St. Henry was somewhat moved by the slander; but she cleared herself by her oath, and by the ordeal trials, walking over twelve red hot plough-shares without hurt. Her husband severely condemned himself for his credulity, and made her the most ample satisfaction. In his last illness he recommended her to her relations and friends, declaring that he left her an untouched virgin. His health decayed some years before his death, which happened at the castle of Grone, near Halberstadt, in 1024, on the 14th of July, toward the end of the fifty-second year of his life; he having reigned twenty-two years from his election, and ten years and five months from his coronation at Rome. His body was interred in the cathedral at Bamberg with the greatest pomp, and with the unfeigned tears of all his subjects. The great number of miracles by which God was pleased to declare his glory in heaven, procured his canonization, which was performed by Eugenius III. in 1152. His festival is kept on the day following that of his death.†

Those who by honours, dignities, riches, or talents are raised by God in the world above the level of their fellow-creatures, have a great stewardship, and a most rigorous account to give at the bar of divine justice, their very example having a most powerful influence over others. This St. Fulgentius observed, writing to Theodorus, a pious Roman senator,<sup>1</sup>—

<sup>1</sup> S. Fulgent. ep. 6.

\* At the entry of the cloister of St. Vanne at Verdun, is hung a picture in which the emperor Saint Henry is represented laying down his sceptre and crown, and asking the monastic habit of the holy abbot Richard. The abbot required of him a promise of obedience, then commanded him to resume the government of the empire, upon which a distich was made, in which it is said: The emperor came hither to live in obedience; and he practises this lesson by ruling.

† Baronius and some others call St. Henry the first emperor of that name, because Henry I. or the Fowler, was never crowned by the pope at Rome; without which ceremony some Italians style an emperor only king of Germany or emperor elect; though Charles V. was the last that was so crowned at Rome. St. Henry on his death-bed recommended to the princes Conrad the Salic, duke of Franconia, who was accordingly chosen emperor, was crowned at Rome in 1027, reigned with great piety and glory, and was buried in the cathedral church at Spire, which he had built near his own palace. He was succeeded by his son Henry the Black or III.

“‘Though,” said he, “Christ died for all men, yet the perfect conversion of the great ones of the world brings great acquisitions to the kingdom of Christ. And they who are placed in high stations must necessarily be to very many an occasion of eternal perdition or of salvation. And as they cannot go alone, so either a high degree of glory or an extraordinary punishment will be their everlasting portion.”

#### ST. PLECHELM, B. C. APOSTLE OF GUELDERLAND.

HE was by birth a noble English Saxon, but born in the southern part of Scotland; for Lothian and the rest of the Lowlands as far as Edinburgh Frith belonged for several ages to the Northumbrian English. Having received holy orders in his own country he made a pilgrimage to Rome, whence he returned home enriched with holy relics. Some time after, in company with the holy bishop St. Wiro, and St. Otger a deacon, he passed into those parts of Lower Germany which had not then received the light of faith. Having obtained the protection of Pepin, mayor of the palace in Austrasia, he converted the country now called Guelderland, Cleves, Juliers, and several neighbouring provinces lying chiefly between the Rhine, the Wahal, and the Meuse. When he had planted the gospel there with great success he retired to St. Peter's Mount near Ruremund, but continued to make frequent missions among the remaining infidels. Prince Pepin, who though he had formerly fallen into adultery, led afterward a penitential and Christian holy life, went every year from his castle of Herstal to confess his sins to this holy pastor after the death of St. Wiro, which the author of St. Plechelm's life relates in the following words,<sup>1</sup> “Pepin, the king of the French, (that is, mayor with royal authority,) had him in great veneration, and every year, in the beginning of Lent, having laid aside his purple, went from his palace barefoot to the said mount of Peter where the saint lived, and took his advice how he ought to govern his kingdom according to the holy will and law of God, and by what means he might promote the faith of Christ and every advantage of virtue. There also having made the confession of his sins to the high priest of the Lord, and received penance, he washed away with his tears the offences which through human frailty he had contracted.” F. Bosch, the Bollandist, observes, this prince must have been Pepin, surnamed of Herstal, or the Fat, who though he never enjoyed the title of king, reigned in Austrasia with regal power, and with equal piety and valour. He died in 714, in the castle of Jopil on the Meuse, near Liege, which was his paternal estate, St. Pepin of Landen his grandfather being son of Carloman, the first mayor of this family, grandson of Charles count of Hesbay near Liege,

<sup>1</sup> N. 11. p. 69.

the descendant of Ferreol, formerly præfectus-prætorio of the Gauls. St. Plechelm survived Pepin of Herstal seventeen years, is called by Bollandus bishop of Oldenzel and Ruremund, and died on the 15th of July, 732. He was buried in our lady's chapel in the church, on the mountain of St. Peter, now called of St. Odilia, near Ruremund. His relics were honoured with many miracles. The principal portion of them is now possessed by the collegiate church of Oldenzel, in the province of Over-Yssel, part at Ruremund. His name is famous in the Belgic and other Martyrologies. His ancient life testifies that he was ordained bishop in his own country before he undertook a missionary life. Bede, in the year 731, mentions Pechthelm, who having been formerly a disciple of St. Aldhelm, in the kingdom of the West-Saxons, returning to his own country was ordained bishop to preach the gospel with more authority. He afterward fixed his see at Candida Casa, now a parliamentary town of Galloway in Scotland, called Whitehorn. The Bollandists in several parts of their work contend this Pechthelm to have been a different person from St. Plechelm, whom Stilling demonstrates to have been at Mount St. Peter, whilst the other, somewhat elder according to Bede, was in North-Britain at Candida Casa; though Antony Pag<sup>is</sup> and the author of *Batavia Sacra* endeavour to prove him, against F. Bosch and his colleagues, to have been the same. See his authentic life with the remarks of Bollandus and his colleagues, Julij, t. 4. p. 58. and *Batavia Sacra*, p. 50.\*

\* Critic. Hist. Chron. ad an. 734. n. 4.

\* Our saint's colleague St. Wiro (in Irish Bearaidhe) is honoured on the 8th of May. By the Four Masters he is styled abbot of Dublin; but with the Irish annalists, bishop and abbot are generally synonymous terms. He died in 650. See Ware.

St. Plechelm's other fellow-missionary, St. Otger, is honoured on the 10th of September; he is always styled deacon, by which it appears that he was never promoted to the priesthood. From his name and other circumstances it is thought he was an English-Saxon, though from the North, probably the southern parts of Scotland anciently subject to the kings of the Northumbrians. Being desirous to accompany SS. Wiro and Plechelm to Rome, and in their apostolic missions into Germany, when Pepin gave the Mount of St. Peter or of St. Odilia to St. Wiro, the three saints settled there together and ended their days in that monastery. Whether St. Otger outlived St. Plechelm is uncertain. All three were buried in the monastery of Berg, or of Mount St. Peter or St. Odilia; and their bodies remained there till, in 858, that monastery was given by king Lothaire to Hunger bishop of Utrecht, when the greatest part of these relics was translated to Utrecht. Part still remained in the church of Berg, till with the chapter of canons it was removed to Ruremund. These relics were hid some time in the civil wars for fear of the Calvinists, but discovered in 1594, and placed again above the high altar. The portion at Utrecht was also hid for a time for fear of the Normans; but found and exposed to public veneration again by bishop Baldric. See the life of Saint Otger with notes by Bollandus, and the additional disquisitions of Stilling, ad 10 Sept. t. 2. p. 612.

## ST. SWITHIN OR SWITHUN, C.

BISHOP AND PATRON OF WINCHESTER.

THIS city had been famous in the time of the Romans and a station of their troops, being called by Ptolemy and Antoninus, Venta. It became afterward the chief seat of the West-Saxon kings. Among these, Kynegils, having received the faith about the year 635, gave to St. Birinus the city of Dorchester for his episcopal see, but founded a church at Winchester, which was dedicated by St. Birinus to St. Peter, according to the Saxon Chronicle, or to the Holy Trinity, according to Thomas Rudburn. Wini, the third bishop of the West-Saxons, fixed his see at Winchester, and this church became one of the most flourishing cathedrals of all Britain. St. Swithun, called in the original Saxon language Swithum, received in this church the clerical tonsure, and put on the monastic habit in the Old Monastery, which had been founded by king Kynegils. He was of noble parentage, passed his youth in innocent simplicity, and in the study of grammar, philosophy, and the holy scriptures. He was an accomplished model of all virtues when he was promoted to holy orders by Helinstan or Helmstan, bishop of Winchester.

Being ordained priest, he was made provost or dean of the Old Monastery. His learning, piety, and prudence moved Egbert, king of the West-Saxons, to make him his priest, under which title the saint subscribed a charter granted to the abbey of Croyland in 833. That great prince committed to his care the education of his son Ethelwolf, and made use of his counsels in the government of his kingdom. A degeneracy of manners had crept into the courts of the Mercians and Northumbrians, and their government was weakened by intestine divisions and several revolutions. Egbert having first vanquished Swithred king of the East-Saxons, and added his kingdom to his own, upon several provocations, invaded Mercia, and conquered it in 825, but soon after restored Withlaf, whom he had expelled, to the throne of that kingdom on condition he should hold the crown of him, and pay him an annual tribute. He treated in the same manner Eadred, the last king of the Northumbrians, and made him tributary, after he had with a great army laid waste that province. The kingdom of the East Angles submitted to him about the same time with Mercia, with which it had been long engaged in war, and was thereby reduced to extreme poverty. Kent being at that time tributary to Mercia, it fell also to the share of the conqueror. After this Egbert assembled all the great men of his kingdom both clergy and laity, in a council at Winchester, in which he enacted that this kingdom should ever after be called England, and all its subjects Englishmen. At the same time he was again crowned, and from that year 829, was styled king of England. Thus were the names of Saxons and Jutes



abolished among us, and an end was put to the heptarchy, or division of this nation into seven kingdoms, which began to be formed by Hengist in 457, when he took the title of king, seven years after his arrival in this island, in 449. Towards the latter end of Egbert's reign the Danes first began to infest England. This general name historians give to those shoals of pirates which were composed not only of Danes, but also of Norwegians, Goths, Sweones or Swedes, and Vandals, as Eginhard, Henry of Huntingdon, and others assure us.\*

King Egbert reigned thirty-seven years over the West Saxons, and nine years over all England, dying in the year 838, or according to others in 837. Ethelwolf, his only surviving son, had been educated in piety and learning under the care of St. Swithin, then provost of the Old Monastery in Winchester,† and had been ordained subdeacon by bishop Helmstan, as Rudburn, Huntingdon, and others relate. But upon the death of his elder brother, whose name is not known, he was dispensed with by pope Leo to marry, and returning again to a secular life, helped his father in his wars, and after his death was advanced to the throne. He married Osberge, a lady of remarkable piety, and had four sons by her, Ethelbald, Ethelbright, Ethelred, and Alfred. He governed his kingdom by the prudent advice of Alstan bishop of Shirborne, in temporal affairs; and by that of St. Swithin in ecclesiastical matters, especially those which concerned his own soul. And though the king was of a slow disposition, yet by the assistance of these worthy counsellors, he reigned prudently and happily; the Danes were often repulsed, and many noble designs for the good of the Church and state were begun, and prosperously executed. Bearing always the greatest reverence to St. Swithin, whom he called his master and teacher, he procured him, upon the death of Helmstan, to be chosen bishop of Winchester, to which see he was consecrated by Ceolnoth, archbishop of Canterbury, in 852. Hearne has given us the profession of faith which he made on that occasion, according to custom, in the hands of the archbishop.<sup>1</sup> William of Malmesbury says, that though this good bishop was a rich treasure of all virtues, those in which he took most delight were humility and charity to the poor; and in the discharge of his episcopal functions he omitted nothing belonging to a

true pastor. He built divers churches, and repaired others; and made his journeys on foot, accompanied with his clerks, and often by night to avoid ostentation. Being to dedicate any church, he with all humility used to go barefoot to the place. His feasting was not with the rich, but with the needy and the poor. His mouth was always open to invite sinners to repentance, and to admonish those that stood to beware of falling. He was most severe to himself, and abstemious in his diet, never eating to satisfy his appetite, but barely to sustain nature; and as to sleep, he admitted no more than what after long watching and much labour was absolutely necessary. He was always delighted with psalms and spiritual canticles, and in conversation would bear no discourse but what tended to edification.

By his counsel and advice king Ethelwolf, in a Mycel synod or great council of the nation in 854, enacted a new law by which he gave the tithes or tenth part of his land throughout the kingdom to the Church, exempt and free from all taxations and burthens, with an obligation of prayers in all churches for ever for his own soul, on every Wednesday, &c. This charter, to give it a more sacred sanction, he offered on the altar of St. Peter at Rome in the pilgrimage which he made to that city in 855. He likewise procured it to be confirmed by the pope.<sup>2</sup> He carried with him to Rome his youngest and best beloved son Alfred, rebuilt there the school for the English, and ordered to be sent every year to Rome one hundred mancuses\* for the pope, one hundred for the church of St. Peter, and as much for that of St. Paul, to furnish them with lights on Easter Eve. He extended the Romescot or Peter-pence to his whole kingdom. He reigned two years after his return from Rome, and died in 857. He ordained, that throughout all his own hereditary lands, every ten families shall maintain one poor person with meat, drink, and apparel; from whence came the Corrodies which still remain in divers places. St. Swithin departed to eternal bliss, which he had always thirsted after, on the 2nd of July, 862, in the reign of king Ethelbert. His body was buried, according to his order, in the churchyard, where his grave might be trodden on by passengers.

About one hundred years after, in the days of king Edgar, his relics were taken up by St. Ethelwold, then bishop of Winchester, and translated into the church in 964. On which occasion Malmesbury affirms that such a number of miraculous cures of all kinds were wrought, as was never in the memory of man known to have been in any other place. Lanfrid, in the original Saxon Lanfred, called by Leland an illustrious doctor, being then a monk at Win-

<sup>1</sup> Hearne, Teut. Roffens. p. 269.

\* The barbarians who inhabited the northern coasts of the Baltic were called by one general name, Normans; and the Slavi, Vandals, and divers other nations were settled on the southern coast, as Eginhard, Helmold, and others testify.

† The authorities produced by Tho. Rudburn, a monk of the Old Monastery in Winchester, in 1450, to prove Saint Swithin to have been some time public professor of divinity at Cambridge, are generally esteemed supposititious. See Rudburn, l. 3 c. 2. Hist. Maj. Wintoniensis, apud Wharton, Anglia Sacra, and the History of the University of Cambridge.

<sup>2</sup> See Ingulph. Asser. Redborne.

\* The value of a mancuse is not known; it is thought to have been about the same with that of a mark.

chester, wrote, in 980, a history of this translation, and of the miraculous cures of a blind man, and many others through the intercession of this saint; which history has never been printed: though we have two beautiful fair manuscript copies of it, the one in the Cotton, the other in the king's library in the inclosure of Westminster Abbey.\* In the reign of William the Conqueror, Walkelyn bishop of Winchester, a Norman, and the king's relation, laid the foundation of the new church in 1079, which he lived to finish with the abbey, so that in 1093, the monks, in the presence of almost all the bishops and abbots of England, came in great joy from the old to the new monastery, and on the feast of St. Swithin, the shrine of this saint was in another solemn procession translated from the old to the new church; and on the next day the bishop's men began to demolish the old abbey. William of Wickham, the celebrated chancellor of England in the reign of Edward III. and founder of a great college in Oxford, in 1379, added the nave and west front to this cathedral which is now standing. This church was first dedicated to the Holy Trinity under the patronage of St. Peter; afterward by St. Ethelwold, in presence of king Etheldred, St. Dunstan, and eight other bishops, to St. Swithin, as Rudburn relates, in 980.<sup>3</sup> King Henry VIII. in 1540, commanded this cathedral to be called no longer St. Swithin's, but of the Holy Trinity.†

St. Swithin is commemorated in the Roman Martyrology on the 2d of July, which was the day of his death; but his chief festival in England was on the 15th of the same month, the day of the translation of his relics. See the calendar prefixed to the chronicle entitled *Scala Mundi* in a fair MS. in folio in the library

<sup>3</sup> Hist. Major Winton. p. 223. Vita metrice S. Swithuni per Wolstanum monachum Winton. ib. 2.

\* Casleu and B. Nicholson falsely call this the life of St. Swithin; and it appears from Leland that Lantfred never wrote his life, which himself sufficiently declares in the history of his miracles. The contrary seems a mistake in Pits, Bale, and Thomas Rudburn, p. 223. Rudburn manifestly confounds Wolstan with Lantfred.

† At the east end of this cathedral is the place which in ancient times was esteemed most sacred, underneath which was the cemetery or resting place of many saints and kings who were interred there with great honour. At present behind the high altar there is a transverse wall, against which we see the marks where several of their statues, being very small, were placed, with their names under each pedestal in a row; "Kingslus Rex. S. Birinus Ep. Kingwald Rex. Egbertus R. Adulphus (i. e. Ethelwolphus) R. Elured R. filius ejus. Edwardus R. junior Adelstanus R. filius ejus (Sta. Maria D. Jesus in the middle.) Edredus R. Edgarus R. Alwynus Ep. Ethelred R. Cnutus R. Hardecnutus R. filius ejus," &c. Underneath, upon a fillet were written these verses:

"Corpora Sanctorum hic sunt in pace sepulta;  
Ex Meritis quorum fulgent miracula multa."

At the foot of these, a little eastwards, is a large flat grave-stone, which had the effigies of a bishop in brass, said to be that of St. Swithin. See Lord Clarendon, and Samuel Gale, On the Antiquities of Winchester, p. 29, 30.

of the English college at Douay; also the Sarum Breviary and Missal. An arm of St. Swithin was kept in the abbey of Peterborough, as is mentioned by Hugh Candidus or White, in his accurate history of that monastery, published by Mr. Spark, p. 1723. The abbey of Hyde was first built within the precincts of the cathedral by king Edward the Elder, in pursuance of his father Alfred's will, for secular canons, over whom St. Grimbald was intended to preside, had not his death prevented it. These canons, after sixty years' continuance, yielded this church to the monks whom, in 964, St. Ethelwold brought in; from which time this abbey was called Newminster till it was translated by king Henry I. and the bishop William Giffard, to a place near the walls of the city called Hyde. Of this magnificent abbey not so much as the walls are left standing, though in it lay the remains of king Edward, his son Alfred, his daughter St. Eadburga, &c. Its church was dedicated to the Holy Trinity, St. Peter, and St. Grimbald. See the short life of St. Swithin, written by Wolstan, a monk of Winchester, dedicated to St. Elphege, then bishop of that city, in 1001, but translated to Canterbury in 1006. It is published by Mabillon, sæc. 5. Ben. p. 628. See also Malmesbury, t. 2. de Pontif. Robert of Gloucester's Chronicle in verse, published by Mr. Herne. Thomas Rudburn, *Historia Major Wintoniensis*, published by Wharton, t. 1. p. 200. Lord Clarendon, and Sam. Gale, On the Antiquities of Winchester, and Pinius the Bollandist, t. 1. Julij, ad diem 2. p. 321. Also S. Swithuni vita et miracula per Lamfridum monachum Winton. MSS. in Bibl. Regia Londini, xv. c. vii. 1.

## JULY XVI.

### ST. EUSTATHIUS, CONFESSOR,

PATRIARCH OF ANTIOCH.

From St. Athanasius, Sozomen, Theodoret, l. 1. Hist. c. 6. St. Jerom, in Catal. c. 85. See Tillem. t. 7. p. 21. Ceillier, t. 4. and the Bollandists, Bosch in his Life, t. 4. Jul. p. 130. and Solier in Hist. Chron. Patr. Antioch. ante, t. 4. Jul. p. 35.

A. D. 338.

ST. EUSTATHIUS was a native of Sida in Pamphylia, and with heroic constancy confessed the faith of Christ before the pagan persecutors, as St. Athanasius assures us,<sup>1</sup> though it does not appear whether this happened under Dioclesian or Licinius. He was learned, eloquent, and eminently endowed with all virtue, especially an ardent zeal for the purity of our holy faith. Being made bishop of Berea in

<sup>1</sup> Hist. Arian. ad Monachos, p. 346.



Syria he began in that obscure see to be highly considered in the Church, insomuch that St. Alexander of Alexandria wrote to him in particular against Arius and his impious writings, in 323. St. Philogonius, bishop of Antioch, a prelate illustrious for his confession of the faith, in the persecution of Licinius, died in 323. One Paulinus succeeded him, but seems a man not equal to the functions of that high station; for, during the short time he governed that church, tares began to grow up among the good seed. To root these out, when that dignity became again vacant, in 324, the zeal and abilities of St. Eustathius were called for, and he was accordingly translated to this see, in dignity the next to Alexandria, and the third in the world. He vigorously opposed the motion, but was compelled to acquiesce. Indeed, translations of bishops, if made without cogent reasons of necessity, become, to many, dangerous temptations of ambition and avarice, and open a door to those fatal vices into the sanctuary. To put a bar to this evil, St. Eustathius, in the same year, assisting at the general council of Nice, zealously concurred with his fellow bishops to forbid for the time to come all removals of bishops from one see to another.<sup>2</sup> The new patriarch distinguished himself in that venerable assembly by his zeal against Arianism. Soon after his return to Antioch he held a council there to unite his church, which he found divided by factions. He was very strict and severe in examining into the characters of those whom he admitted into the clergy, and he constantly rejected all those whose principles, faith, or manners appeared suspected: among whom were several who became afterward ringleaders of Arianism. Amidst his external employs for the service of others, he did not forget that charity must always begin at home, and he laboured in the first place to sanctify his own soul; but after watering his own garden he did not confine the stream there, but let it flow abroad to enrich the neighbouring soil, and to dispense plenty and fruitfulness all around. He sent into other dioceses that were subject to his patriarchate, men capable of instructing and encouraging the faithful. Eusebius, archbishop of Cæsarea, in Palestine, (which church was, in some measure, subject to Antioch,) favoured the new heresy, in such a manner as to alarm the zeal of our saint.\* This raised a violent storm against him.

\* Conc. Nicæn. Can. 15.

\* That prelate had been educated at Cæsarea, where he studied with St. Pamphilus the martyr, whose name he afterward added to his own. He suffered imprisonment with him for the faith about the year 309, but recovered his liberty without undergoing any severer trial, and was chosen archbishop of Cæsarea in 314. When Arius, in 320, retired from Alexandria into Palestine, having been deposed from the priesthood by St. Alexander the year before, Eusebius of Cæsarea and some other bishops were imposed upon by him, and re-

ceived him favourably. Hereupon Arius wrote to Eusebius of Nicomedia, whom he calls brother to the other Eusebius of Cæsarea. Eusebius of Nicomedia was at that time of an advanced age, and had great interest with Constantine, who after the defeat of Licinius kept his court some time at Nicomedia as other emperors had done before him since Dioclesian had begun to reside in the East. This prelate was crafty and ambitious; his removal, procured by his intrigues, from his first see of Berytus to Nicomedia seems to have given occasion to the canon of the Nicene council, by which such translations were forbid. Notwithstanding which, in defiance of so sacred a law, he afterward procured himself to be again translated to the see of Constantinople, in 338, in the beginning of the reign of Constantius. The council of Sardica, in 347, confirmed the above-mentioned Nicene canon under pain of the parties being deprived even of lay communion at their death; but this arch-heretic died in 342. He openly defended not only the person, but also the errors of Arius; subscribed the definitions of the Nicene council for fear of banishment; but three months after, being the author of new tumults, he was banished by Constantine, and after three years recalled, upon giving a confession of faith in which he declared himself penitent, and professed that he adhered to the Nicene faith, as Theodoret relates. By this act of dissimulation he imposed upon the emperor, but he continued by every base art to support his heresy, and endeavoured to subvert the truth. Eusebius of Cæsarea held that see from 314 till his death in 339. He was always closely linked with the ringleaders of the heresy. Nevertheless, the learned Henry Valois, in his *Prolegomena* to his translation of this author's *Ecclesiastical History*, pretends to excuse him from its errors, though he often boggled at the word *Consubstantial*. He certainly was so far imposed upon by Arius, as to believe that heretic admitted the eternity of the Divine Word; and in his writings many passages occur which prove the divinity and, as to the sense, the consubstantiality of the Son, whatever difficulties he formed as to the word. On which account Ceillier and many others affect to speak favourably, or at least tenderly of Eusebius in this respect, and are willing to believe that he did not at least constantly adhere to that capital error. Yet it appears very difficult entirely to clear him from it, though he may seem to have attempted to steer a course between the tradition of the Church and the novelties of his friends. See Baronius ad an. 380, Witsasse Nat. Alexander, and the late Treatise in folio, against the Arian heresy, compiled by a Maurist Benedictin monk. Photius, in a certain work given us by Montfaucon, (in Bihl. Coisliana, p. 348.) roundly charges Eusebius with Arianism and Origenism.

Eusebius, whose conduct was so unconstant and equivocal, shines to most advantage in his works, especially those which he composed in defence of Christianity before the Arian contest arose. The first of these is his book against Hierocles, who, under Dioclesian, was a persecuting judge at Nicomedia, and afterward rewarded for his cruelty against the Christians with the government of Egypt. In a book he wrote he made Apollonius Tyanæus superior to Christ. But Eusebius demonstrates the history of this magician, written by Philostratus, when he taught rhetoric at Rome, one hundred years after the death of that magician, to be false and contradictory in most of its points, doubtful in others, and trifling in all. About the time he was made bishop he conceived a design of two works, which showed as much the greatness of his genius, as the execution did the extent of his knowledge. The first of these he called *The Preparation*, the other *The Demonstration of the Gospel*. In the first he, with great erudition, confutes idolatry, in fifteen books, showing that the Greeks borrowed the sciences and many of their gods from the Egyptians, whose true history agrees with that of Moses.

bis of Cæsarea, and accused him of altering the Nicene Creed. Hereupon, Eusebius of Nicomedia, pretending a great desire to see

but the fictions of their theology are monstrous, impious, and condemned by their own learned men; that their oracles, which were only a chain of impostures and frauds, or the responses of devils, never attained to any infallible knowledge of contingencies, and were silenced by a power which they acknowledged superior. He also shows the Unity of God, and the truth of his revealed religion as ancient as the world. In his *Demonstration of the Gospel*, in ten books, he shows that the Jewish law in every point clearly points out Christ and the gospel. These books of Evangelical Preparation and Demonstration furnish more proofs, testimonies, and arguments for the truth of the Christian religion than any other work of the ancients on that subject.

Eusebius's two books against Marcellus of Ancyra, and three On Ecclesiastical Theology are a confutation of Sabellianism. His topography or alphabetical explication of the places mentioned in the Old Testament, is most exact and useful. It was translated into Latin, and augmented by St. Jerom. Eusebius's useful Comments on the Psalms were published by Montfaucon. (Collect. Nova Script. Græc. Paris, 1706.) His fourteen Discourses or Opuscula, published by F. Sirmond, (Op. Sirmond, t. 1.) are esteemed genuine, though not mentioned by the ancients. His discourse on the Dedication of the Church at Tyre, rebuilt after the persecution, in 315, contains a curious description of that ceremony and of the structure. By his letter to his Church of Cæsarea, after the conclusion of the council of Nice, he recommended to his flock the definitions and creed of that assembly. His panegyric of Constantine was delivered at Constantinople in presence of that prince, who then celebrated the thirtieth year of his reign by public games. The praises are chiefly drawn from the destruction of idolatry; but study reigns in this composition more than nature, and renders the discourse tedious, though the author took some pains to polish the style. His four books of the life of Constantine were wrote in 338, the year after that emperor's death. The style is diffusive, and the more disagreeable by being more laboured. Photius reproaches the author for dissembling or suppressing the chief circumstances relating to Arius, and his condemnation in the council of Nice.

The Chronicle of Eusebius was a work of immense labour, in two parts; the first called his Chronology, contained the distinct successions of the kings and rulers of the principal nations from the beginning of the world; the second part, called the Chronicle or the Rule of Times, may be called a table of the first, and unites all the particular chronologies of different nations in one. This second part was translated into Latin, and augmented by St. Jerom. The first part was lost when Joseph Scaliger gathered the scattered fragments from George Syncellus, Cedrenus, and the Alexandrian Chronicle; but Scaliger ought to have pointed out his sources; and has inserted many things which certainly belong not to Eusebius.

Our author's name has been rendered most famous by his ten books of Church History, which he brings down to the defeat of Licinius, in 323, when he first wrote it, though he revised it again in 326. He collected the Acts of the Martyrs of Palestine, an abstract of which he added to the eighth book of his History. Rufinus elegantly translated this work into Latin, reduced to nine books, to which he added two others, wherein he brings down his history to the death of Theodosius. Eusebius copied very much Julius Africanus in his Chronicle; and in his History, St. Hieronimus (who had compiled a History from Christ to 170) and others. This invaluable work is not exempt from some mistakes and capital omissions; nor was the author much acquainted with the affairs of the Western Church. See Ceillier, t. 4. p. 258, &c. Christopherson, bishop of Chichester, elegantly translated this History into

the city of Jerusalem, set out in great state, taking with him his confidant, Theognis of Nice. At Jerusalem they met Eusebius of Cæsarea, Patrophilus of Scythopolis, Aëtius of Lydda, Theodotus of Laodicea, and several others, all of the Arian faction: who returned with them to Antioch. There they assembled together, as in a Synod, in 331, and a debauched woman, whom the Arians had suborned, coming in, showed a child which she suckled at her breast, and declared that she had it by Eustathius. The saint protested his innocence, and alleged that the apostle forbids a priest to be condemned unless convicted by two or more witnesses. This woman before her death, after a long illness, called in a great number of the clergy, and publicly declared to them the innocence of the holy bishop, and confessed that the Arians had given her money for this action, pretending that no perjury was implied in her oath, upon the frivolous and foolish plea that she had the child by a brazier of the city called Eustathius.<sup>3</sup> The Arians accused him also of Sabellianism, as Socrates and others testify; this being their general charge and slander against all who professed the orthodox faith.

The Catholic bishops who were present with Eustathius, cried out loudly against the injustice of these proceedings, but could not be heard, and the Arians pronounced a sentence of deposition against the saint; and Eusebius of Nicomedia and Theognis hastened to inform the emperor Constantine of these proceedings. The Arian bishops invited Eusebius of Cæsarea to exchange his see for the patriarchal chair of Antioch, but he alleged the prohibition of the canons; and the emperor Constantine commended his modesty by a letter which Eusebius has inserted in his life of that prince.<sup>4</sup> We should have been more edified with his humility had this circumstance been only recorded by others.<sup>5</sup> This happened, not in 340, as Baronius and Petavius imagine, but in 330 or 331, as is manifest not only from the testimony of Socrates, Sozomen, Theodoret, and Philostorgius, but also from several circumstances of the affair.<sup>6</sup> The people of Antioch raised a great sedition on this occasion, but the emperor Constantine, being prepossessed by the slanders of the two bishops, ordered St. Eustathius to repair to Constantinople, and thence sent him into banishment. The holy pastor assem-

<sup>3</sup> Theodoret, l. 1. c. 20, 21. S. Hier. l. 3. in Rufin. &c.

<sup>4</sup> Eus. l. 4. de Vit. Constant. c. 61. p. 518.

<sup>5</sup> Sozom. l. 2. c. 19. p. 469.

<sup>6</sup> See Tillemont, Ceillier, Cave, Hist. Littér. p. 187. t. 1. and Solier, the Bollandist, Hist. Patr. Ant. c. 24. p. 36.

Latin, but changed the manner of dividing the chapters. The translation of the learned Henry Valesius is most accurate. Eusebius was one of the most learned prelates of antiquity, and a man of universal reading; but he did not much study to polish his discourses, which is the common fault of those that make learning and knowledge their chief business.



bled the people before his departure from Antioch, and exhorted them to remain stedfast in the true doctrine: which exhortations were of great weight in preserving many in the Catholic faith. St. Eustathius was banished with several priests and deacons first into Thrace, as St. Jerom and St. Chrysostom testify, and from thence into Illyricum, as Theodoret adds. Socrates and Sozomen confound him with a priest of Constantinople of the same name, when they tell us he was recalled by Jovian, and survived till the year 370: for St. Eustathius died thirty years before St. Meletius was advanced to the see of Antioch in 360, as Theodoret testifies. Nor was he mentioned in the council of Sardica, or in any of the disputes that followed; and our best critics and historians conclude him to have been dead in 337. Philippi, in Macedon, which, in the division of the empire into dioceses, was comprised in that of Illyricum, was the place of his death,<sup>7</sup> but his body was interred at Trajanopolis, in Thrace, from which city Calandion, one of his successors, caused it to be translated to Antioch, about the year 482, as Theodorus Lector informs us.\*

St. Eustathius bore his exile with patience and perfect submission, and was under its dis-

<sup>7</sup> Theodoret, l. 1. c. 20. Theodorus Lector, l. 2. c. 1. p. 547. Theophanes, p. 114. See Tillem. note 4. p. 653.

\* St. Jerom (ep. 126. p. 38.) calls St. Eustathius a loud sounding trumpet, and says he was the first who employed his pen against the Arians. The same father admires the extent of his knowledge, saying that it was consummate both in sacred and profane learning. (ep. 84. p. 327.) His just praises are set forth by St. Chrysostom in an entire panegyric; and Sozomen assures us (l. 1. c. 2.) that he was universally admired both for the sanctity of his life, and the eloquence of his discourses. The elegant works which he composed against the Arians were famous in the fifth century, but have not reached us. But we have still his Treatise on the Pythonissa or Witch of Endor, published by Leo Allatius, with a curious Dissertation, and reprinted in the eighth tome of the Critici Sacri. In it the author undertakes to prove against Origen that this witch neither did nor could call up the soul of Samuel, but only a spectre or devil representing Samuel, in order to deceive Saul. He clearly teaches that before the coming of Christ the souls of the just rested in Abraham's bosom; and that none could enter heaven before Christ had opened it; but that Christians enjoy an advantage above the patriarchs and prophets, in being united with Christ immediately after their death if they have lived well. This treatise is well writ, and justifies the commendations which the ancients give to this great prelate and eloquent orator. Sozomen justly calls his writings admirable, as well for the purity of his style as for the sublimity of thought, the beauty of the expression, or the curious choice of the matter. Nothing more enhances his virtue, than the invincible constancy and patience with which he suffered the most reproachful accusation with which his enemies charged him, and the unjust deposition and banishment which were inflicted on him.

graces and hardships greater and more glorious than whilst his zeal and other virtues shone with the brightest lustre on the patriarchal throne. We may please ourselves in those actions in which we seem to be something; into which, however, self-love, under a thousand forms, easily insinuates itself. But the maxims of our Divine Redeemer teach us that no circumstances are so happy for the exercise of the most heroic virtue as humiliations and distresses when sent by Providence. These put our love to the test, apply the remedy to the very root of our spiritual disorders, employ the most perfect virtues of meekness, forgiveness, and patience, and call forth our resignation, humility, and reliance on Providence; in these trials we learn most perfectly to die to our passions, to know ourselves, to feel our own nothingness and miseries, and with St. Paul to take pleasure in our infirmities. Here all virtue is more pure and perfect. A Christian suffering with patience and joy, bears in spirit the nearest resemblance to his crucified Master, and enters deepest into his most perfect sentiments of humility, meekness, and love; for Jesus on his cross is the model by which his disciples are bound to form themselves, which they nowhere can do with greater advantage than when they are in a like state of desolation and suffering.

#### ST. ELIER OR HELIER, HERMIT, M.

In the isle of Jersey and on the coasts of Normandy the name of this servant of God has been in singular veneration from the time of his happy death. He was converted to the faith by St. Marcou, a holy abbot in Armorica, and being inflamed with an ardent desire of serving God in the practice of perfect virtue, retired into the isle of Jersey, and choosing for his abode a cave on the summit of a rock of difficult access, there led an eremitical life in rigorous fasting and assiduous prayer. In this lonely retreat he was murdered by robbers or infidel barbarians. The chief town in the island, which is situate seven leagues from Cotentin, bears his name. The dean of the island is still invited to all diocesan synods of Coutances, the island having been formerly subject to the spiritual jurisdiction of that see. See the new Martyrology of Evreux; Piganiol, Descrip. de la France, t. 9. p. 557. The acts of S. Helier, in the Bollandists, 16 Julij, and of S. Marcou, 1 Majj. Also Trigan, Hist. de Normandie, l. 3. p. 91. l. 4. p. 124. The Breviaries of Coutances, and Rennes, and that of the Cistercian abbey of Beaubec, in the diocess of Rouen, which is possessed of his relics.

## JULY XVII.

## ST. ALEXIUS, CONFESSOR.

From Joseph the Younger, in a poem of the ninth age, divided into Odes, an anonymous writer of his Life in the tenth century, noted by the Bollandists, a homily of St. Adalbert, bishop of Prague, and martyr, of the same age, and from other monuments, free from later interpolations; on all which see Pinius the Bollandist, t. 4. Julij, p. 239, who confutes at large the groundless and inconsistent surmises of Baillet. Above all, see Nerinio, abbot of the Hieronymites at Rome, who has fully vindicated the memory of St. Alexius in his Dissertation *De Templo et Cœnobio*, SS. Bonifacii et Alexii, in 4to. Romæ, 1752. On his Chaldaic Acts, see Jos. Assemani, ad 17 Martii, in *Calend. Univ.* t. 6. p. 187, 189; and *Bibl. Orient.* t. 1. p. 401.

## IN THE FIFTH CENTURY.

ST. ALEXIUS or ALEXIS is a perfect model of the most generous contempt of the world. He was the only son of a rich senator of Rome, born and educated in that capital, in the fifth century. From the charitable example of his pious parents he learned, from his tender years, that the riches which are given away to the poor, remain with us for ever; and that alms-deeds are a treasure transferred to heaven, with the interest of an immense reward. And whilst yet a child, not content to give all he could, he left nothing unattempted to compass or solicit the relief of all whom he saw in distress. But the manner in which he dealt about his liberal alms was still a greater proof of the noble sentiments of virtue with which his soul was fired; for by this he showed that he thought himself most obliged to those who received his charity, and regarded them as his greatest benefactors. The more he enlarged his views of eternity, and raised his thoughts and desires to the bright scene of immortal bliss, the more did he daily despise all earthly toys; for, when once the soul is thus upon the wing, and soars upwards, how does the glory of this world lessen in her eye! and how does she condemn the empty pageantry of all that worldlings call great!

Fearing lest the fascination, or at least the distraction of temporal honours might at length divide or draw his heart too much from those only noble and great objects, he entertained thoughts of renouncing the advantages of his birth, and retiring from the more dangerous part of the world. Having, in compliance with the will of his parents, married a rich and virtuous lady, he on the very day of the nuptials, making use of the liberty which he laws of God and his Church give a person before the marriage be consummated, of preferring a more perfect state, secretly withdrew, in order to break all the ties which held him in the world. In disguise he travelled into a

distant country, embraced extreme poverty, and resided in a hut adjoining to a church dedicated to the Mother of God. Being, after some time there, discovered to be a stranger of distinction, he returned home, and being received as a poor pilgrim, lived some time unknown in his father's house, bearing the contumely and ill treatment of the servants with invincible patience and silence. A little before he died, he by a letter discovered himself to his parents. He flourished in the reign of the emperor Honorius, Innocent the first being bishop of Rome; and is honoured in the calendars of the Latins, Greeks, Syrians, Maronites, and Armenians. His interment was celebrated with the greatest pomp by the whole city of Rome, on the Aventin hill. His body was found there in 1216, in the ancient church of St. Boniface, whilst Honorius III. sat in St. Peter's chair, and at this day is the most precious treasure of a sumptuous church on the same spot, which bears his name jointly with that of St. Boniface, gives title to a cardinal, and is in the hands of the Hieronymites.

The extraordinary paths in which the Holy Ghost is pleased sometimes to conduct certain privileged souls are rather to be admired than imitated. If it cost them so much to seek humiliations, how diligently ought we to make a good use of those at least which providence sends us! It is only by humbling ourselves on all occasions that we can walk in the path of true humility, and root out of our hearts all secret pride. The poison of this vice infects all states and conditions: it often lurks undiscovered in the foldings of the heart even after a man has got the mastery over all his other passions. Pride always remains even for the most perfect principally to fight against; and unless we watch continually against it, nothing will remain sound or untainted in our lives; this vice will creep even into our best actions, infect the whole circle of our lives, and become a main spring of all the motions of our heart; and what is the height of our misfortune, the deeper its wounds are, the more is the soul stupified by its venom, and the less capable is she of feeling her most grievous disease and spiritual death. St. John Climacus writes,<sup>1</sup> that when a young novice was rebuked for his pride, he said: "Pardon me, father, I am not proud." To whom the experienced director replied: "And how could you give me a surer proof of your pride than by not seeing it yourself?"

## SAINTS SPERATUS AND HIS COMPANIONS,

COMMONLY CALLED THE SCILLITAN MARTYRS.

WHEN the emperor Severus returned victorious from having vanquished the kings who had

<sup>1</sup> Gr. 22. p. 548.



taken part with Nigar against him, he published his cruel edicts against the Christians in the year of Christ 202, the tenth of his reign. But the general laws of the empire against foreign religions, and the former edicts of several emperors against the Christians, were a sufficient warrant to many governors to draw the sword against them before that time; and we find that the persecution was very hot in Africa two years before, under the proconsul Saturninus, in the eighth year of Severus and two hundredth of Christ. The first who suffered at Carthage were twelve persons, commonly called the Scillitan Martyrs, probably because they were of Scillita, a town of the proconsular Africa. They were brought prisoners to Carthage, and on the 16th of July were presented to the proconsul whilst he was seated on his tribunal. The six principal among them were Speratus, Narzalis, and Cittinus; and three women, Donata, Secunda, and Vestina. The proconsul offered them the emperor's pardon if they would worship the gods of the Romans. Speratus answered in the name of all: "We have never committed any crime, we have injured no one; so far from it, we have always thanked God for the evil treatment we have received; wherefore we declare to you that we worship no other God but the true one, who is the lord and master of all things; we pray for those who persecute us unjustly, according to the law we have received." The proconsul urged them to swear by the emperor's genius. Speratus said, "I know not the genius of the emperor of this world, but I serve the God of heaven, whom no mortal man hath ever seen or can see. I never committed any crime punishable by the laws of the state. I pay the public duties for whatever I buy, acknowledging the emperor for my temporal lord; but I adore none but my God, who is the King of kings, and sovereign Lord over all the nations in the world. I have been guilty of no crime, and therefore cannot have incurred punishment. Hereupon the proconsul said, "Let them be carried to prison, and put in the wooden stocks till tomorrow."

On the day following, the proconsul being seated on his tribunal, ordered them all to be brought before him, and said to the women, "Honour our prince, and offer sacrifice to the gods." Donata replied, "We give to Cæsar the honour that is due to Cæsar; but we adore and offer sacrifice to God alone." Vestina said, "I also am a Christian." Secunda said, "I also believe in my God, and will continue faithful to him. As for your gods we will neither serve nor adore them." The proconsul then ordered them into custody, and having called up the men, he said to Speratus, "Art thou still resolved to remain a Christian?" Speratus replied, "Yes I am, be it known to all, I am a Christian." All that had been apprehended with him cried out, "We also

are Christians." The proconsul said, "Will you not then so much as deliberate upon the matter, or have any favour shown you?" Speratus replied, "Do what you please; we die with joy for the sake of Jesus Christ." The proconsul asked, "What books are those which you read and have in reverence?" Speratus answered, "The four gospels of our Lord and Saviour Jesus Christ; the epistles of the apostle St. Paul, and the rest of the scriptures, revealed by God."\* The proconsul said, "I give you three days to repent in." Upon which Speratus made answer, "We will never depart from the faith of our Saviour Jesus Christ, therefore take what course you think fit." The proconsul seeing their constancy and resolution, pronounced sentence against them in these terms: "Speratus, Narzalis, Cittinus, Veturius, Felix, Acyllinus, Lætantius, Januaria, Generosa, Vestina, Donata, and Secunda, having acknowledged themselves Christians, and having refused to pay due honour and respect to the emperor, I condemn them to be beheaded." This sentence being read, Speratus, and all those who were with him, said, "We give God thanks for vouchsafing to receive us this day as martyrs in heaven, for confessing his name." Having said this, they were led to the place of execution, where they all fell on their knees, and once more gave thanks to Jesus Christ. Whilst they continued in prayer, their heads were struck off. The faithful who transcribed their acts out of the public registers, add:† "The martyrs of Christ finished their conflict in the month of July, and they intercede for us to our Lord Jesus Christ, to whom be given honour and glory with the Father and the Holy Ghost through all ages."

\*Tertullian,‡ soon after their martyrdom,

\* "Qui sunt libriquos adoratis, legentes? Speratus, respondit: Quatuor evangelia Domini nostri Jesu Christi, et epistolas S. Pauli apostoli, et omnem divinitus inspiratam scripturam." Acta apud Ruinart, p. 78. et Baron. ad an. 202.

† "Consummati sunt Christi martyres mense Julio, et intercedunt pro nobis ad Dominum nostrum Jesum Christum, cui honor et gloria cum Patre et Spiritu Sancto in sæcula sæculorum." Acta apud Baronium, ad an. 202.

‡ Quintus Septimius Florens Tertullianus is commonly known by the last name. His father was a centurion in the proconsular troops of Africa, and he was born at Carthage about the year 160. He confesses that before his conversion to the Christian faith he, in his merry fits, pointed his keenest satire against it; (Apol. c. 18.) had been an adulterer, (De Resur. c. 59.) had taken a cruel pleasure in the bloody entertainments of the amphitheatre, (De Spectac. c. 19.) attained to a distinguishing eminency in vice, (De Pœnit. c. 4. "Ego præstantiam in delictis meam agnosco,") and was an accomplished sinner in all respects, (ib. c. 12. "Peccator omnium notarum cum sim,") yet having his head marvelously well turned for science, he applied himself from his cradle to the study of every branch of good literature, poetry, philosophy, geometry, physic, and oratory; he dived into the principles of each sect, and both into the fabulous, and into the real or historical part of mythology. His comprehensive genius led him through the whole circle of profane sciences; above the rest, as

addressed his excellent apologetic discourse for the Christian religion to the governors of the provinces, but without success. He tes-

tifies<sup>1</sup> that Saturninus, who first drew the sword against the Christians in Africa, soon after lost his eyes. As to the emperor Severus,

<sup>1</sup> Tert. 1. ad Scapul. c. 3.

Eusebius tells us, he was profoundly versed in the Roman laws. He had a surprising vivacity and keenness of wit, and an uncommon stock of natural fire which rendered him exceeding hot and impatient, as himself complains (1. de Patient. in init.) His other passions he restrained after his conversion to Christianity; but this vehemence of temper he seems never to have sufficiently checked. The motives which engaged him to embrace the gospel seem those upon which he most triumphantly insists in his works; as the antiquity of the Mosaic writings, the mighty works and wisdom of the divine law-giver, the continued chain of prophecy and wonders conducting the attentive inquirer to Christ, the evidence of the miracles of Christ and his apostles, the excellency of the law of the gospel, and its amazing influence upon the lives of men; the power which every Christian then exercised over evil spirits, and the testimony of the very devils themselves whom the infidels worshipped for gods, and who turned preachers of Christ, howling, and confessing themselves devils in the presence of their own votaries, (Apol. c. 19, 20, 23, &c. &c.) also the constancy and patience of the martyrs (1. ad Scapul. c. ult.) &c.

Being by his lively and comprehensive genius excellently formed for controversy, he immediately set himself to write in defence of religion, which was then attacked by the Heathens and Jews on one side, and on the other corrupted by heretics. He successfully employed his pen against all these enemies to truth, and first against the Pagans. The persecution which began to rage gave occasion to his Apologetic, which is not only his masterpiece, but indisputably one of the best among all the works of Christian antiquity. This piece was not addressed to the Roman senate, as Baronius and several others thought, but to the proconsul and other magistrates of Africa, and perhaps to all the governors of provinces and magistrates of the empire, among whom he might also comprise the Roman senators; for the title of Presidents only, agreed to these provincial governors, and he names the proconsul, (ch. 45.) speaks of Rome as at a distance; (c. 9, 21, 24, 35, 45.) says they practised at home (at Carthage) the bloody religious rites of the Scythians; (c. 9.) and by those words, "in ipso fere vertice civitatis præsidentes," he seems to mean the *Byrsa* of Carthage; certainly not Rome, which he always calls *Urbs*, not *civitas*.

In the first part of this work he clears Christians from the calumnies of incest and murder thrown upon them, and demonstrates the injustice of punishing them merely for a name, and exposes the absurdity of Trajan's order commanding them to be punished if impeached, yet not to be sought after. He mentions that Tiberius, and, after his miraculous victory, Marcus Aurelius, were favourable to the Christian religion. He then proceeds to confute idolatry; asks, if Bacchus was made a god for planting vines, why did not Lucullus attain to the same honour, because he first brought cherry-trees from Pontus to Rome? Why Aristides the Just, Socrates, Cræsus, Demosthenes, and so many others who had been most eminent, were not admitted to share divine honours with Jupiter, Venus, &c.? He explains the chief articles of our faith, and speaking of the origin and false worship of the demons he inserts the most daring challenge, which Saint Cyprian, (ep. ad Demetrianum,) Laetantius, (De Just. l. 5. c. 21.) and other primitive fathers repeat with the same assurance,—"Let a demoniac be brought into court," says Tertullian, "and the evil spirit that possesses him be commanded by any Christian to declare what he is, he shall confess himself as truly to be a devil as he did falsely before declare himself a god. In like manner let them bring any of those who are thought to be inspired by some god, as Æsculapius, &c. If all these do not declare themselves in court to be devils, not daring to lie to a Christian, do you instantly put that rash Christian to death."

The apologist mentions the submission of Christians to the emperors, their love of their enemies, and their mutual charity, horror of all vice, and constancy in suffering death and all manner of torments for the sake of virtue. The heathens called them in derision Sarmenitians and Semaxians, because they were fastened to trunks of trees, and stuck about with faggots to be set on fire. But Tertullian answers them: "Thus dressed about with fire, we are in our most illustrious apparel. These are our triumphal robes embroidered with palm-branches in token of victory, (such the Roman generals wore in their solemn triumphs,) and mounted upon the pile we look upon ourselves as in our triumphal chariot. Who ever looked well into our religion but he came over to it? and who ever came over to it but was ready to suffer for it? We thank you for condemning us, because there is such a blessed discord between the divine and human judgment, that when you condemn us upon earth, God absolveth us in heaven."

Tertullian wrote about the same time his two books *Against the Gentiles*, in the first confuting their slanders, in the second attacking their false gods. An accidental disputation of a Christian with a Jewish proselyte engaged him to show the triumph of the faith over that obstinate race, who seemed deaf to all arguments. His book *Against the Jews* is just, solid, and well supported, a model of theological controversy, which wants but a little clearness of diction to be a very finished piece. *Hermogenes*, a Stoic philosopher and a Christian, broached a new heresy in Africa, teaching matter to be eternal. Tertullian shows it to have been created by God with the world, and unravels the sophistry of that heresiarch in his book *Against Hermogenes*. That *Against the Valentinians* is rather a satire and railery, than a serious confutation of the extravagant sentiments of those heretics. His excellent book *Of Prescription against Heretics* was certainly written before his fall; for in it he lays great stress on his communion with all the apostolic churches, especially that of Rome, and confutes by general principles all heresies that can arise.

His design in this little treatise is to show, that the appeal to scripture is very unjust in heretics, who have no claim or title to the scriptures. These were carefully committed in trust by the apostles to their successors, and he proves, that to whom the scriptures were intrusted, to them also was committed the interpretation of scripture. He promises that heresies are the very pest and destruction of faith, but no just cause of scandal or wonder, any more than fevers which consume the human body; for they were predicted by Christ, and the necessary consequence of criminal passions. He says, as if it had been to anticipate or remove the offence which he afterward gave by his fall; "What if a bishop, a deacon, a widow, a virgin, a teacher, or even a martyr, shall fall from the faith:—Do we judge of the faith by the persons or of persons by their faith? No man is wise who holds not the faith." (c. 3.) He says: "We have no need of a nice inquiry after we have found Christ, or of any curious search after we have learned the gospel. If we believe we desire nothing further than to be believers." (c. 7.) He adds, some heretics inculcate as a good reason for eternal scruple and searching, that it is written: *Seek and ye shall find*. But he takes notice those words only belonged to those Jews who had not yet found Christ, and cannot mean, that we must for ever seek on. But if we are to seek, it must not be from heretics who are estranged from the truth, who have no power to instruct, no inclination but to destroy, and whose very light is darkness. Christ laid down a rule of faith, about which there can be no cavils, no disputes but what are raised by heretics; and an obstinate opposition to this rule is what constitutes a heretic.

He inveighs against too curious searches in faith, as



after carrying on the persecution ten years, whilst he was making war in Britain, being on his march with his army, his eldest son

Bassianus, surnamed Antoninus Caracalla, who marched after him, stopped his horse, and drew his sword to stab him, but was pre-

the source of heresies. Then coming close to the point, he will not have heretics admitted to dispute about the scriptures, to which they have no claim; and in such a scriptural disputation, the victory is precarious and very liable to uncertainty. All then is to be resolved into what the apostles have taught; which apostolical tradition is the demonstration of the truth, and the confutation of all error and heretical innovation. Our perfect agreement, and general consent and harmony with the apostolic churches which live in the unity of the same faith, is the most convincing proof of the truth, against which no just objection can possibly be formed. (c. 21, 22.) He urges that Marcion, Apelles, Valentins, and Hermogenes were of too modern a date, and proved by their separation and pretended claim of what was ancient, that the Church was before them; they ought therefore to say, that Christ came down again from heaven and taught again upon earth, before they can commence apostles. "But," says he, "if any of these heretics have the confidence to put in their claim to apostolic antiquity, let them show us the original of their churches, the order and succession of their bishops, so as to ascend up to an apostle," &c. He is for having the heretics prove their mission by miracles, like the apostles. (c. 35.) He writes; "To these men the Church might thus fitly address herself; Who are ye? When, and from whence came ye? What do ye in my pastures, who are none of mine? By what authority do you, Marcion, break in upon my inclosures? Whence, O Apelles, is your power to remove my land-marks? This field is mine of right, why then do you at your pleasure sow and feed therein? It is my possession; I held it in times past; I first had it in my hands; my title to it is firm and indisputable, and derived from those persons whose it was, and to whom it properly belonged; I am the heir of the apostles; as they provided in their testament, as they committed and delivered to my trust, as they charged and ordered me, so I hold." (c. 37.) He takes notice that in the Pagan superstitions the devil had imitated many ceremonies both of the Jewish and Christian religion; and that heretics in like manner were bad copies of the true Church. (c. 40.) He appeals to the manners and conversation of the heretics which are vain, earthly, without weight, without discipline, in every respect suitable to the faith they profess. (c. 41, 43.) "I am very much mistaken," says he, "if they are governed by any rules, even of their own making, since every one models and adopts the doctrine he has received according to his fancy, as the first founder framed them to his, and to serve his own turn. The progress of every heresy was formed upon the footsteps of its first introducers; and the same liberty that was assumed by Valentinus and Marcion, was generally made use of by their followers. If you search into all sorts of heresies, you will find that they differ in many things from the first authors of their own sect. They have few of them any Church; but without mother, without see, without the faith, they wander up and down like exiled men, entirely devoid of house and home." (c. 42.)

Among his other works, the most useful is the book *On Penance*, the best polished of all his writings; in the first part, he treats of repentance at baptism; in the second, on that for sins committed after baptism. He teaches here that the Church hath power to remit even fornication, which he denied when a Montanist. He insists much on the laborious exercises of this penance after baptism.

A book *On Prayer*, explaining in the first part the Lord's Prayer; in the second, several ceremonies often used at prayer. An exhortation to Patience, in which the motives are displayed with great eloquence. An exhortation to Martyrdom, than which nothing can be more pathetic.

He wrote a book *On Baptism*, proving in the first part, its obligation and necessity; in the second, treat-

ing on several points of discipline relating to that sacrament.

As to his other works, in his first book to his Wife, written probably before he was priest, (see Ceillier, p. 375, and 391.) he exhorts her not to marry again, if she should survive him; and mentions several in the Church living in perpetual continency. In the second, he allows second marriages lawful, but if the woman be determined to engage a second time in the married state, insists that it is unlawful to marry an infidel. He alleges the impossibility of rising to prayer at night, giving suitable alms, visiting the martyrs, &c. with a pagan husband: "Can you conceal yourself from him," says he, "when you make the sign of the cross upon your bed or your body?—Will he not know what you receive in secret, before you take any food?" that is, the eucharist, (l. 2. c. 5.) He concludes with an amiable description of a Christian holy marriage; "The Church," saith he, "approves the contract, the oblation ratifies it, the blessing is the seal of it, and the angels carry it to the heavenly Father who confirms it. Two bear together the same yoke, and are but one flesh, and one mind: they pray together, fast together, mutually exhort each other, go together to the church, and to the table of the Lord. They conceal nothing from each other, visit the sick, collect alms without restraint, assist at the offices of the Church without interruption, sing psalms and hymns together, and encourage each other to praise God."

In his treatise *On the Shows*, he represents them as occasions of idolatry, impurity, vanity, and other vices, and mentions a woman who, going to the theatre, returned back possessed with a devil: when the exorcist reproached the evil spirit for daring to attack one of the faithful, it boldly answered: "I found her in my own house." In his book *On Idolatry*, he determines many cases of conscience, relating to idolatry, as that it is not lawful to make idols, &c. but he says, a Christian servant may attend his master to a temple; any friend may assist at an idolater's marriage, &c. In two books *On the Ornaments or Dress of Women*, he zealously recommends modesty in attire, and condemns their use of paint. In that *On veiling Virgins*, he undertakes to prove that young women ought to cover their faces at church, contrary to the custom of his country, where only married women were veiled. In that *On the Testimony of the Soul*, he proves that there is only one God from the natural testimony of every one's soul. In his *Scorpiace*, written against the poison of the Scorpions, that is, Gnostics, especially a branch of those heretics named Cainites, he proves the necessity of martyrdom, which they denied. In his *Exhortation to Chastity*, he dissuades a certain widow from a second marriage, which he allows to be lawful, though hardly so; and the harshness of his expressions show that he then leaned toward Montanism.

Tertullian was a priest, and continued in the Church till the middle of his life, that is, to forty or upwards, when he miserably fell. Montanus, an ennuh in Phrygia, set up for a prophet, and was wonderfully agitated by an evil spirit, and pretended to raptures in which he lost his senses, and spoke incoherently, not like St. Quadratus and other true prophets. He was joined by Prisca, or Priscilla, and Maximilla, two women of quality, and rich, but of most debauched lives. These had the like pretended raptures, and many were deceived by them. Montanus, about the year 171, pretended that he had received the Holy Ghost to complete the law of the gospel, and was called by his followers the Paraclete. Affecting a severity of doctrine, to which his manners did not correspond, he condemned second marriages, and flight in persecution, and ordered extraordinary fasts. The Montanists said that, beside the fast of Lent observed by the Catholics, there were other fasts imposed by the Divine Spirit. They kept three Lents in the year, each of two weeks, and upon dry meats, as necessary injunc-

vented by others. Severus only reproached him for it, but died soon after at York, of grief for his son's treachery, rather than of the

tions of the Spirit by the new revelations made to Montanus, which they preferred to the writings of the apostles; and they said these laws were to be observed for ever. (See Tert. de Jejun. c. 15. also St. Jerom. ep. 54. ad Marcellan. et in Aggæ. c. 1.) which is the reason why the Montanists, even in the time of Sozomen, kept their Antepaschal fast confined to two weeks, which the Catholics at that time certainly observed of forty days. For, as bishop Hooper (of Lent, p. 65.) remarks, those great fasters would hardly have been left behind, had they not been restrained by the pretended institution of the Spirit, to which they punctually kept; and this circumstance rendered these fasts superstitious. Pepuzium, a town in Phrygia, was the metropolis of these heretics, who called it Jerusalem. The bishops of Asia having examined their prophecies and errors, condemned them. It is said, that Montanus and Maximilla going mad hanged themselves. See Eusebius.

Tertullian's harsh severe disposition fell in with this rigidity. His vehement temper was for no medium in any thing; and falling first by pride, he resented some affronts which he imagined he had received from the clergy of Rome, as Saint Jerom testifies; and in this passion deserted the Church, forgetting the maxims by which he had confuted all heresies. Solomon's fall did not prejudice his former inspired writings. Nor does the misfortune of Tertullian destroy at least the justness of the reasoning in what he had written in defence of the truth, any more than if a man lost his senses, this unlucky accident could annul what he had formerly done for the advancement of learning.

Tertullian is the most ancient of all ecclesiastical writers among the Latins. St. Vincent of Lerins, who is far from shading the blemishes of this great man, says, "He was among the Latins what Origen was among the Greeks, that is, the first man of his age. Every word seems a sentence, and almost every sentence a new victory. Yet with all these advantages, he did not continue in the ancient and universal faith. His error, as the blessed confessor Hilary observes, has taken away that authority from his writings which they would have otherwise deserved." St. Jerom in his book against Helvidius, when his authority was objected, coolly answered, "That he is not of the Church," "*Ecclesiæ hominem non esse.*" Yet he sometimes speaks advantageously of his learning. Lactantius calls his style uncut, rugged, and dark, but admires his depth of sense; and he who breaks the shell will not repent his pains for the kernel. Balsac ingeniously compares his eloquence to ebony which is bright and pleasing in its black light. The great master of eloquence, St. Cyprian, found such hidden stores under his dark language, that he is reported never to have passed a day without reading him; and when he called for his book, he used to say, "Give me my master."

We find this once great man, who expressed in his Apologetic (cap. 39.) the most just and fearful apprehension of excommunication, which he there called, The anticipation of the future judgment, afterward proud, arrogant, and at open defiance with the censures of the Church. And this great genius seems even to lose common sense when he writes in favour of his errors and enthusiasm, as when, upon the authority of the dreams of Priscilla and Maximilla, he seriously disputes on the shape and colour of a human soul, &c. He lived to a very advanced age, and leaving the Montanists, became the author of a new sect called from him Tertullianists, who had a church at Carthage till St. Austin's time, when they were all reconciled to the Catholic faith. Tertullian died towards the year 245.

The works which he wrote after his fall are, a book On the Soul, pretending it to have a human figure, &c. Another On the Flesh of Christ, proving that he took upon him human flesh in reality, not in appearance only. One On the Resurrection of the Flesh, proving that great

gout, on the 4th of February in the year 211, having lived sixty-five years, and reigned seventeen and eight months. His two sons,

mystery. Five books Against Marcion, who maintained that there were two principles or gods, the one good the other evil; that the latter was worshipped by the Jews, and was author of their law; but that the good god sent Christ to destroy his works. Against this heresiarch, Tertullian proves the unity of God, and the sanctity of the Old Law and Testament. In his book Against Praxeas he proves excellently the Trinity of Persons, and uses the very word Trinity; (c. 2) but he impiously condemns Praxeas, because coming from the East to Rome he had informed pope Victor of the errors and hypocrisy of Montanus; on which account he says, he had banished the Paraclete (Montanus) and crucified the Father. "*Paracletum fugavit, Patrem crucifixit,*" (c. 1.) For Praxeas, puffed up with the title of confessor, broached the heresy of the Patripassians, confounding the three Persons, and pretending that the Father in the Son became man, and was crucified for us. His apology for the Philosophers' Cloak, which he continued to wear rather than the Toga, for its conveniency, and as an emblem of a severer life, seems only writ to display his wit. His apology to Scapula, proconsul of Africa in 211, is an exhortation to put a stop to the persecution, alleging that "a Christian is no man's enemy, much less the emperor's." In his book On Monogamy he maintains against the Psychici (so he calls the Catholics) that second marriages are unlawful, which was one point of his heresy. One of his arguments is, the duty of a widow always to pray for the soul of her deceased husband. (c. 10.)

He writ his book On Fasts, to defend the extraordinary fasts commanded by the Montanists; but shows that certain obligatory fasts were observed by the Catholics, as that before Easter, since called Lent, in which they fasted every day till vespers or evening-service: that those of Wednesday and Friday till three o'clock, called stations, were devotional. Some added to these Xerophagia or the use only of dried meats, abstaining from all vinous and juicy fruits; and some confined themselves to bread and water. The Montanists kept three Lents a year, and other fasts always till night, and with the Xerophagia.

Tertullian wrote also his book On Chastity, against the Catholics, because they gave absolution to penitents who had been guilty of adultery or fornication. For the Montanists denied that the Church could pardon sins of impurity, murder, or idolatry. In this book he mentions twice, that, on the sacred chalices was painted the image of the good shepherd bringing home the lost sheep on his shoulders. Scoffing at a decree made by the bishop of Rome at that time, he writes: "I am informed that they have made a decree, and even a peremptory one; the chief priest, that is, the bishop of bishops, saith; I remit the sins of adultery and fornication to those who have done penance" (c. 1.) He calls him apostolic bishop, c. 19. and blessed pope, c. 13. ib. His book On the Crown was written in 235, the first year of Maximinus, to defend the action of a Christian soldier who refused to put on his head a garland, like the rest, when he went to receive a donative. Tertullian says these garlands were reputed sacred to some false god or other. He alleges that by tradition alone we practise many things, as the ceremonies used at baptism, yearly oblations (or sacrifices) for the dead, and for the festivals of martyrs, standing at prayer on the Lord's day, and from Easter to Whitsuntide, and the sign of the cross "which we make," says he, "upon our foreheads at every action, and in all our motions at coming in or going out of doors, in dressing or bathing ourselves; when we are at table or in bed; when we sit down or light a lamp, or whatever else we do." (De Corona, c. 3 and 4.) His book On Flight, was writ about the same time to pretend to prove against the Catholics that it is a crime to fly in time of persecution.

The most correct edition of Tertullian's works is that



Antoninus Caracalla and Geta, succeeded him ; but the elder caused the latter to be stabbed in his mother's bosom, who was sprinkled with his blood. See the acts of the Scillitan martyrs, copied from the court registers by three different Christians, who added short notes, published by Baronius, ad an. 202, by Ruinart, p. 75, and by Mabillon, t. 3. Analect. p. 153. and abridged by Tillemont, t. 3. Ceillier, t. 2. p. 211. Cuper the Bollandist, t. 4. Julij. p. 204.

### ST. MARCELLINA, V.

SHE was eldest sister to St. Ambrose and Satyrus, and after the death of her father, who was prefect of the Gauls, removed to Rome with her pious mother and brothers. She was discreet beyond her years, and from her cradle sought with her whole heart the only thing for which she was created and sent into the world. Being charged at Rome with the education of her two brothers, she inspired them, by words and example, with an ardent thirst of virtue. She taught them that nobleness of blood cannot enhance merit, nor make men more illustrious unless they despise it ; and that learning is an unpardonable crime and folly, if by it a man should desire to know every thing that is in heaven and earth but himself ; for with the true knowledge of ourselves are all our studies to begin and end, if we desire to render them in any degree advantageous to ourselves. She kindled in their tender breasts a vehement desire, not of the show of virtue, but to become truly virtuous. In her whole conduct all her view was only the glory of God. The better to pursue this great end she resolved to renounce the world ; and on Christmas-day, in 352, she put on the religious habit, and received the veil from the hands of pope Liberius, in St. Peter's church, in presence of an incredible multitude of people. The pope, in a short discourse on that occasion, exhorted her frequently to love only our Lord Jesus Christ, the chaste spouse of her soul, to live in continual abstinence, mortification, silence, and prayer, and always to behave herself in the church with the utmost respect and awe. He mentioned to her the page of Alexander the Great, who, for fear of disturbing the solemnity of a heathenish sacrifice by shaking off his hand a piece of melted wax that was fallen upon it, let it burn him to the bone.

Marcellina in her practice went beyond the most perfect lessons. She fasted every day till evening ; and sometimes passed whole days without eating. She never touched any fare but what was of the coarsest kinds, and drank only water. She never laid herself down to rest till quite overcome with sleep. The greatest part both of the day and night she devoted

of Rigaltius, even that of Pamelius being ill pointed, and abounding with faults ; though Rigaltius's notes on this and some other fathers want much amendment.

to prayer, pious reading, and tears of divine love and compunction. St. Ambrose advised her in the decline of her life to moderate her austerities, but always to redouble her fervour in tears and holy prayer, especially in reciting often the psalms, the Lord's prayer, and likewise the creed, which he calls the seal of a Christian, and the guard of our hearts. She continued at Rome after the death of her mother, living not in a nunnery but in a private house with one fervent virgin, the faithful companion of all her holy exercises. St. Ambrose died in 397. She survived him though it is uncertain how long. Her name is mentioned in the Roman and other Martyrologies on the 17th of July. See St. Ambrose, l. 3. de Virgin. c. 1, 2, 3, 4. t. 2. p. 1741. and Ep. 20 et 22. ed. Ben. and Cuper the Bollandist, t. 4. Julij, p. 231.

### SAINT ENNODIUS, BISHOP OF PAVIA, C.

MAGNUS FELIX ENNODIUS was descended of an illustrious family, settled in Gaul, and was a kinsman to the greatest lords of his time ; as, to Faustus, Boëtius, Avienus, Olybrius, &c. He seems to call Arles the place of his birth ;<sup>1</sup> but he passed his first years in Italy, and had his education at Milan under the care of an aunt, after whose death he took to wife a rich and noble lady. Eloquence and poetry were the favourite studies of his youth, and he had the misfortune to be drawn astray into the wide path of the world. But he was struck with remorse, and listening to the voice of divine grace, changed his life and wept bitterly for his past disorders. Out of gratitude to the divine mercy for his call, he entered into orders with the consent of his wife, who at the same time devoted herself to God in a state of perpetual continency. Having a particular confidence in the powerful intercession of St. Victor, the martyr at Milan, he earnestly implored through it the grace to lead a holy life as he informs us.<sup>2</sup>

Being ordained deacon, yet young, by St. Epiphanius of Pavia, he from that time despised profane studies to give himself up entirely to those that are sacred. He wrote an apology for pope Symmachus and his council against the schism formed in favour of Laurence. He was pitched upon to make a panegyric upon Theodoric, king of Italy, whom he commends only for his victories and temporal success. He wrote the life of St. Epiphanius of Pavia, who died in 497, and was succeeded by Maximus ; likewise that of St. Antony of Lerins, who is mentioned in the Roman Martyrology on the 26th of December, besides several letters and other works both in prose and verse. He assures us, that under a violent fever, in which he was given over by the physicians, he had recourse to the heavenly physician through

<sup>1</sup> L 7. Ep. 8.

<sup>2</sup> Euchar.

the intercession of his patron St. Victor, and that in a moment he found himself restored to perfect health.<sup>3</sup> To perpetuate his gratitude for this benefit, he wrote a work which he called Eucharisticon; or, Thanksgiving, in which he gives a short account of his life, especially of his conversion from the world, and how, through the intercession of St. Victor, he obtained the grace for his wife that she freely entered into his views in their making, by joint consent, mutual vows of perpetual continency. After the death of Maximus he was advanced to the episcopal see of Pavia about the year 510, not in 490, as Labbe mistakes; for, in his Eucharisticon, he says he was only sixteen years old when Theodoric came into Italy in 489. He governed his church with a zeal and authority worthy a true disciple of St. Epiphanius.

Ennodius was made choice of by pope Hormisdas to endeavour the reunion of the Eastern to the Western Church. The emperor Anastasius fomented the division by favouring the Eutychian heresy, by banishing many orthodox prelates, and by protecting schismatical bishops of Constantinople; and in dissembling (the basest character of a prince) he was a second Herod or Tiberius, whose artifices could not leave them even in things where their interest was not concerned. Upon this errand Ennodius made two journeys to Constantinople, the first in the year 515, with Fortunatus bishop of Catana, and the second in 517, with Peregrinus bishop of Misenum. The points upon which he was ordered to insist were, that the faith of the council of Chalcedon and the letters of pope Leo against Nestorius, Eutyches, Dioscorus, and their followers, Timothy Elurus and Peter the Fuller, should be received; the anathema, pronounced against Acacius of Constantinople and Peter of Antioch, subscribed; and that the emperor should recall the bishops whom he had banished for adhering to the orthodox faith and communion. The emperor, whose conduct in all he did was equivocal, sent back the legates with a letter wherein he declared, that he condemned Nestorius and Eutyches, and received the council of Chalcedon. Other things he promised to conclude by ambassadors whom he would send to Rome; but his only aim was to gain time, and even whilst Ennodius was at Constantinople he condemned to banishment four bishops of Illyricum for the Catholic cause, namely, Laurence of Ljgnida, Aleyson of Nicopolis, Gaianus of Naissum, and Evangelus of Paulitala. He deferred sending his ambassadors till the middle of the next year, and then, instead of bishops as he had promised, sent only two laymen, Theopompus, Comes Domesticorum or captain of his guards, and Severianus, Comes Consistorii or counsellor of state, and their instructions were confined to general protestations of labouring for the

peace of the Church. The pope answered, that far from having any need of being entreated on that head he threw himself at the emperor's feet to implore his protection for the peace and welfare of God's Church.

Ennodius's second legation into the East proved as unsuccessful as the former; for Anastasius rejected the formulary which the pope had drawn up for the union, and endeavoured to bribe the legates with money. But finding them proof against all temptations, he caused them to be sent out of his palace through a back door, and put on board a ship with two prefects and several Magisterians,\* who had orders not to suffer them to enter into any city. Notwithstanding this, the legates found an opportunity of dispersing their protestations in all cities; but the bishops who received them from the dread they were under of being accused, sent them all to Constantinople. Upon this, Anastasius being very much exasperated, dismissed about two hundred bishops who were already come to a council which was to have been held at Heraclea to compose the distracted state of the Oriental church. Such was the conclusion of the promise this emperor had given of concurring to restore union between the churches. The people and senate reproached him with the breach of the oath he had made to that purpose; but he impiously said that there was a law which commanded an emperor to forswear himself and to tell a lie in cases of necessity. This confirmed the people in their general suspicion, that he had imbibed the opinions of the Manichees.

St. Ennodius was obliged to put to sea in an old rotten vessel, and all persons were forbid to suffer him to land in any port of the eastern empire, whereby he was exposed to manifest danger. Nevertheless, he arrived safe in Italy and returned to Pavia. The glory of suffering for the faith, which his zeal and constancy had procured him, far from serving to make him slothful or remiss in the discharge of his pastoral duties, was on the contrary a spur to him in the more earnest pursuit of virtue, lest by sluggishness he should deprive himself of the advantages which he might seem to have begun to attain. He exerted his zeal in the conversion of souls, his liberality in relieving the poor, and in building and adorning churches, and his piety and devotion in composing sacred poems on the Blessed Virgin, St. Cyprian, St. Stephen, St. Dionysius of Milan, St. Ambrose, St. Euphemia, St. Nazarius, St. Martin, &c. on the mysteries of Pentecost and on the Ascension, on a baptistery adorned with the pictures of several martyrs whose relics were deposited in it. He wrote two new forms of blessing the paschal candle, in which the divine

\* Magisteriani were officers under the Magister Officiorum, who held one of the first dignities in the imperial court, and had a superintendency over the Palatines, inferior officers of the court, the schools or academies of the court, and certain governors. See Du Cange, Glossar.

<sup>3</sup> Ennod. l. 8. Ep. 24. ad Faust.



protection on the faithful is implored against winds, storms, and all dangers through the malice of our invisible enemies.\* St. Ennodius died on the 1st of August, 521, being only forty-eight years old. He is styled a great and glorious confessor by the popes Nicholas I. and John VIII. and is honoured in the Roman Martyrology on the 17th of July. His works were published by two Jesuits, F. Andrew Scot at Tournay in 1610, and by F. James Sirmond, with notes, at Paris in 1611, and most completely among the works of F. Sirmond, at Paris in 1696, t. 1. See his works, the letters of pope Hormisdas, the Pontifical and F. Sirmond's collections. Also Solier the Bollandist, t. 4. Julij, p. 271.

#### ST. LEO IV. POPE, C.

HE was son of a Roman nobleman, had been educated in the monastery of St. Martin without the walls, and was made by Sergius II. priest of the four crowned martyrs. He was chosen pope after the death of Sergius II. in 847, and governed the Church eight years, three months, and some days. The Saracens from Calabria had lately plundered St. Peter's church on the Vatican, and were still hovering about Rome. Leo made it his first care to repair the ornamental part of this church, especially the Confession or burying-place of St. Peter with the altar which stood upon it. To prevent a second plundering of that holy place, he, with the approbation and liberal contributions of the emperor Lothaire, enclosed it and the whole Vatican hill with a wall, and built there a new *riane* or quarter of the city, which from him is called Leonina. He rebuilt or repaired the walls of the city, fortified with fifteen towers. Whilst he was putting Rome in a posture of defence, the Saracens marched towards Porto in order to plunder that town. The Neapolitans sent an army to the assistance of the Romans: the pope met these troops at Ostia, gave them his blessing, and all the soldiers received the holy communion at his hands. After the pope's departure, a bloody battle ensued, and the Saracens were all slain, taken, or dispersed. The good pope considered the sins of the people as the chief source of public disasters; and being inflamed with a holy zeal he most vigorously exerted his authority for the reformation of manners and of the discipline of the Church. For this purpose he held at Rome a council of sixty-seven bishops; and

among other instances, he deposed and excommunicated Anastasius, cardinal priest of St. Marcellus's church, because he had neglected to reside in his parish. He received honourably Ethelwolph king of England, who, in 854, made a pilgrimage to Rome.

Pope Leo directed to all bishops and pastors a Homily on the Pastoral Care, published by Labbe from the Vatican manuscripts, and also extant in the Roman Pontifical. In it all the chief functions of the pastoral charge are regulated, and every duty enforced with no less learning than piety. Among other miracles performed by this holy pope it is recorded that by the sign of the cross he extinguished a great fire in the city, which threatened the church of the prince of the apostles. He died on the 17th of July, 855, and Bennet III. priest of the church of St. Calixtus, was immediately chosen pope in his room.\* He with many tears begged that so formidable a burden might not be laid on his shoulders, but could not prevail. Anastasius the deposed priest set up for pope, and procured the protection of the emperor Lewis II; but the steady unanimity of the people in the election of Bennet III. overcame this opposition and he was conse-

\* That a pretended woman called Joan interrupted the series of the succession between Leo IV. and Bennet III. is a most notorious forgery. Lupus Ferrariensis, ep. 103, to Bennet III. Ado in his Chronicle, Rhegino in his Chronicle, the annals of St. Bertin, Hincmar ep. 26, pope Nicholas I. the successor of Bennet III. ep. 46. even the calumniators of the holy see, Photius I. De Process. Spir. Sti. and Metrophanes of Smyrna, l. de Divinitate Spiritus Sancti, who all lived at that very time, expressly testify, that Bennet III. succeeded immediately Leo IV. Whence Blondel, a violent Calvinist, has by an express dissertation demonstrated the falsity of this fable. Marianus Scotus at Mentz wrote two hundred years after, in 1083, a chronicle in which mention is first made of this fiction; from whence it was inserted in the chronicle of Martinus Polonus, a Dominican, in 1277. though it is wanting in the true MS. copy kept in the Vatican library, as Leo Allatius assures us, and in other old MS. copies, as Burnet, (Nouvelles de la Rep. des Lettres, Mars, 1687.) Casleu, (Catal. Bibl. reg. Londin. p. 102.) &c. testify. Lambecius, the most learned keeper of the imperial library at Vienna, in his excellent catalogue of that library, vol. ii. p. 860, has demonstrated this of the oldest and best manuscript copies of this chronicle; also of Marianus Scotus. Her name was foisted into Sigebert's Chronicle, written in 1112; for it is not found in the original MS. copy at Gemblours, authentically published by Mireus. Platina, and the other late copies of Martinus Polonus and Sigebert, borrow it from the first forger in the copy of Marianus Scotus, probably falsified; certainly of no authority and inconsistent; for there it is said that she sat two years five months, and that she had studied at Athens, where no schools remained long before this time.

As to the porphyry stool shown in a repository belonging to the Lateran church, which is said to have been made use of on account of this fable, it is an idle dream. There were two such stools; one is now shown to travellers. It is certainly of old Roman antiquity finely polished, and might perhaps be used at the baths or at some superstitious ceremonies. The art of cutting or working in porphyry marble was certainly lost long before the ninth age, and not restored before the time of Cosmus the Great of Medicis; this work is still exceeding slow and expensive. On this idle fable see Lambecius, Blondel, Leo Allatius, Nat. Alexander, Boerhave, &c.

\* This ceremony was much more ancient. Aleuin and Amalarius ascribe its institution to pope Zosimus; but others make it of older date. At Rome the archdeacon on Holy Saturday blessed wax mingled with oil, particles of which having a figure of a lamb formed upon them were distributed among the people. Hence was derived the custom of Agnus Deis made of wax sometimes mixed with relics of martyrs, which the popes blessed in a solemn manner. See Saint Gregory of Tours, de Vit. Patr. c. 8. The Rom. Order, Aleuin, Sirmond, Not. in Ennod. &c.

erated on the 1st day of September in the same year 355, as is related by Anastasius, who was then living, and shortly after (before the year 870) Bibliothecarian of the church of Rome, the most learned man and the most shining ornament of that age, as Dr. Cave allows him to have been. See Solier the Bollandist, t. 4. Jul. p. 302.

### ST. TURNINUS, C.

Was a holy Irish priest and monk, who coming with St. Foilan into the Netherlands, laboured with unwearied zeal in bringing souls to the perfect practice of Christian virtue. The territory about Antwerp reaped the chief fruit of his apostolic mission. He died there about the close of the eighth century. His relics were translated into the principality of Liege, and are honourably enshrined in a monastery situated on the Sambre. See Colgan MSS. ad 17 Jul.

## JULY XVIII.

### ST. SYMPHOROSA, AND HER SEVEN SONS, MARTYRS.

From their genuine Acts in Ruinart, c. 18. Some manuscripts attribute them to the celebrated Julius Africanus, who wrote a chronology from the beginning of the world to the reign of Heliogabalus, now lost, but commended by Eusebius as an exact and finished work. See Ceillier, t. 1. p. 668.

A. D. 120.

TRAJAN'S persecution in some degree continued during the first year of Adrian's reign, whence Sulpicius Severus places the fourth general persecution under this emperor. However, he put a stop to it about the year 124, moved probably both by the apologies of Quadratus and Aristides, and by a letter which Serenius Granianus, proconsul of Asia, had writ to him in favour of the Christians.\* Nay he had

\* The emperor Adrian, nobly born at Italica, near Seville in Spain, was cousin-german to Trajan; and having been adopted by him, upon his death ascended the imperial throne in 117. He was extremely inquisitive, and fond of whatever was surprising or singular, well skilled in all curious arts, mathematics, judiciary astrology, physic, and music. But this, says Lord Bacon, was an error in his mind, that he desired to comprehend all things, yet neglected the most useful branches of knowledge. He was light and fickle; and so monstrous was his vanity, that he caused all to be slain who pretended in any art or science to rival him; and it was accounted great prudence in a certain person that he would not dispute his best with him, alleging afterward that it was reasonable to yield to him who commanded thirty legions. The beginning of this prince's reign was bloody; yet he is commended in it for two things; the first is mentioned by Spartan, that when he came to the empire he laid aside all former enmities, and forgot past injuries: insomuch that, being made emperor, he said to

Christ in veneration, not as the Saviour of the world, but as a wonder or novelty, and kept his image together with that of Apollonius Tyaneus. This God was pleased to permit, that his afflicted Church might enjoy some respite. It was, however, again involved in the disgrace which the Jews (with whom the Pagans at these times in some degree confounded the Christians) drew upon themselves by their rebellion, which gave occasion to the last entire destruction of Jerusalem in 134. Then, as St. Paulinus informs us,<sup>1</sup> Adrian caused a statue of Jupiter to be erected on the place where Christ rose from the dead, and a marble Venus on the place of his crucifixion; and at Bethlehem,<sup>2</sup> a grotto consecrated in honour of Adonis or Thammuz, to whom he also dedicated the cave where Christ was born. This prince towards the end of his reign abandoned himself more than ever to acts of cruelty, and being awaked by a fit of superstition he again drew his sword against the innocent flock of Christ. He built a magnificent country palace at Tibur, now Tivoli, sixteen miles from Rome, upon the most agreeable banks of the river Anio, now called Teverone. Here he placed whatever could be procured most curious out of all the provinces. Having finished the building he intended to dedicate it by heathenish ceremonies which he began by offering sacrifices, in order to induce the idols to deliver their oracles. The demons answered: "The widow Symphorosa and her seven sons daily torment us by invoking their God; if they sacrifice, we promise to be favourable to your vows."

This lady lived with her seven sons upon a plentiful estate which they enjoyed at Tivoli, and she liberally expended her treasures in assisting the poor, especially in relieving the Christians that suffered for the faith. She was widow of St. Getulius or Zoticus, who had been crowned with martyrdom with his brother Amantius. They were both tribunes of legions or colonels in the army, and are honoured among the martyrs on the 10th of June. Symphorosa had buried their bodies in her own farm, and sighing to see her sons and herself united with them in immortal bliss, she prepared herself to follow them by the most fervent exercise of all good works.

Adrian, whose superstition was alarmed at this answer of his gods or their priests, ordered her and her sons to be seized, and brought before him. She came with joy in her countenance, praying all the way for herself and her children, that God would grant them the grace

<sup>1</sup> St. Paulin, ep. 11, ad Sever.

<sup>2</sup> St. Hieron, ep. 13, ad Paul.

one who had been his capital enemy: "Thou hast now escaped." The other is, that, when a woman cried to him as he was passing by: "Hear me, Cæsar;" and he answered, "I have not leisure." The woman replied: "Then cease to reign." "Noli ergo imperare." Whereupon he stopped and heard her complaint.



to confess his holy name with constancy. The emperor exhorted them at first in mild terms to sacrifice. Symphorosa answered: "My husband Getulius and his brother Amantius, being your tribunes, have suffered divers torments for the name of Jesus Christ rather than sacrifice to idols; and they have vanquished your demons by their death, choosing to be beheaded rather than to be overcome. The death they suffered drew upon them ignominy among men, but glory among the angels; and they now enjoy eternal life in heaven." The emperor changing his voice, said to her in an angry tone: "Either sacrifice to the most powerful gods, with thy sons, or thou thyself shalt be offered up as a sacrifice together with them." Symphorosa answered: "Your gods cannot receive me as a sacrifice; but if I am burnt for the name of Jesus Christ my death will increase the torment which your devils endure in their flames. But can I hope for so great a happiness as to be offered with my children a sacrifice to the true and living God?" Adrian said: "Either sacrifice to my gods, or you shall all miserably perish." Symphorosa said: "Do not imagine that fear will make me change; I am desirous to be at rest with my husband whom you put to death for the name of Jesus Christ." The emperor then ordered her to be carried to the temple of Hercules, where she was first buffeted on the cheeks, and afterward hung up by the hair of her head. When no torments were able to shake her invincible soul, the emperor gave orders that she should be thrown into the river with a great stone fastened about her neck. Her brother Eugenius, who was one of the chief of the council of Tibur, took up her body, and buried it on the road near that town.

The next day the emperor sent for her seven sons all together, and exhorted them to sacrifice and not imitate the obstinacy of their mother. He added the severest threats, but finding all to be in vain, he ordered seven stakes with engines and pulleys to be planted round the temple of Hercules, and the pious youths to be bound upon them; their limbs were in this posture tortured and stretched in such manner that the bones were disjointed in all parts of their bodies. The young noblemen, far from yielding under the violence of their tortures, were encouraged by each other's example, and seemed more eager to suffer than the executioners were to torment. At length the emperor commanded them to be put to death, in the same place where they were, different ways. The eldest called Crescens had his throat cut; the second called Julian was stabbed in the breast; Nemesius the third was pierced with a lance in his heart; Primitivus received his wound in the belly, Justin in the back, Staeteus on his sides, and Eugenius the youngest died by his body being cleft asunder into two parts across his breast from the head downwards. The emperor came the next day to

the temple of Hercules, and gave orders for a deep hole to be dug, and all the bodies of these martyrs to be thrown into it. The place was called by the heathen priest, *The seven Biothanati*; which word signifieth in Greek and in the style of art magic, such as die by a violent death, particularly such as were put to the torture. After this, a stop was put to the persecution for about eighteen months.\* During which interval of peace the Christians took up the remains of these martyrs, and interred them with honour on the Tiburtin road, in the midway between Tivoli and Rome, where still are seen some remains of a church erected in memory of them in a place called to this day, *The seven Brothers*.† Their bodies were translated by a pope called Stephen, into the church of the Holy Angel in the fish-market in Rome, where they were found in the pontificate of Pius IV. with an inscription on a plate which mentioned this translation.<sup>3</sup>

St. Symphorosa set not before the eyes of her children the advantages of their riches and birth, or of their father's honourable employments and great exploits; but those of his piety and the triumph of his martyrdom. She continually entertained them on the glory of heaven, and the happiness of treading in the steps of our Divine Redeemer, by the practice of humility, patience, resignation, and charity, which virtues are best learned in the path of humiliations and sufferings. In these a Christian finds this solid treasure, and his unalterable peace and joy both in life and death. The honours, riches, applause, and pleasures with which the worldly sinner is sometimes surrounded, can never satiate his desires; often they do not even reach his heart, which under this gorgeous show bleeds as it were inwardly, while silent grief, like a worm at the core, preys upon his vitals. Death at least always draws

<sup>3</sup> Ado, Usuard; Mart. Rom. cum notis Baronii et Lubin.

\* Adrian became more cruel than ever towards the end of his life, and without any just cause put to death several persons of distinction. At last he fell sick of a dropsy at his house at Tibur. Finding that no medicines gave him any relief he grew most impatient and fretful under his lingering illness, and wished for death, often asking for poison or a sword, which no one would give him, though he offered them money and impunity. His physician slew himself that he might not be compelled to give him poison. A slave named Mastor, a barbarian noted for his strength and boldness, whom the emperor had employed in hunting, was, partly by threats, partly by promises, prevailed upon to undertake it; but instead of complying, was seized with fear, and durst not strike him, and fled. The unhappy tyrant lamented day and night, that death refused to obey and deliver him who had caused the death of so many others. He at length hastened his death by eating and drinking things contrary to his health in his distemper, and expired with these words in his mouth, "The multitude of physicians hath killed the emperor." "Turba medicorum Cæsarem perdidit." (See Dio et Spartian in Adu.) He died in 133, being sixty-two years old, and having reigned twenty-one years.

† *A sette Frate*, in the villa of Maffei, nine miles from Rome. See Aringhi, Roma Subter. l. 3. c. 14.

aside the curtain, and shows them to have been no better than mere dreams and shadows which passed in a moment, but have left a cruel sting behind them, which fills the mind with horror, dread, remorse, and despair, and racks the whole soul with confusion, perplexities, and alarms.

### ST. PHILASTRIUS, BISHOP OF BRESCIA, C.

WE know nothing of this saint's country, only that he quitted it and the house and inheritance of his ancestors, like Abraham, the more perfectly to disengage himself from the ties of the world. He lived in perfect continency, and often passed whole nights in meditating on the holy scriptures. Being ordained priest he travelled through many provinces to oppose the infidels and heretics, especially the Arians, whose fury was at that time formidable over the whole Church. His zeal and lively faith gave him courage to rejoice with the apostles in suffering for the truth, and to bear in his body the marks of the stripes which he received by a severe scourging which he underwent for Jesus Christ. At Milan he vigorously opposed the endeavours of Auxentius, the impious Arian wolf, who laboured to destroy the flock of Christ there; and our saint was its strenuous guardian before St. Ambrose was made bishop of that city. He afterward went to Brescia, and finding the inhabitants of that place savage and barbarous, almost entirely ignorant in spiritual things, yet desirous to learn, he took much pains to instruct them, and had the comfort to see his labours crowned with incredible success. He rooted out the tares of many errors, and cultivated this wild soil with such assiduity that it became fruitful in good works. Being chosen the seventh bishop of this see, he exerted himself in the discharge of all his pastoral functions with such vigour as even to outdo himself; and the authority of his high dignity added the greater weight to his endeavours. He was not equal in learning to the Ambroses and Austins of that age; but what was wanting in that respect was abundantly made up by the example of his life, his spirit of perfect humility and piety, and his unwearied application to every pastoral duty; and he is an instance of what eminent service moderate abilities may be capable of in the Church, when they are joined with an heroic degree of virtue.

To caution his flock against the danger of errors in faith, he wrote his Catalogue of Heresies, in which he does not take that word in its strict sense and according to the theological definition; but sometimes puts in the number of heresies certain opinions which he rejects only as less probable, and which are problematically disputed; as that the witch of Endor evoked the very soul of Samuel.\* He every

\* The best editions of St. Philastrius's book *De Hære-*

where breathes an ardent zeal for the Catholic faith. St. Gaudentius extols his profound humility, his meekness, and sweetness towards all men, which was such that it seemed natural to him to repay injuries only with kindness and favours, and he never discovered the least emotions of anger. By his charity and patience he gained the hearts of all men. In all he did he sought no interest but that of Jesus Christ; and sovereignly contemning all earthly things he pursued and valued only those that are eternal. Being most mortified and sparing in his diet and apparel, he seemed to know no other use of money than to employ it in relieving the poor; and he extended his liberality, not only to all that were reduced to beggary, but also to tradesmen and all others, whom he often generously enabled to carry on, or when expedient to enlarge their business. Though he communicated himself with surprising charity and goodness to all sorts of persons of every age, sex, and condition, he seemed always to receive the poor with particular affection. He trained up many pious and eminent disciples, among whom are named St. Gaudentius, and one Benevolus, who in his life was a true imitator of the apostles; and being afterward preferred to an honourable post in the emperor Valentinian's court, chose rather to lay it down than to promulgate a rescript of the empress Justina in favour of the Arians. St. Austin saw St. Philastrius at Milan with St. Ambrose in the year 384.<sup>1</sup> He died soon after, and before St. Ambrose, his metropolitan, who after his death placed St. Gaudentius in the see of Brescia. This saint solemnized every year with his people the day on which his master St. Philastrius passed to glory, and always honoured it with a panegyric; but of these discourses only the fourteenth is extant. See the life or encomium of St. Philastrius by St. Gaudentius, published by Surius. Also the accurate history of the church of Brescia, entitled *Pontificum Brixianorum series commentario historico illustrata*, opera J. II. Gradonici. C. R. Brixie, 1755, t. 1.

### ST. ARNOUL, BISHOP OF METZ, C

AMONG the illustrious saints who adorned the court of king Clotaire the Great, none is more famous than St. Arnoul. He was a Frenchman, born of rich and noble parents; and, having been educated in learning and piety, was called to the court of king Theodebert, in which he held the second place among the great officers of state, being next to Gondulph, mayor of the palace. Though young, he was equally admired for prudence in the council

<sup>1</sup> S. Aug. Pref. l. de hæres.

sibus, are that printed at Hamburg in 1721, by the care of Fabricius who has illustrated it with notes; and that procured by Cardinal Quirini at Brescia in 1733 together with the works of St. Gaudentius.



and for valour in the field. By assiduous prayer, fasting, and excessive almsdeeds, he joined the virtues of a perfect Christian with the duties of a courtier. Having married a noble lady called Doda, he had by her two sons, Clodulf and Ansegisus; by the latter the Carovingian race of kings of France descended from St. Arnoul. Fearing the danger of entangling his soul in many affairs which passed through his hands, he desired to retire to the monastery of Lerins; but being crossed in the execution of his project, passed to the court of king Clotaire. That great monarch, the first year in which he reigned over all France, assented to the earnest unanimous request of the clergy and people of Metz, demanding Arnoul for their bishop. Our saint did all that could be done to change the measures taken, but in vain. He was consecrated bishop in 614, and his wife Doda took the religious veil at Triers. The king obliged Arnoul still to assist at his councils, and to fill the first place at his court. The saint always wore a hair shirt under his garments; he sometimes passed three days without eating, and his usual food was only barley and water. He seemed to regard whatever he possessed as the patrimony of the poor, and his alms seemed to exceed all bounds. His benevolence took in all the objects of charity, but his discretion singled out those more particularly whose greater necessities called more pressingly upon his bounty.

In 622 Clotaire II. divided his dominions, and making his son Dagobert king of Austrasia, appointed St. Arnoul duke of Austrasia and chief counsellor and Pepin of Landen mayor of his palace. The reign of this prince was virtuous, prosperous, and glorious, so long as Arnoul remained at the helm; but the saint anxiously desiring to retire from all business, that he might more seriously study to secure his own salvation before he should be called hence, never ceased to solicit the king for leave to quit the court. Dagobert long refused his consent, but at length, out of a scruple lest he should oppose the call of heaven, granted it, though with the utmost reluctance. St. Arnoul resigned also his bishopric, and retired into the deserts of Vosge, near the monastery of Remiremont, on the top of a high mountain, where a hermitage is at this day standing. Here the saint laboured daily with fresh fervour to advance in the path of Christian perfection; for the greater progress a person has already made in virtue, the more does the prospect enlarge upon him, and the more perfectly does he see how much is yet wanting in him, and how great a scope is left for exerting his endeavours still more. Who will pretend to have made equal advances with St. Paul towards perfection? yet he was far from ever thinking that he had finished his work, or that he might remit any thing in his endeavours. On the contrary, we find him imitating the alacrity of those who run in a

race, who do not so much consider what ground they have already cleared, as how much still remains to call forth their utmost eagerness and strength. Nor can there be a more certain sign that a person has not yet arrived at the lowest and first degree of virtue, than that he should think he does not need to aim higher. In this vigorous pursuit St. Arnoul died on the 16th of August in 640. His remains were brought to Metz, and enrich the great abbey which bears his name. The Roman Martyrology mentions him on the 18th of July, on which day the translation of his relics was performed; the Gallican on the 16th of August. See his life, faithfully compiled by his successor, in Mabillon, *Act. Bened.* t. 2. p. 150. Also Calmet, *Hist. de Lorraine*, t. 1. l. 9. n. 10, &c. p. 378. 381, &c. Bosch the Bollandist, t. 5. Jul. p. 423; and D. Cajot, *Benedictin monk of St. Arnoul's, Les Antiquités de Metz*, an. 1761.

### ST. ARNOUL, M.

HE preached the faith among the Franks, after St. Remigius had baptized king Clovis. He suffered much in his apostolic labours, and was at length martyred in the Aquilin forest between Paris and Chartres, about the year 534. His name is highly revered at Paris, Rheims, and over all France. See Cuper the Bollandist, *Julij*, t. 4. p. 396.

### SAINT FREDERIC, BISHOP OF UTRECHT, M.

HE was descended of a most illustrious family among the Frisons, and according to the author of his life, was great grandson to Radbod, king of that country, before it was conquered by the French. He was trained up in piety and sacred literature among the clergy of the church of Utrecht. His fasts and other austerities were excessive, and his watchings in fervent prayer were not less inimitable. Being ordained priest, he was charged by bishop Ricfrid with the care of instructing the catechumens, and that good prelate dying in 820, he was chosen the eighth bishop of Utrecht from St. Willibrord.\* The holy man, with many tears, before the clergy and people, declared, in moving terms, his incapacity and unworthiness, but by the authority of the emperor Lewis Debonnaire was compelled to submit. He therefore repaired to his metropolitan, the

\* Utrecht was an archbishopric in the time of St. Willibrord, but from his death remained a bishopric subject first to Meutz, afterward to Cologne, till, in the reign of Philip II. Paul IV. in 1559, restored the archbishoprics of Utrecht and Cambray, and erected Mechlin a third with the dignity of primate. To Utrecht he subjected the new bishoprics of Haerlem, Middleburg, Deventer, Lewarden, and Groeningen; to Mechlin, those of Antwerp, Ghent, Bruges, Ipres, Bois-le-Duc and Ruremond; to Cambray, those of Arras and Tournay, with two new ones, St. Omer and Namur

archbishop of Mentz, and at Aix-la-Chapelle received the investiture by the ring and crosier, and was consecrated by the bishops, in presence of the emperor, who zealously recommended to him the extirpation of the remains of idolatry in Friesland. The new bishop was met by the clergy and others of his church, and by them honourably conducted from the Rhine to Utrecht. He immediately applied himself to establish every where the best order, and sent zealous and virtuous labourers into the northern parts, to root out the relics of idolatry which still subsisted there.

Charlemagne, by treating with severity the conquered Frisians and Saxons, had alienated their minds from his empire; but upon his death in 814, Lewis his son, whom he had made in his own life-time king of Aquitain, came to the empire, by excluding his little nephew Bernard, king of Italy, grandson of Pepin, elder brother to this Lewis, whom their father made king of Italy, but who died in 810, leaving that kingdom to his son and grandson both named Bernard. Lewis upon his accession to the throne eased the Saxons of their heavy taxes, and showed them so much lenity that he gained their hearts to the empire for ever, and, from his courtesy and from this and other actions of clemency surnamed *The Debonnaire*, or the Gracious. He lost his queen Irmingarde, who died at Angiers in 818, by whom he had three sons, Lothaire, Pepin, and Lewis. The first he made king of Italy,\* the second king of Aquitain, and Lewis king of Bavaria; reserving to himself the rest of Bavaria and France. In 819 he married Judith, daughter of Guelph, count of Aldorff, by whom he had Charles *the Bald*, afterward emperor and king of France. She was an ambitious and wanton woman; her adulteries gave great scandal to the people, and her overbearing insolence and continual intrigues embroiled the state, and drove the three eldest sons into open rebellion against their father.†

\* He also gave him Austrasia, great part of which from that age has been called Lorrain, either from this Lothaire or rather his younger son of the same name, whom he left king of that country.

† Lewis left to her the management of all affairs, made her elder brother Rodolph Guelph, governor of Bavaria, and her younger brother, Conrad, governor of Italy, and destined the best part of the kingdoms of Germany and France to Charles *the Bald*, the son which she bore him; to which dominions the sons by the first wife thought they had a prior claim. They, by an unjustifiable breach of their duty, twice took up arms against their father; first in 830, when the empress Judith was banished to a nunnery in Gascony, and the emperor imprisoned; but he was soon released by the Germans, and recalled Judith and her two brothers. In the second rebellion, in 833, Lothaire, the eldest son, banished Judith to Verona in Italy, and shut up her son Charles in the abbey of Pruim, near Triers, and the weak emperor himself in the abbey of St. Medard's at Soissons, after he had in an assembly of the states at Compeigne, basely confessed himself justly deposed from the empire, and guilty of the crimes which were laid to his charge. He was afterward sent to the abbey of St. Denys near Paris, and there clothed with the habit of a

Nothing can excuse the methods to which these unnatural princes had recourse, under pretence of remedying the public disorders, which sprang from the weakness of their father, and the malice of a hated mother-in-law. But the scandals of her lewdness stirred up the zeal of our holy pastor to act the part of a second John the Baptist. The contemporary author of the life of Wala, abbot of Lorbie, who was deeply concerned in the secret transactions of that court, confidently charges her with incest and adultery with her relation and favourite minister, Bernard count of Barcelona. The author of the life of St. Frederic says, her marriage with Lewis was incestuous, and within the forbidden degrees of affinity; but this circumstance could not have escaped the censure of her enemies; and from their silence is rejected by Mabillon and others as fabulous.

Whatever the scandals of her gallantries were, St. Frederic, the neighbourhood of whose see gave him free access to the court, then chiefly kept at Aix-la-Chapelle, admonished her of them with an apostolic freedom and charity, but without any other effect than that of drawing upon himself the fury and resentment of a second Jezebel, if we may believe the historians of that age. Our saint suffered also another persecution. The inhabitants of Wallacia, now called Walcharen, one of the principal islands of Zealand, belonging to the Netherlands, were of all others the most barbarous, and most averse to the maxims of the gospel. On which account St. Frederic, when he sent priests into the northern uncultivated provinces of his diocese, took this most dangerous and difficult part chiefly to himself; and nothing here gave him more trouble than the incestuous marriages contracted within the forbidden degrees, and the separation of the parties. To extirpate this inveterate evil he employed assiduous exhortations, tears, watching, prayer, and fasting; summoned an assembly of the principal persons of the island, and earnestly recommended the means to banish this abuse from among them, broke many such pretended marriages, and reconciled many persons that had done sincere penance to God and his Church. He composed a prayer to the Blessed Trinity with an exposition of that adorable mystery against heresies, which for many ages was used in the Netherlands with great devotion. The reputation of his sanctity made him to be considered as one of the most illustrious prelates of the Church, as appears from a poem of Rabanus Maurus, his contemporary, in praise of his virtue, published with notes among his poetical works, together with those of Fortunatus by F. Brower, S. J.<sup>1</sup>

<sup>1</sup> P. 204.

monk; but soon after delivered by his two younger sons, Pepin and Lewis, and restored to his throne. Judith after all these disturbances so dexterously managed him that, at his death in 840, he left to her son Charles the monarchy of France.



Whilst this holy pastor was intent only upon the duties of his charge, one day when he came from the altar having said mass, as he was going to kneel down in the chapel of St. John Baptist to perform his thanksgiving and other private devotions, he was stabbed in the bowels by two assassins. He expired in a few minutes, reciting that verse of the hundred and fourteenth psalm,—*I will please the Lord in the land of the living*. The author of his life says these assassins were employed by the empress Judith, who could not pardon the liberty he had taken to reprove her incest. William of Malmesbury<sup>2</sup> and other historians assert the same; and this seems clearly to have been the true cause and manner of his martyrdom; William Heda,<sup>3</sup> Beka,<sup>4</sup> Emnius,<sup>5</sup> and many others confirm the same. Baronius in his annals, Mabillon, Le Cointe, and Baillet think these assassins were rather sent by some of the incestuous inhabitants of Wallacia, but this opinion is destitute of the authority of ancient historians. The martyr's body was buried in the same church of St. Saviour, called Oude-Munster, at Utrecht. His death happened on the 17th of July, 838, as Mabillon has proved. See the life of St. Frederic with the notes of Cuper the Bollandist, Julij, t. 4. p. 452, and Batavia Sacra, p. 99. Also Heda's History of the Bishops of Utrecht, Beka, and Emnius.

#### ST. ODULPH, CANON OF UTRECHT, C.

HE was born of noble French parents, and distinguished in his youth by the innocence of his manners, and his remarkable progress in learning and piety. Being ordained priest, he was made curate of Oresscoth in Brabant. St. Frederic afterward, by urgent entreaties, engaged him, for the greater glory of God, to be his strenuous assistant in reforming the manners of the fierce Frisons; in which undertaking it is incredible what fatigues he underwent, and what proofs he gave of heroic patience, meekness, zeal, and charity. Contemplation and prayer were the support and refreshment of his soul under his continual labours and austerities. Several wonderful predictions of things which happened long after his death, are recorded in his life. In his old age he resided at Utrecht, and died canon of the cathedral. To his last moments he allowed himself no indulgence, and never relaxed his fervour in labour; but rather redoubled his pace the nearer he saw his end approach, knowing this to be the condition of the Christian's hire, and fearing to lose by sloth and for want of perseverance the crown for which he fought. His fasts, his watchings, his assiduity in prayer, his almsdeeds, his zeal in

instructing the people, and exhorting all men to the divine love and the contempt of all earthly things, seemed to gather strength with his years. Being seized with a fever, he with joy foretold his last moment, and earnestly exhorting his brethren to fervour, and commending himself to their prayers, he promised, by the divine mercy, never to forget them before God, and happily departed this life in the ninth age, on the 12th of June, on which day his festival was kept with great solemnity at Utrecht and Staveren. Several churches and chapels bear his name; but the chapel at the New Bridge in Amsterdam, called Olofs-Kapel, was erected by the Danish sailors in memory of St. Olaus, king of Norway and Martyr, not of St. Odulph, as the Bollandists and some others have mistook. See the life of St. Odulph in the Bollandists, Junij, t. 2. and Batavia Sacra, p. 106.

#### ST. BRUNO, BISHOP OF SEGNI, C.

HE was of the illustrious family of the lords of Asti in Piemont, and born near that city. From his cradle he considered, that man's happiness is only to be found in loving God; and to please him in all his actions was his only and his most ardent desire. He made his studies in the monastery of St. Perpetuus in the diocese of Asti. Bosch proves that he never was canon of Asti, but enjoyed some years a canonry at Sienna, as he himself informs us. In the Roman council in 1079, he defended the doctrine of the Catholic Church concerning the blessed eucharist against Berengarius; and pope Gregory VII. nominated him bishop of Segni in the ecclesiastical state in 1081. Bruno, who had been compelled to submit, after a long and strenuous resistance, served his flock, and on many important occasions the universal Church, with unwearied zeal. Gregory VII. who died in 1085, Victor III. formerly abbot of mount Cassino, who died in 1087, and Urban II. who had been scholar to St. Bruno (afterward institutor of the Carthusians) at Rheims, then a monk at Chant, and afterward bishop of Ostia, had the greatest esteem for our saint. He attended Urban II. into France in 1095, and assisted at the council of Tours in 1096. After his return into Italy he continued to labour for the sanctification of his soul and that of his flock, till not being able any longer to resist his inclination for solitude and retirement, he withdrew to mount Cassino, and put on the monastic habit. The people of Segni demanded him back; but Oderisus abbot of mount Cassino, and several cardinals, whose mediation the saint employed, prevailed upon the pope to allow his retreat. The abbot Oderisus was succeeded by Otho in 1105, and this latter dying in 1107, the monks chose bishop Bruno abbot. He was often employed by the pope in important commissions, and by his writings laboured to

<sup>2</sup> L. 1. de gestis Pontif. Angl. p. 197.

<sup>3</sup> Hist. Episcop. Ultraj.

<sup>4</sup> Chron. <sup>5</sup> Ubbo Emnius, Rerum Frisic. l. 3. p. 74.

support ecclesiastical discipline\* and to extirpate simony. This vice he looked upon as the source of all the disorders which excited the tears of all zealous pastors in the Church, by filling the sanctuary with hirelings, whose worldly spirit raises an insuperable opposition to that of the gospel. What would this saint have said had he seen the collation of benefices, and the frequent translations of bishops in some parts, which serve to feed and inflame avarice and ambition in those in whom, above all others, a perfect disengagement from earthly things and crucifixion of the passions ought to lay a foundation of the gospel temper and spirit. Paschal II. formerly a monk of Cluni, succeeded Urban II. in the pontificate in 1099. By his order St. Bruno having been abbot of mount Cassino about four years, returned to his bishopric, having resigned his abbacy, and left his abbatial crosier on the altar. He continued faithfully to discharge the episcopal functions to his death, which happened at Segni on the 31st of August in 1125. He was canonized by Lucius III. in 1183, and his feast is kept in Italy on the 18th of July. See his anonymous authentic life, and Leo of Ostia and Peter the deacon in their chronicle of mount Cassino, with the notes of Solier the Bollandist, t. 4. Julij, p. 471. Also Dom. Maur Marchesi, dean of mount Cassino, in his *Apparatus* (prefixed to the works of this saint) printed at Venice in 1651; Mabillon, *Annal. Bened.* l. 70. Ceillier, t. 21. p. 101.

## JULY XIX.

### ST. VINCENT OF PAUL, C.

FOUNDER OF THE LAZARITES, OR FATHERS OF THE MISSION.

From his edifying life written by Abelly, bishop of Rodez, and again by the celebrated continuator of Tournely's Theological Lectures, Dr. Peter Collet, in two volumes, quarto, Nancy, 1748. See also Perrault, *Hommes Illustr.* Helyot, *Hist. des Ord. Relig.* t. 8. p. 64. and the bull of his canonization published by Clement XII. in 1737, apud Bened. XIV. de canoniz. t. 4. Append. p. 363.

A. D. 1660.

EVEN in the most degenerate ages, when the true maxims of the gospel seem almost obliterated among the generality of those who profess it, God fails not, for the glory of his

\* The works of St. Bruno of Segni, or of Asti, with a preliminary dissertation of Dom. Maur Marchesi, were printed at Venice in 1651, in two vols. folio, and in the *Bibl. Patr.* at Lyons in 1677, t. 20. They consist of comments on several parts of scripture, one hundred and forty-five sermons, several dogmatical treatises, and letters; and a life of St. Leo IX. and another of St. Peter bishop of Anagnina, whom Paschal II. canonized. This latter the Bollandists have published on the 3d of April.

holy name, to raise to himself faithful ministers to revive the same in the hearts of many. Having, by the perfect crucifixion of the old man in their hearts, and the gift of prayer, prepared them to become vessels of his grace, he replenishes them with the spirit of his apostles that they may be qualified to conduct others in the paths of heroic virtue, in which the Holy Ghost was himself their interior Master. One of these instruments of the divine mercy was St. Vincent of Paul. He was a native of Poué, a village near Acqs in Gascony, not far from the Pyrenean mountains. His parents, William of Paul and Bertranda of Morass, occupied a very small farm of which they were the proprietors, and upon the produce of which they brought up a family of four sons and two daughters. The children were brought up in innocence, and inured from their infancy to the most laborious part of country labour. But Vincent, the third son, gave extraordinary proofs of his wit and capacity, and from his infancy showed a seriousness, and an affection for holy prayer far beyond his age. He spent great part of his time in that exercise when he was employed in the fields to keep the cattle. That he might give to Christ in the persons of the poor all that was in his power, he deprived himself of his own little conveniences and necessities for that purpose in whatever it was possible for him to retrench from his own use. This early fervent consecration of himself to God, and these little sacrifices which may be compared to the widow's two mites in the gospel, were indications of the sincere ardour with which he began to seek God from the first opening of his reason to know and love him; and were doubtless a means to draw down upon him from the author of these graces other greater blessings. His father was determined by the strong inclinations of the child to learning and piety, and the quickness of his parts, to procure him a school education. He placed him first under the care of the Cordeliers or Franciscan friars at Acqs, paying for his board and lodging the small pension of sixty French livres, that is, not six pounds English, a year.

Vincent had been four years at the schools when Mr. Commet, a gentleman of that town, being much taken with his virtue and prudence, chose him sub-preceptor to his children, and enabled him to continue his studies without being any longer a burden to his parents. At twenty years of age, in 1596, he was qualified to go to the university of Toulouse, where he spent seven years in the study of divinity, and commenced bachelor in that faculty. In that city he was promoted to the holy orders of subdeacon and deacon in 1598, and of priesthood in 1600, having received the tonsure and minor orders a few days before he left Acqs. He seemed already endowed with all those virtues which make up the character of a worthy and zealous minister of the altar; yet



he knew not the full extent of heroic entire self-denial, by which a man becomes dead and crucified to all inordinate self-will; upon which perfect self-denial are engrafted the total sacrifice of the heart to God, perfect humility, and that purity and ardour of divine charity which constitute the saint. Vincent was a good proficient in theology and other sciences of the schools, and had diligently applied himself to the study of the maxims of Christian virtue in the gospel, in the lives of the saints, and in the doctrine of the greatest masters of a spiritual life. But there remained a new science for him to learn, which was to cost him much more than bare study and labour. This consists in perfect experimental and feeling sentiments of humility, patience, meekness, and charity; which science is only to be learned by the good use of severe interior and exterior trials. This is the mystery of the cross, unknown to those whom the Holy Ghost has not led into this important secret of his conduct in preparing souls for the great works of his grace. The prosperity of the wicked will appear at the last day to have often been the most dreadful judgment, and a state in which they were goaded on in the pursuit of their evil courses; whilst, on the contrary, it will then be manifested to all men that the afflictions of the saints have been the greatest effects of divine mercy. Thus, by a chain of temporal disasters, did God lay in the soul of Vincent the solid foundation of that high virtue to which by his grace he afterward raised him.

The saint went to Marseilles in 1605, to receive a legacy of five hundred crowns which had been left him by a friend who died in that city. Intending to return to Toulouse, he set out in a felucca or large boat from Marseilles to Narbonne, but was met in the way by three brigantines of African pirates. The infidels seeing the Christians refuse to strike their flag, charged them with great fury, and on the first onset killed three of their men, and wounded every one of the rest; Vincent received a shot of an arrow. The Christians were soon obliged to surrender. The first thing the Mahometans did was to cut the captain in pieces because he had not struck at the first summons, and in the combat had killed one of their men and four or five slaves. The rest they put in chains; and continued seven or eight days longer on that coast, committing several other piracies, but sparing the lives of those that made no resistance. When they had got a sufficient booty they sailed for Barbary. Upon landing they drew up an act of their seizure, in which they falsely declared that Vincent and his companions had been taken on board of a Spanish vessel, that the French consul might not challenge them. Then they gave to every slave a pair of loose breeches, a linen jerkin, and a bonnet. In this garb they were led five or six times through the city of Tunis to be shown; after which they were brought back to

their vessel, where the merchants came to see them, as men do at the sale of a horse or an ox. They examined who could eat well, felt their sides, looked at their teeth to see who were of scorbutic habits of body, consequently unlikely for very long life; they probed their wounds, and made them walk and run in all paces, lift up burdens, and wrestle, to judge of their strength. Vincent was bought by a fisherman, who, finding that he could not bear the sea, soon sold him again to an old physician, a great chemist and extractor of essences, who had spent fifty years in search of the pretended philosopher's stone. He was humane, and loved Vincent exceedingly; but gave him long lectures on his alchemy, and on the Mahometan law, to which he used his utmost efforts to bring him over; promising, on that condition, to leave him all his riches, and to communicate to him, what he valued much more than his estate, all the secrets of his pretended science. Vincent feared the danger of his soul much more than all the hardships of his slavery, and most earnestly implored the divine assistance against it, recommending himself particularly to the intercession of the Blessed Virgin, to which he ever after attributed his victory over this temptation. He lived with this old man from September 1605 to August 1606, when, by this physician's death, he fell to the share of a nephew of his master, a true man-hater. By resignation to the divine will, and confidence in providence, he enjoyed a sweet repose in his own heart under all accidents, hardships, and dangers; and by assiduous devout meditation on the sufferings of Christ, learned to bear all his afflictions with comfort and joy, uniting himself in spirit with his Divine Redeemer, and studying to copy in himself his lessons of perfect meekness, patience, silence, and charity. This new master sold him in a short time to a renegade Christian who came from Nice in Savoy. This man sent him to his temat or farm situate on a hot desert mountain. This apostate had three wives, of which one, who was a Turkish woman, went often to the field where Vincent was digging, and out of curiosity would ask him to sing the praises of God. He used to sing to her, with tears in his eyes, the psalm *Upon the rivers of Babylon*, &c. the *Salve Regina*, and such like prayers. She was so much taken with our holy faith, and doubtless with the saintly deportment of the holy slave, that she never ceased repeating to her husband, that he had basely abandoned the only true religion, till like another Caiaphas or ass of Balaam, without opening her own eyes to the faith, she made him enter into himself. Sincerely repenting of his apostasy, he agrees with Vincent to make their escape together. They crossed the Mediterranean sea in a small light boat which the least squall of wind would overset; and they landed safe at Aigues-Mortes, near Marseilles, on the 28th of June, 1607, and thence proceeded to Avignon.

The apostate made his abjuration in the hands of the vice-legate, and the year following went with Vincent to Rome, and there entered himself a penitent in the austere convent of the Fate-Ben-Fratelli, who served the hospitals according to the rule of St. John of God.

Vincent received great comfort at the sight of a place most venerable for its pre-eminence in the church, which has been watered with the blood of so many martyrs, and is honoured with the tombs of the two great apostles SS. Peter and Paul and many other saints. He was moved to tears at the remembrance of their zeal, fortitude, humility, and charity, and often devoutly visited their monuments, praying earnestly that he might be so happy as to walk in their steps, and imitate their virtues. After a short stay at Rome, to satisfy his devotion, he returned to Paris, and took up his quarters in the suburb of St. Germain's. There lodged in the same house a gentleman, the judge of a village near Bourdeaux, who happened to be robbed of four hundred crowns. He charged Vincent with the theft, thinking it could be nobody else; and in this persuasion he spoke against him with the greatest virulence among all his friends, and wherever he went. Vincent calmly denied the fact, saying, "God knows the truth." He bore this slander six years, without making any other defence, or using harsh words or complaints, till the true thief being taken up at Bourdeaux on another account, to appease his own conscience and clear the innocent he sent for this judge, and confessed to him the crime. St. Vincent related this in a spiritual conference with his priests, but as of a third person; to show that patience, humble silence, and resignation are generally the best defence of our innocence, and always the happiest means of sanctifying our souls under slanders and persecution; and we may be assured that providence will in its proper time justify us, if expedient.

At Paris Vincent became acquainted with the holy priest Monsieur de Berulle, who was afterward cardinal, and at that time was taken up in founding the Congregation of the French Oratory. A saint readily discovers a soul in which the spirit of God reigns. Berulle conceived a great esteem for St. Vincent from his first conversation with him; and to engage him in the service of his neighbour, he prevailed with him first to serve as curate of the parish of Clichy, a small village near Paris; and soon after to quit that employ to take upon him the charge of preceptor to the children of Emmanuel de Gondy, count of Joigny, general of the galleys of France. His lady, Frances of Silly, a person of singular piety, was so taken with the sanctity of Vincent, that she chose him for her spiritual director and confessor. In the year 1616, whilst the countess of Joigny was at a country seat at Folleville, in the diocese of Amiens, Vincent was sent for to the village of Gannes, two leagues from Folleville, to hear

the confession of a countryman who lay dangerously ill. The zealous priest, by carefully examining his penitent, found it necessary to advise him to make a general confession, with which the other joyfully complied. The penitent by this means discovered that all his former confessions had been sacrilegious for want of a due examination of his conscience; and afterward, bathed in tears, he declared aloud, in transports of joy before many persons and the countess of Joigny herself, that he should have been eternally lost if he had not spoke to Vincent. The pious lady was struck with dread and horror to hear of such past sacrileges, and to consider the imminent danger of being damned in which that poor soul had been; and she trembled lest some others among her vassals might have the misfortune to be in the like case. Far from the criminal illusion of pride by which some masters and mistresses seem persuaded that they owe no care, attention, or provision to those whose whole life is employed only to give them the fruit of their sweat and labours; she was sensible from the principles both of nature and religion, that masters or lords lie under strict ties of justice and charity towards all committed to their care; and that they are bound in the first place, as far as it lies in their power, to see them provided with the necessary spiritual helps for their salvation. But to wave the obligation, what Christian heart can pretend to the bowels of charity, and be insensible at the dangers of such persons? The virtuous countess felt in her own breast the strongest alarms for so many poor souls, which she called her own by many titles. She therefore entreated Vincent to preach in the church of Folleville, on the feast of the Conversion of St. Paul, in 1617, and fully to instruct the people in the great duty of repentance and confession of sins. He did so; and such crowds flocked to him to make general confessions that he was obliged to call in the Jesuits of Amiens to his assistance. The Congregation of the mission dates its first institution from this time, and in thanksgiving for it, keeps the 25th of January with great solemnity.

By the advice of Monsieur de Berulle, St. Vincent left the house of the countess in 1617, to employ his talents among the common people in the villages of Bresse, where he heard they stood in great need of instruction. He prevailed upon five other zealous priests to bear him company, and with them formed a little community in the parish of Chatillon in that province. He there converted by his sermons the count of Rougemont and many others from their scandalous unchristian lives to a state of eminent penance and fervour, and in a short time changed the whole face of the country.<sup>1</sup> The good countess his patroness was infinitely pleased with his success, and gave him sixteen thousand livres to found a perpetual mission among the common people in the place

<sup>1</sup> Collet, t. 1. b. 1. p. 66, 71.



and manner he should think fit. But she could not be easy herself whilst she was deprived of his direction and advice; she therefore employed Monsieur de Berulle, and her brother-in-law cardinal de Retz, to prevail with him to come to her, and extorted from him a promise that he would never abandon the direction of her conscience so long as she lived, and that he would assist her at her death. But being extremely desirous that others, especially those who were particularly entitled to her care and attention, should want nothing that could contribute to their sanctification and salvation, she induced her husband to concur with her in establishing a company of able and zealous missionaries who should be employed in assisting their vassals and farmers. This project they proposed to their brother, John Francis of Gondi, the first archbishop of Paris, and he gave the college of Bons Enfans for the reception of the new community. All things being agreed on, St. Vincent took possession of this house in April 1625. The count and countess gave forty thousand French livres to begin the foundation.

St. Vincent attended the countess till her pious death, which happened on the 23d of June the same year; after which he joined his Congregation. He drew up for it certain rules or constitutions which were approved by pope Urban VIII. in 1632. King Lewis XIII. confirmed the establishment by letters patent, which he granted in May the same year; and, in 1633, the regular canons of St. Victor gave to this new institute the priory of St. Lazarus, which being a spacious building was made the chief house of the Congregation, and from it the Fathers of the Mission were often called Lazarites or Lazarians. They are not religious men, but a Congregation of secular priests, who after two years' probation make four simple vows, of poverty, chastity, obedience, and stability. They devote themselves to labour, in the first place, in sanctifying their own souls by the particular holy exercises prescribed in their institute; secondly, in the conversion of sinners to God; and thirdly, in training up clergymen for the ministry of the altar and the care of souls. To attain the first end, their rule prescribes them an hour's meditation every morning, self-examination thrice every day, spiritual conferences every week, a yearly retreat of eight days, and silence except in the hours allowed for conversation. To comply with the second obligation, they are employed eight months every year in missions among the country people, staying three or four weeks in each place which they visit, every day giving catechism, making familiar sermons, hearing confessions, reconciling differences, and performing all other works of charity. To correspond with the third end which St. Vincent proposed to himself, some of this Congregation undertake the direction of seminaries, and admit ecclesiastics or others to make retreats of

eight or ten days with them, to whom they prescribe suitable exercises; and for these purposes excellent rules are laid down by the founder. Pope Alexander VII. in 1662, enjoined by a brief, that all persons who receive holy orders in Rome, or in the six suffragan bishoprics, shall first make a retreat of ten days under the direction of the fathers of this Congregation, under pain of suspension. St. Vincent settled his institute also in the seminary of St. Charles in Paris, and lived to see twenty-five houses of it founded in France, Piedmont, Poland, and other places.

This foundation, though so extensive and beneficial, could not satisfy the zeal of this apostolic man. He by every other means studied to procure the relief of others under all necessities, whether spiritual or corporal. For this purpose he established many other confraternities, as that called Of Charity, to attend all poor sick persons in each parish; which institute he began in Bresse, and propagated in other places where he made any missions; one called Of the Dames of the Cross, for the education of young girls; another of Dames to serve the sick in great hospitals, as in that of Hotel Dieu in Paris. He procured and directed the foundation of several great hospitals, as in Paris that of foundlings, or those children who, for want of such a provision, are exposed to the utmost distress, or to the barbarity of unnatural parents; also that of poor old men; at Marseilles the stately hospital for the galley-slaves, who, when sick, are there abundantly furnished with every help both corporal and spiritual. All these establishments he settled under excellent regulations, and supplied with large sums of money to defray all necessary expenses. He instituted a particular plan of spiritual exercises for those that are about to receive holy orders; and others for those who desire to make general confessions, or to deliberate upon the choice of a state of life. He also appointed regular ecclesiastical conferences on the duties of the clerical state, &c. It must appear almost incredible that so many and so great things could have been effected by one man, and a man who had no advantages from birth, fortune, or any shining qualities which the world admires and esteems. But our surprise would be much greater if we could enter into a detail of his wonderful actions, and the infinite advantages which he procured others. During the wars in Lorraine, being informed of the miseries to which those provinces were reduced, he collected charities among pious persons at Paris, which were sent thither, to the amount of fifteen or sixteen hundred thousand livres, says Abelly; nay, as Collet proves from authentic vouchers, of two millions, that is, according to the value of money at that time, considerably above one hundred thousand pounds sterling; and he did the like on other occasions. He assisted king Lewis XIII. at his death, and by his holy advice and exhortations

that monarch expired in perfect sentiments of piety and resignation. Our saint was in the highest favour with the queen regent, Anne of Austria, who nominated him a member of the young king's Council of Conscience, and consulted him in all ecclesiastical affairs, and in the collation of benefices ; which office he discharged ten years.

Amidst so many and so great employs his soul seemed always united to God ; in the most distracting affairs it kept, as it were, an eye always open to him, in order to converse continually with him. This constant attention to him he often renewed, and always when the clock struck, by making the sign of the cross (at least secretly with his thumb upon his breast) with an act of divine love. Under all crosses, disappointments, and slanders, he always preserved a perfect serenity and evenness of mind, which it did not seem in the power of the whole world to disturb ; for he considered all events only with a view to the divine will, and with an entire resignation to it, having no other desire but that God should be glorified in all things. Whether this was to be done by his own disgrace and sufferings, or by whatever other means it pleased the divine majesty, he equally rejoiced. Not that he fell into the pretended apathy or insensibility of the proud Stoics, or into the impious indifference of the false Mystics, afterward called Quietists, than which nothing is more contrary to true piety, which is always tender, affectionate, and most sensible to all the interests of charity and religion. This was the character of our saint, who regarded the afflictions of all others as his own, sighed continually with St. Paul after that state of glory in which he should be united inseparably to his God, and poured forth his soul before him with tears over his own and others' spiritual miseries. Having his hope fixed as a firm anchor in God, by a humble reliance on the divine mercy and goodness, he seemed raised above the reach of the malice of creatures, or the frowns of the world ; and he enjoyed a tranquillity within his breast which no storms were able to ruffle or disturb. So perfect was the mastery which he had gained over his passions that his meekness and patience seemed unalterable, whatever provocations he met with. He was never moved by affronts, unless to rejoice secretly under them, because he was sure to find in them a hidden treasure of grace, and an opportunity of vanquishing himself. This is the fruit of the victory which perfect virtue gains over self-love ; and it is a more perfect sacrifice to God, a surer test of sincere virtue, a more heroic victory, and a more glorious triumph of the soul to bear a slander, an injurious suspicion, or an unjust insult, in silence and patience, than the most shining exterior act of virtue ; a language often repeated, but little understood or practised among Christians. Perfect self-denial, the most profound humility, and an eminent

spirit of prayer were the means by which St. Vincent attained to this degree of perfection ; and he most earnestly recommended the same to his disciples. Humility he would have them to make the basis of his Congregation, and it was the lesson which he never ceased to repeat to them, that they ought to study sincerely to conceal even their natural talents. When two persons of extraordinary learning and abilities once presented themselves, desiring to be admitted into his Congregation, he gave them both a repulse, telling them, " Your abilities raise you above our low state. Your talents may be of good service in some other place. As for us, our highest ambition is to instruct the ignorant, to bring sinners to a spirit of penance, and to plant the gospel-spirit of charity, humility, meekness, and simplicity in the hearts of all Christians." He laid it down also as a rule of humility, that, if possible, a man ought never to speak of himself or his own concerns, such discourse usually proceeding from, and nourishing in the heart, pride and self-love. This indeed is a rule prescribed by Confucius, Aristotle, Cato, Pliny, and other philosophers ; because, say they, for any one to boast of himself is always the most intolerable and barefaced pride, and modesty in such discourse will be suspected of secret vanity. Egotism, or the itch of speaking always of a man's self, shows he is intoxicated with the poison of self-love, refers every thing to himself, and is his own centre, than which scarce any thing can be more odious and offensive to others. But Christian humility carries this maxim higher, teaching us to love a hidden life, and to lie concealed and buried, as being in ourselves nothingness and sin.

St. Vincent exerted his zeal against the novelties concerning the article of divine grace which sprang up in his time. Michael Baius, doctor and professor of divinity at Louvain, advanced a new doctrine concerning the grace conferred on man in the two states before and after Adam's fall, and some other speculative points ; and pope Pius V. in 1567, condemned seventy-six propositions under his name. Some of these, Baius confessed he had taught, and these he solemnly revoked and sincerely condemned with all the rest in 1580, in presence of F. Francis Toletus, afterward cardinal, whom Gregory XIII. had sent for that very purpose to Louvain. Cornelius Jansenius and John Verger, commonly called Abbé de St. Cyran, contracted a close friendship together during their studies first at Louvain, afterward at Paris, and concerted a plan of a new system of doctrine concerning divine grace, founded, in part, upon some of the condemned errors of Bains. This system Jansenius, by his friend's advice, endeavoured to establish in a book, which from St. Austin, the great doctor of grace, he entitled, *Augustinus*. After having been bishop of Ipres from 1635 to 1638, he died of the pestilence, having never published his book, in



the close of which he inserted a declaration that he submitted his work to the judgment of the Church.\* Fromond, another Louvanian divine, an abler scholar, and a more polite writer, polished the style of this book, and put it in the press.<sup>1</sup> Verger became director of the nuns of Port-Royal, had read some ancient writers on books of devotion, and wrote with

<sup>1</sup> See F. Honoré Addit. sur les Observ. p. 241, &c. Lauguet ep. Pastor, &c.

\* This book of Jansenius was condemned by Urban VIII. in 1641, and in 1653 Innocent X. censured five propositions to which the errors contained in this book were principally reduced. Alexander VII. in 1656 confirmed these decrees, and in 1665 approved the formulary proposed by the French clergy for the manner of receiving and subscribing them. Paschasius Quenel, a French oratorian, published in 1671 his book of Moral Reflections on the Gospels, which he afterward augmented, and added like reflections on the rest of the New Testament, which work he printed complete in 1693 and 1694. In it he craftily insinuated the errors of Jansenius, and a contempt of the censures of the Church. Clement XI. condemned this book in 1708; and in 1713, by the Constitution Unigenitus, censured one hundred and one propositions extracted out of it. These decrees were all received and promulgated by the clergy of France, and registered in the parliament of that kingdom, that they might receive the force of a law of the state; and they are adopted by the whole Catholic Church, as cardinal Bissy, Lauguet, and other French prelates have clearly demonstrated.

The Jansenian heresy is downright Predestinarianism, than which no doctrine can be imagined more monstrous and absurd. The principal errors couched in the doctrine of Jansenists are, that God sometimes refuses, even to the just, sufficient grace to comply with his precepts; that the grace which God affords man since the fall of Adam, is such that if concupiscence be stronger, it cannot produce its effect; but if the grace be more powerful than the opposite concupiscence in the soul, or relatively to it victorious by a *necessitating* influence, that then it cannot be resisted, rejected, or hindered; and that Christ by his death paid indeed a price sufficient for the redemption of all men, and offered it to purchase some weak insufficient graces for reprobate souls, but not to procure them means truly applicable, and sufficient for their salvation; which is really to confine the death of Christ to the elect, and to deprive the reprobate of sufficient means to attain to salvation. The main-spring or hinge of this system is that the grace which inclines man's will to supernatural virtue, since the fall of Adam, consists in a moral pleasurable motion or a delectation infused into the soul inclining her to virtue, as concupiscence carries her to vice; and that the power of delectation, whether of virtue or vice, which is stronger, draws the will by an inevitable necessity as it were by its own weight.

The equivocations by which some advocates for these erroneous principles have endeavoured to disguise or soften their harshness, only discover their fear of the light. A certain modern philosopher is more daring who, in spite not only of revelation, which he disclaims, but also of reason and experience, openly denies all free-will or election in human actions, pretending to apply this system of a two-fold delectation to every natural operation of the will. (See Hume's Essay on Free-Will.) Those who obstinately oppose the decrees of the Church in these disputes, without adopting any heretical principle condemned as such by the Church, but found their unjust exceptions in some points of discipline, or any other weak pretences, cannot be charged with heresy: nevertheless, only invincible ignorance can exempt them from the guilt of disobedience, though they should not proceed to a schismatical separation in communion.

ease.<sup>2</sup> But his very works on subjects of piety, however neatly writ, betray the author's excessive presumption and forbidding self-sufficiency. He became the most strenuous advocate for Jansenism, and was detained ten years prisoner in the castle of Vincennes. He died soon after he had recovered his liberty, in 1643. This man had by his reputation gained the esteem of St. Vincent; but the saint hearing him one day advance his errors, and add that the Church had failed for five or six hundred years past, he was struck with horror, and from that moment renounced the friendship of so dangerous a person. When these errors were afterward more publicly spread abroad, he strenuously exerted himself against them; on which account Gerberon, the Jansenistical historian, makes him the butt of his rancour and spleen. But general and vague invectives of the enemies to truth are the commendation of his piety and zeal.<sup>3</sup> Our saint's efforts to destroy that heresy, says Abelly, never made him approve a loose morality, which on all occasions he no less avoided and abhorred than the errors of the Jansenists. He was particularly careful in insisting on all the conditions of true repentance to render it sincere and perfect; for want of which he used to say with St. Ambrose, that some pretended penitents are rendered more criminal by their sacrilegious hypocrisy in the abuse of so great a sacrament, than they were by all their former sins.

In the year 1658 St. Vincent assembled the members of his Congregation at St. Lazarus, and gave to every one a small book of rules which he had compiled. At the same time he made a pathetic exhortation, to enforce the most exact and religious observance of them. This Congregation was again approved and confirmed by Alexander VII. and Clement X. St. Vincent was chosen by St. Francis of Sales director of his nuns of the Visitation that were established at Paris. The robust constitution of the zealous servant of God was impaired by his uninterrupted fatigues and austerities. In the eightieth year of his age he was seized with a periodical fever, with violent night sweats. After passing the night almost without sleep, and in an agony of pain, he never failed to rise at four in the morning, to spend three hours in prayer, to say mass every day, (except on the three first days of his annual retreat, according to the custom he had established,) and to exert, as usual, his indefatigable zeal in the exercises of charity and religion. He even redoubled his diligence in giving his last instructions to his spiritual children; and recited every day after mass the prayers of the Church for persons in their agony, with the recommendation of the soul, and other preparatory acts for his last hour. Alexander VII. in consideration of the extreme weakness to which his

<sup>2</sup> Honoré, *ibid.* p. 245, 253. &c.

<sup>3</sup> See Collet's life of St. Vincent, l. 3. t. 1. p. 260, and Abelly, l. 2. ch. 12.

health was reduced, sent him a brief to dispense him from reciting his breviary; but before it arrived the servant of God had finished the course of his labours. Having received the last sacraments and given his last advice, he calmly expired in his chair, on the 27th of September 1660, being fourscore and five years old. He was buried in the church of St. Lazarus in Paris, with an extraordinary concourse and pomp. An account of several predictions of this servant of God, and some miraculous cures performed by him whilst alive, may be read in his life written by Collet,<sup>4</sup> with a great number of miracles wrought through his intercession after his death at Paris, Angiers, Sens, in Italy, &c. Mr. Bonnet, superior of the seminary at Chartres, afterward general of the Congregation, by imploring this saint's intercession, was healed instantaneously of an inveterate entire rupture, called by the physicians *entero-epiplo-celle*,\* which had been declared by the ablest surgeons absolutely incurable; this miracle was approved by cardinal Noailles. Several like cures of fevers, hemorrhages, palsies, dysenteries, and other distempers were juridically proved. A girl eight years old, both dumb and lame, was cured by a second Novena or nine days devotion performed for her by her mother in honour of St. Vincent. His body was visited by cardinal Noailles in presence of many witnesses, in 1712, and found entire and fresh, and the linen cloths in the same condition as if they were new. The tomb was then shut up again. This ceremony is usually performed before the beatification of a servant of God, though the incorruption of the body by itself is not regarded as a miraculous proof at Rome or elsewhere, as Collet remarks.<sup>5</sup> After the ordinary rigorous examinations of the conduct, heroic virtues, and miracles of this saint at Rome, pope Benedict XIII. performed with great solemnity the ceremony of his beatification in 1729. Upon the publication of the brief thereof, the archbishop of Paris caused the grave to be again opened. The lady marechale of Noailles, the marshal her son, and many other persons were present; but the flesh on the legs and head appeared corrupted, which alteration from the state in which it was found twenty-seven years before, was attributed to a flood of water which twelve years before this had overflowed that vault. Miracles continued frequently to be wrought by the relics and invocation of St. Vincent. A Benedictin nun at Montmirel, afflicted with a violent fever, retention of urine, ulcers, and other disorders, her body being swelled to an enormous size, and having been a long time paralytic, was perfectly cured all at once by a relic of St. Vincent applied to her by Monseigneur Joseph Languet, then bishop of Soissons. Francis

Richer, in Paris, was healed in a no less miraculous manner. Miss Louisa Elizabeth Sackville, an English young lady at Paris, was cured of a palsy by performing a novena at the tomb of St. Vincent; which miracle was attested in the strongest manner, among others, by Mrs. Hayes, a protestant gentlewoman with whom she lodged. Miss Sackville became afterward a nun in the French abbey called of the Holy Sacrament, in Paris, lived ten years without any return of her former disorder, and died in 1742. St. Vincent was canonized in 1737 by pope Clement XII.

This saint could not display his zeal more to the advantage of his neighbour than by awaking Christians from the spiritual lethargy in which so many live. He set before their eyes the grievous disorder of lukewarmness in the divine service, and explained to them, like another Baptist, the necessity and obligations of sincere repentance; for those certainly can never be entitled to the divine favour who live in an ambiguous, divided, and distracted state of sinning and repenting; of being heathens and Christians by turns. Still more dreadful is the state of those who live in habitual sin, yet are insensible of their danger, and frightful miseries! Into what extravagance, folly, spiritual blindness, and sometimes incredulity, do men's passions often plunge them! To what a degree of madness and stupidity do men of the finest natural parts sink, when abandoned by God! or rather when they themselves abandon God, and that light which he has set up in the world! Let us by tears and prayers implore the divine mercy in favour of all blind sinners.

#### ST. ARSENIUS, ANCHORET.

HE was a Roman by birth, and was related to senators. He had been trained up in learning and piety, was sincerely virtuous, and well skilled, not only in the holy scriptures, but also in the profane sciences, and in the Latin and Greek languages and literature. He was in deacon's orders, and led a retired life at home with his sister, in Rome, when the emperor Theodosius the Great wanted a person to whom he might intrust the care of his children, and desired the emperor Gratian to apply for that purpose to the bishop of Rome, who recommended Arsenius. Gratian sent him to Constantinople, where he was kindly received by Theodosius, who advanced him to the rank of a senator, with orders that he should be respected as the father of his children, whose tutor and preceptor he appointed him. No one in the court at that time wore richer apparel, had more sumptuous furniture, or was attended by a more numerous train of servants than Arsenius; he was attended by no fewer than a thousand, all richly clad. Theodosius coming one day to see his children at their studies, found them sitting, whilst Arsenius talked to

<sup>4</sup> L. 9.

<sup>5</sup> T. 2. p. 546.

\* This consists in a prolapse both of the gut and the omentum or caul together.



them standing. Being displeased thereat, he took from them for some time the marks of their dignity, and caused Arsenius to sit, and them to listen to him standing.

Arsenius had always a great inclination to a retired life, which the care of his employment and the incumbrances of a great fortune made him desire the more ardently; for titles and honours were burthensome to him. At length, about the year 390, an opportunity offered itself. Arcadius having committed a considerable fault, Arsenius whipped him for it. The young prince, resenting the chastisement, grew the more obstinate. Arsenius laid hold of this occasion to execute the project he had long before formed of forsaking the world. The Lives of the Fathers, both in Rosweide and Cotelier, make no mention of this resentment of Arcadius, which circumstance is only related by Metaphrastes; on which account it is omitted by Tillemont and others. It is most certain that retirement had long been the object of the saint's most earnest wishes and desires; but before he left the court, he for a long time begged by earnest prayer to know the will of God; and one day making this request with great fervour, he heard a voice, saying, "Arsenius, flee the company of men, and thou shalt be saved." He obeyed the call of heaven without delay, and going on board a vessel, sailed to Alexandria, and thence proceeded to the desert of Sceté, where he embraced an anachoretic life. This happened about the year 394, he being in the fortieth year of his age, and having lived eleven years at the court. There he renewed his prayers to God, begging to be instructed in the way of salvation, having no other desire than to make it his only study to please God in all things. Whilst he prayed thus he again heard a voice which said, "Arsenius, flee, hold thy peace, and be quiet; these are the principles of salvation," that is, the main things to be observed in order to be saved. Pursuant to the repeated advice or injunction of fleeing and avoiding human conversation, he made choice of a very remote cell, and admitted very few visits even from his own brethren. When he went to the church, upwards of thirty miles distance from his habitation, he would place himself behind one of the pillars, the better to prevent his seeing or being seen by any one. Theodosius, in great affliction for the loss of him, caused search to be made for him both by sea and land; but being soon after called into the West to revenge the death of Valentinian II. and to extinguish the rebellion of Arbogastus his murderer, and Eugenius, died of a dropsy at Milan in 395. Arcadius being left emperor of the East, advanced Rufin, who was the prefectus-prætorio, and had been his flattering governor, to the rank of prime minister, committing to him the direction not only of his

armies but also of the whole empire. He at the same time earnestly desired to call back to court his holy master Arsenius, that he might be assisted by his wise and faithful counsels. Being informed that he was in the desert of Sceté, he wrote to him, recommending himself to his prayers, begging his forgiveness, and offering him the disposal of all the tribute of Egypt, that he might make a provision for the monasteries and the poor at his discretion; but the saint had no other ambition on earth than to be allowed the liberty of enjoying his solitude, that he might employ his time in bewailing his sins, and in preparing his soul for eternity. He therefore answered the emperor's message only by word of mouth, saying, "God grant us all the pardon of our sins; as to the distribution of the money, I am not capable of such a charge, being already dead to the world." When he first presented himself to the ancients or superiors of the monks of Sceté, and begged to be allowed to serve God under their direction, they recommended him to the care of St. John the Dwarf, who when the rest in the evening sat down to take their repast, took his place among them, and left Arsenius standing in the middle without taking notice of him. Such a reception was a severe trial to a courtier; but was followed by another much rougher; for, in the middle of the repast, St. John took a loaf or portion of bread, and threw it on the ground before him, bidding him with an air of indifference, eat if he would. Arsenius cheerfully fell on the ground, and in that posture took his meal. St. John was so satisfied with his behaviour in this single instance, that he required no further trial for his admission, and said to his brethren: "Return to your cells with the blessing of the Lord. Pray for us. This person is fit for a religious life."

Arsenius after his retreat only distinguished himself among the anchorites by his greater humility and fervour. At first he used, without perceiving it, to do certain things which he had practised in the world, which seemed to savour of levity or immortification, as, for instance, to sit cross-legged, or laying one knee over another. The seniors were unwilling, through the great respect they bore him, to tell him of this in a public assembly in which they were met to hold a spiritual conference together; but abbot Pemen or Pastor made use of this stratagem: He agreed with another that he should put himself in that posture; and then he rebuked him for his immodesty; nor did the other offer any excuse. Arsenius perceived that the reproof was meant for him, and corrected himself of that custom. In other respects he appeared from the beginning an accomplished master in every exercise of virtue in that venerable company of saints. To punish himself for his seeming vanity at court, because he had there gone more richly habited than others, his garments were always the meanest of all the monks in Sceté. He employed himself on working-

<sup>1</sup> "Fuge, tace, quiesce; hæc sunt principia salutis." Rosweide, Cotelier, et Saint Theod. Stud. Vit. S. Arsen. c. l. n. 7.

days till noon in making mats of palm-tree leaves; and he always worked with a handkerchief in his bosom, to wipe off the tears which continually fell from his eyes. He never changed the water in which he moistened his palm-tree leaves, but only poured in fresh water upon it as it wasted. When some asked him one day why he did not cast away the corrupted water, he answered, "I ought to be punished by this ill smell for the sensuality with which I formerly used perfumes when I lived in the world." To satisfy for former superfluities he lived in the most universal poverty, so that in a violent fit of illness having occasion for a small sum to procure him some little necessities, he was obliged to receive it in alms, whereupon he gave God thanks for being made worthy to be thus reduced to the necessity of asking alms in his name. The distemper continued so long upon him that the priest of this desert of Sceté caused him to be carried to his apartment contiguous to the church, and laid him on a little bed made of the skins of beasts, with a pillow under his head. One of the monks coming to see him, was much scandalized at his lying so easy, and said, "Is this the abbot Arsenius?" The priest took him aside, and asked him what his employment had been in the village before he was a monk? The old man answered, "I was a shepherd, and lived with much pains and difficulty." Then the priest said, "Do you see this abbot Arsenius? when he was in the world he was the father of the emperors: he had a thousand slaves clothed in silk, with bracelets and girdles of gold, and he slept on the softest and richest beds. You who was a shepherd, did not find in the world the ease which you now enjoy." The old man, moved by these words, fell down, and said, "Pardon me, father, I have sinned; he is in the true way of humiliation;" and he went away exceedingly edified. Arsenius in his sickness wanting a linen garment, accepted something given him in charity to buy one, saying, "I return thanks to thee, O Lord, for thy grace and mercy, in permitting me to receive alms in thy name." One of the emperor's officers, at another time, brought him the will of a senator, his relation, who was lately dead, and had left him his heir. The saint took the will, and would have torn it to pieces, but the officer threw himself at his feet, and begged him not to tear it, saying, such an accident would expose him to be tried for his life. St. Arsenius, however, refused the estate, saying, "I died before him, and cannot be made his heir."

Though no one knew the saint's fasts, they must have been excessive, as the measure of corn, called thallin,\* sent him for the year, was exceeding small; this however he managed so well as not only to make it suffice for himself,

but also to impart some of it to his disciples when they came to visit him. When new fruit was brought him he just tasted it, and gave thanks to God; but he took so little as to show he did it only to avoid the vanity of singularity. Great abstinence makes little sleep to suffice nature. Accordingly St. Arsenius often passed the whole night in watching and prayer, as we learn from his disciple Daniel. At other times, having watched a considerable part of the night, when nature could hold out no longer, he would allow himself a short repose, which he took sitting, after which he resumed his wonted exercises. On Saturday evenings as the same disciple relates, it was his custom to go to prayers at sun-set, and continue in that exercise with his hands lifted up to heaven till the sun beat on his face the next morning. His affection for the holy exercise of prayer, and his dread of the danger of vain-glory gave him the strongest love of retirement. He had two disciples who lived near him, and did all his necessary business abroad. Their names were Alexander and Zoilus; he afterward admitted a third called Daniel. All three were famous for their sanctity and discretion, and frequent mention is made of them in the histories of the fathers of the deserts of Egypt. St. Arsenius would seldom see strangers who came to visit him, saying, he would only use his eyes to behold the heavens.

Theophilus, the patriarch of Alexandria, came one day in company with a certain great officer and others to visit him, and begged he would entertain them on some spiritual subject for the good of their souls. The saint asked them whether they were disposed to comply with his directions; and being answered in the affirmative, he replied; "I entreat you then, that wherever you are informed of Arsenius's abode you would leave him to himself, and spare yourselves the trouble of coming after him." On another occasion, when the same patriarch sent to know if he would open his door to him if he came, St. Arsenius returned for answer, that if he came alone he would; but that if he brought others with him he would seek out some other place, and would stay there no longer. Melania, a noble Roman lady, travelled as far as Egypt only to see Arsenius, and by means of Theophilus contrived to meet him as he was coming out of his cell. She threw herself at his feet. The saint said to her, "A woman ought not to leave her house. You have crossed these great seas that you may be able to say at Rome that you have seen Arsenius, and raise in others a curiosity to come and see me." Not daring to lift up her eyes, as she lay on the ground, she begged he would always remember her and pray for her. He answered, "I pray that the remembrance of you be blotted out of my mind." Melania returned to Alexandria in great grief at this answer: but Theophilus comforted her, saying, "He only prayed that he might forget your

\* A small Egyptian measure of vegetables made of palm-tree leaves, as the word implies. See Cotellier, Mon. Gr. t. 4. not. p. 748. and Du Cange, Gloss. Græc. v. θάλλιν.



person on account of your sex; but as for your soul, doubt not but he will pray for you."

The saint never visited his brethren, contenting himself with meeting them at spiritual conferences. The abbot Mark asked him one day in the name of the hermits, why he so much shunned their conversation? The saint answered: "God knoweth how dearly I love you all; but I find I cannot be both with God and with men at the same time; nor can I think of leaving God to converse with men." This disposition however did not hinder him from giving short lessons of virtue to his brethren, and several of his apophthegms are recorded among those of the ancient fathers. He said often, "I have always something to repent of after having conversed with men; but have never been sorry for having been silent." He had frequently in his mouth those words which St. Euthymius and St. Bernard used also to repeat to themselves, to renew their fervour in the discharge of the obligations of their profession: "Arsenius, why hast thou forsaken the world, and wherefore art thou come hither?" Being asked one day why he, being so well versed in the sciences, sought the instruction and advice of a certain monk who was an utter stranger to all human literature? he replied, "I am not unacquainted with the learning of the Greeks and Romans; but I have not yet learned the alphabet of the science of the saints, whereof this seemingly ignorant person is master."

Though the saint was excellently versed in sacred learning, and in the maxims and practice of perfect Christian virtue, he never would discourse on any point of scripture, and chose rather to hear than to instruct or speak, making it the first part of his study to divest his mind of all secret opinion of himself, or confidence in his own abilities or learning; and this he justly called the foundation of humility and all Christian virtue. Evagrius of Pontus, who had distinguished himself at Constantinople by his learning, and had retired to Jerusalem, and thence into the deserts of Nitria in 385, expressed his surprise to our saint, that many very learned men made no progress in virtue, whilst many Egyptians who knew not the very letters of the alphabet, arrived at a high degree of sublime contemplation. To whom Arsenius made this answer: "We make no progress in virtue, because we dwell in that exterior learning which puffs up the mind; but these illiterate Egyptians have a true sense of their own weakness, blindness, and insufficiency; by which they are qualified to labour successfully in the pursuit of virtue." This saint used often to cry out to God with tears, in the most profound sentiment of humility, "O Lord, forsake me not; I have done nothing that can be acceptable in thy sight; but for the sake of thy infinite mercy enable and assist me that I may now begin to serve thee faithfully."

Nothing is so remarkable or so much spoken of by the ancients concerning our saint, as the perpetual tears which flowed from his eyes almost without intermission. The source from which they sprung was the ardour with which he sighed after the glorious light of eternity, and the spirit of compunction with which he never ceased to bewail the sins of his life past, and the daily imperfections into which he fell. But nothing was more amiable or sweet than these tears of devotion, as appeared in the venerable and majestic serenity of his countenance. His example was a proof of what the saints assure us concerning the sweetness of the tears of divine love. "When you hear tears named," says St. Chrysostom,<sup>1</sup> "do not represent to yourselves any thing grievous or terrible. They are sweeter than any carnal delights which the world can enjoy." St. Austin says to the same purpose:<sup>2</sup> "The tears of devotion are sweeter than the joys of theatres." St. John Climacus unfolds to us at large the incomparable advantages and holy pleasure of pious tears, and among other things writes thus:<sup>3</sup> "I am astonished when I consider the happiness of holy compunction; and I wonder how carnal men can think it affliction. It contains in it a pleasure and spiritual joy as wax does honey. God in an invisible manner visits and comforts the heart that is broken with this holy sorrow." Saint Arsenius being asked by a certain person what he must do to deliver himself from a troublesome temptation of impure thoughts, the saint gave him this answer,—"What did the Midianites do? They decked and adorned their daughters, and led them to the Israelites, though they used no violence upon them. Those among the servants of God that treated them with severity, and revenged their treachery and criminal designs with their blood, put a stop to their lewdness. Behave in the same manner with regard to your evil thoughts. Repulse them vigorously, and punish yourself for this attempt made in yourself towards a revolt."

This great saint lived in a continual remembrance and apprehension of death and the divine judgment. This made Theophilus, the busy patriarch of Alexandria, cry out when he lay on his death-bed in 312: "Happy Arsenius! who has had this moment always before his eyes." His tears did not disfigure his countenance, which, from the inward peace and joy of his soul, mixed with sweet compunction; and from his assiduous conversation with God, appeared to have something angelical or heavenly; being equally venerable for a certain shining beauty, and an inexpressible air of majesty and meekness, in a fair and vigorous old age. The great and experienced master in a contemplative life, St.

<sup>1</sup> St. Chrys. l. de Virginit. t. 1. p. 321. ed. Ben.

<sup>2</sup> St. Aug. in Ps. 128.

<sup>3</sup> St. John Clim. Grad. 7. p. 427.

John Climacus, proposes St. Arsenius as an accomplished model, and calls him a man equal to the angels,\* saying that he shunned so rigorously the conversation of men, only that he might not lose something more precious, which was God, who always filled his soul. Our saint called it a capital and indispensable duty of a monk never to intermeddle in any temporal concerns, and never to listen to any news of the world. He was tall and comely, but stooped a little in his old age; had a graceful mien, his hair was all white, and his beard reached down to his girdle; but the tears which he shed continually had worn away his eye-lashes. He was forty years old when he quitted the court, and he lived in the same austere manner from that time to the age of ninety-five; he spent forty years in the desert of Sceté, except that about the year 395, he was obliged to leave it for a short time, on account of an irruption of the Mazici, a barbarous people of Lybia; but the plunderers were no sooner returned home but he hastened back to his former solitude, where he remained till a second inroad of the same barbarians, in which they massacred several hermits, compelled him entirely to forsake this abode about the year 434. He retired weeping to the rock of Troë, called also Petra, over against Memphis, and ten years after, to Canopus near Alexandria; but not being able to bear the neighbourhood of that great city, he staid here only three years; then returned to Troë, where he died two years after. Knowing that his end was drawing near he said to his disciples,—“One only thing I beg of your charity, that when I am dead I may be remembered in the holy sacrifice. If in my life I have done any thing that is accepted by God, through his mercy, that I shall now find again.” They were much grieved to hear him speak as if they were going soon to lose him. Upon which he said, “My hour is not yet come. I will acquaint you of it; but you shall answer it at the tribunal of Christ, if you suffer any thing belonging to me to be kept as a relic.” They said with tears (being solicitous for a funeral procession) “What shall we do alone, father? for we know not how to bury the dead.” The saint answered, “Tie a cord to my feet, and drag my carcass to the top of the mountain, and there leave it.” His brethren seeing him weep in his agony, said to him, “Father, why do you weep? are you, like others, afraid to die?” The saint answered, “I am seized with great fear: nor has this dread ever forsaken me from the time I first came into these deserts.” The saints all serve God in fear and trembling, in the constant remembrance of his judgment; but this is always accompanied with a sweet confidence in his infinite love and mercies. The Holy Ghost indeed so diversifies his gifts and graces

as to make these dispositions more sensible in some than in others. Notwithstanding this fear, St. Arsenius expired in great peace, full of faith, and of that humble confidence which perfect charity inspires, about the year 449. He was ninety-five years old, of which he had spent fifty-five in the desert. Abbot Pemen having seen him expire, said with tears, “Happy Arsenius! who have wept for yourself so much here on earth! Those who weep not here shall weep eternally hereafter.” This saint was looked upon by the most eminent monks of succeeding ages as a most illustrious pattern of their state. The great St. Euthymius endeavoured in all his exercises to form himself upon the model of his life, and to copy in himself his humility, his meekness and constant evenness of mind, his abstinences and watching, his compunction and tears, his love of retirement, his charity, discretion, fervour, assiduous application to prayer, and that greatness of soul which appeared with so much lustre in all his actions. The name of St. Arsenius occurs in the Roman Martyrology on the 19th of July. See his life written by St. Theodore the Studite; and another in Metaphrastes; also the Lives of the Fathers of the Desert, in Rosweide and D’Andilly, t. 2. p. 183, collated with a very fair ancient MS. probably of Saint Edmund’s-bury, more ample than that published by Rosweide, in the hands of Mr. Martin, attorney at law in Palgrave, in Suffolk. See likewise the Apophthegms of the Fathers in Cotelier’s *Monumenta Ecclesiæ Græcæ*; the collections and remarks of Pinius the Bollandist, Jul. t. 4. p. 605, and F. Marian, *Vies des Pères des Déserts d’Orient*, t. 3. p. 284 ad 339.

#### ST. SYMMACHUS, POPE, C.

HE was a native of Sardinia, and archdeacon of the Roman church under pope Anastasius, and succeeded him in the holy see in 498. Festus, the patrician, had been gained by Anastasius, emperor of Constantinople, and a protector of the Eutychians, to endeavour to procure from pope Anastasius a confirmation of the Henoticon of Zeno, an imperial edict in favour of those heretics, as Theophanes relates. That pope dying, Festus, by bribes, gained several voices to raise Laurence, archpriest of St. Praxedes, to the pontificate. They were both ordained the same day. Symmachus in the basilic of Constantine, and Laurence in that of our lady. Theodoric, king of Italy, though an Arian, ordered that election should take place which was first, and made by the greater number. By this rule Symmachus was acknowledged lawful pope. He called a council at Rome of seventy-three bishops, and sixty-seven priests, which, to prevent cabals and factions in the elections of popes, ordained that if any one promised his vote to another, or deliberated in any assembly upon that subject,

\* Gr. 27. n. 63.



whilst the pope is living, he should be deposed and excommunicated; and that after the pope's death that person should be duly elected who had a majority of the voices of the clergy. Laurence subscribed these decrees the first among the priests,<sup>1</sup> and was afterward made bishop of Nocera. Soon after, some of the clergy and senators, by the contrivance of Festus and Probinus, privately recalled Laurence to Rome, and renewed the schism, which is by many historians reckoned the first that happened in that church, though Novatian had attempted to form one. The schismatics accused Symmachus of many crimes, and king Theodoric commanded a synod should be held at Rome upon that occasion. The bishops of Liguria, Emilia, and Venetia took Ravenna in their way to Rome, and strongly represented to the king, that the pope himself ought to call the council, which right he enjoyed both by the primacy of his see, derived from St. Peter, and by the authority of councils; also, that there never had been an instance of his being subjected to the judgment of his inferiors.<sup>2</sup> The king showed them the pope's letters by which he agreed to, and summoned the council. Indeed the pontifical says, that Symmachus assembled this council.<sup>3</sup>

The synod met at Rome in September 501, and declared pope Symmachus acquitted of the accusations entered against him, condemning to be punished as schismatics any who should celebrate mass without his consent; but pardoning those who had raised the schism, provided they gave satisfaction to the pope.<sup>4</sup> When this decree was carried into Gaul, all the bishops were alarmed at it; and they charged Saint Avitus, bishop of Vienne, to write about it in the name of them all. He addressed his letter to Faustus and Symmachus, two patricians who had both been consuls, complaining, that when the pope had been accused before the prince, the bishops, instead of opposing such an injustice, had taken upon them to judge him: "For," says he, "it is not easy to apprehend how the superior can be judged by his inferiors, especially the head of the Church." However, he commends the council for bearing testimony to his innocence, and earnestly entreats the senate to maintain the honour of the Church, and not to suffer the flocks to rise up against their pastors. The famous deacon Paschasius, a man eminent for his great alms-deeds and other good works, had the misfortune blindly to abet this schism to the latter end of his life; for which St. Gregory the Great relates, upon the authority of a certain revelation,<sup>5</sup> that he was

detained in purgatory after his death, but delivered by the prayers of Saint Germanus, bishop of Capua. Ceillier thinks that he repented only in his last moments;<sup>6</sup> or, that simplicity of heart extenuated his sin. Paschasius wrote a learned book on the Divinity of the Holy Ghost, though the two books on that subject which now bear his name, are the work of Faustus of Riez.

Pope Symmachus wrote to the emperor Anastasius declaring that he could not hold communion with him so long as he maintained that of Acacius. That prince expected such a menace from the zeal of the pope, and therefore he had not wrote to him upon his promotion, according to custom. He also accused him of Manicheism, though Symmachus had banished the Manichees out of Rome; and he did not cease to thwart the pope, dreading his known zeal against his favourite sect of the Acephali. Symmachus composed an apology against this emperor, in which he shows the dignity of the Christian priesthood.<sup>7</sup> He wrote to the oriental bishops, exhorting them to suffer banishment and all persecutions rather than to betray the divine truth.<sup>8</sup> King Thrasimund having banished many Catholic African bishops into Sardinia, pope Symmachus sent them annually both clothes and money; and there is still extant among the works of Ennodius a letter which this pope sent to comfort them. He accompanied it with some relics of the martyrs SS. Nazarius and Romanus. He redeemed many captives; and gave one hundred and seventy-nine pounds of silver in ornaments to several churches in Rome; and to the chapel of the holy cross, a gold cross of ten pound weight, in which he enclosed a piece of the true cross. On a ciborium, that is, in the language of that time, a tabernacle, which he gave to St. Paul's church, he caused to be engraved the figures of our Saviour and the twelve apostles. He instituted that the hymn of divine praise called the Gloria in Excelsis should be sung on every Sunday, and on the festivals of martyrs, as the pontifical testifies. He filled the papal chair fifteen years and eight months; and died on the 19th of July, 514. See his letters, the councils, and Anastasius Bibl. Also F. Amort's Diss. on the cause of pope Symmachus, printed at Bologna in 1758.

### ST. MACRINA, VIRGIN.

SHE was the eldest of all the ten children of St. Basil the elder, and St. Emmelia; and being trained up in excellent sentiments of piety, after the death of her father, consecrated her virginity by vow to God, and was a great assistant to her mother in educating her younger brothers and sisters. St. Basil the

<sup>1</sup> Conc. t. 4. p. 1286.

<sup>2</sup> Ennod. Apol. p. 342. ed. Sirmond. Item, l. 1. ep. 5. Cassidor. in Chron. et Anast. in Pontific.

<sup>3</sup> Conc. t. 4. p. 1287.

<sup>4</sup> Ib. p. 1223.

<sup>5</sup> Dial. l. 4. c. 40. See Baron. ad an. 498. et Benedict. XIV. l. de Canoniz. Sanctor.

<sup>6</sup> T. 15. ch. 23. p. 352. Vie de Paschase.

<sup>7</sup> Symmach. Apol. t. 4. Conc. p. 1295.

<sup>8</sup> Ib. p. 1301.

Great, St. Peter of Sebaste, St. Gregory of Nyssa, and the rest, learned from her their early contempt of the world, dread of its dangers, and application to prayer and the word of God. When they were sent abroad for their improvement, Macrina induced her mother to concur with her in founding two monasteries, one for men, the other for women, at a little distance from each other, on their own estate, near Iбора in Pontus. That of men was first governed by St. Basil, afterward by St. Peter. Macrina drew up the rules for the nunnery with admirable prudence and piety, and established in it the love and spirit of the most universal poverty, and disengagement from the world, mortification, humility, assiduous prayer, and singing of psalms. God was pleased to afflict her with a most painful cancer: which at length her mother cured by making, at her request, the sign of the cross upon the sore; only a black spot remained ever after upon the part that had been affected.

After the death of St. Emmelia, Macrina disposed of all that was left of their estate in favour of the poor, and lived herself, like the rest of the nuns, on what she earned by the labour of her hands. Her brother Basil died in the beginning of the year 379, and she herself fell ill eleven months after. St. Gregory of Nyssa making her a visit, after eight years' absence, found her sick of a raging fever, lying on two boards, one of which served for her bed, and the other for her pillow. He was exceedingly comforted by her pious discourses, and animated by the fervour and ardent sighs of divine love and penance, by which she prepared herself for her last hour. She calmly expired, after having armed herself with the sign of the cross. Such was the poverty of the house that nothing was found to cover her corpse when it was carried to the grave, but her old hood and coarse veil; but St. Gregory threw over it his episcopal cloak. She had worn about her neck a fillet, on which hung an iron cross and a ring. St. Gregory gave the cross to a nun named Vestiana, but kept himself the ring, in which the metal was hollow, and contained in it a particle of the true cross. Araxus, bishop of the place, and St. Gregory led up the funeral procession, which consisted of the clergy, the monks, and nuns, in two separate choirs. The whole company walked singing psalms, with torches in their hands. The holy remains were conveyed to the church of the Forty Martyrs, a mile distant from the monastery, and were deposited in the same vault with the saint's mother. Prayers were offered up for them both. St. Macrina died in December, 379; but is commemorated both by the Latins and Greeks on the 19th of July. This account is given us by St. Gregory of Nyssa, in the funeral discourse he made upon her, t. 2. p. 149. Add the remarks of F. Bosch, the Bollandist, t. 4. Julij, p. 589.

## JULY XX.

## ST. JOSEPH BARSABAS, C.

HE was one of the seventy-two disciples of our Lord, and was put in competition with St. Matthias to succeed the traitor Judas in the apostleship.<sup>1</sup> St. Chrysostom<sup>2</sup> remarks that St. Joseph was not displeased, but rejoiced in the Lord to see the preference given to St. Matthias. After the dispersion of the disciples he preached the gospel to many nations; and among other miracles, drank poison without receiving any hurt, as Papias, and from him Eusebius, testify.<sup>3</sup> This saint, from his extraordinary piety, was surnamed the Just.

The lives of the apostles and primitive christians was a miracle in morals, and a sensible effect of almighty grace. Burning with holy zeal, they had no interest on earth but that of the divine honour, which they sought in all things; and being warmed with the expectation of an eternal kingdom, they were continually discoursing of it, and comforting one another with the hopes of possessing it; and they did little else but prepare to die. Thus by example, still more than by words, they subdued their very enemies to the faith, and brought them to a like spirit and practice. Their converts, by a wonderful change of manners, became in a moment new creatures. Those who had been the most bitter enemies, long bent to lust and passion, became the most loving, forgiving, and chaste persons in the world. Has grace wrought in us so perfect a conversion? Do our lives glorify God's name in this manner, by a spirit and practice agreeable to the principles of our divine faith?

## ST. MARGARET, V. M.

ACCORDING to the ancient Martyrologies, she suffered at Antioch in Pisidia, in the last general persecution. She is said to have been instructed in the faith by a Christian nurse, to have been prosecuted by her own father, a priest of the idols; and after many torments, to have gloriously finished her martyrdom by the sword. Her name occurs in the Litany inserted in the old Roman order, and in the most ancient calendars of the Greeks. From the east her veneration was exceedingly propagated in England, France, and Germany, in the eleventh century, during the holy wars. Her body is now kept at Monte-Fiascone in Tuscany. Vida, the glory of the Christian muses, has honoured St. Margaret who is one of the tutelar saints of Cremona, his native city, with two hymns; begging of God through her prayers, not long life, riches, or honours,

<sup>1</sup> Act. i. 20. <sup>2</sup> Hom. 3. in Act. <sup>3</sup> Eus. Hist. l. 3. c. 39.



but the grace of a happy death and a holy life, that he might be admitted, with a devout and pious heart, to praise God in the choir of his holy servants. See his hymns, and Pinius the Bollandist, Julij, t. 5. p. 28.

### SS. JUSTA AND RUFINA, MM.

THESE holy martyrs were two christian women at Seville in Spain, who maintained both themselves and many poor persons by selling earthen ware. A fervent soul finds in the most ordinary course of life occasions of exercising many heroic acts of virtue, and makes every ordinary action a perfect holocaust by performing it with a most ardent desire of pleasing God with the entire sacrifice of itself. Such were the lives of these two faithful servants of God in the world. So perfect a virtue deserved to be honoured with the crown of martyrdom. Though these saints gave all their substance to the poor, and were desirous to serve every one for the edification of their souls; yet no motives could draw them into any criminal condescension. Not to concur to the idolatrous superstitions, they refused to sell vessels for the use of heathenish sacrifices. The Pagans, offended at their religious scruple, when Dioeclesian's edicts renewed the persecution, broke all the ware in their shop, and impeached them for their faith before the governor. The prefect, after they had boldly confessed Christ, commanded them to be stretched on the rack, and their sides in the mean time to be torn with iron hooks. An idol was placed near the rack with incense, that if they would offer sacrifice, they should be that moment released; but their fidelity was not to be shaken. Justa expired on the rack: which when the judge saw, he ordered Rufina to be strangled, and their bodies to be burnt. They suffered in the year 304. See their acts published by Maldonat; also Ado, Usuard, &c.

### ST. CESLAS, C. OF THE ORDER OF ST. DOMINIC.

HE was of the house of the counts of Odrowas, and brother to St. Hyacinth, and lived near Cracow in Poland. Having devoted himself to God in an ecclesiastical state, he became eminent for piety, learning, and the innocence of his manners. He was first instituted to a canonry at Cracow, but afterward promoted to be conservator of Sandomir. His riches he employed on the poor, leading himself a most abstemious penitential life. Happening to accompany his uncle Yvo Kouski, chancellor of Poland, into Italy, he received at Rome, together with St. Hyacinth, the habit of St. Dominic from the hands of that holy founder in 1218. Returning into Germany and Poland he preached penance with wonderful fruit. In 1222 he founded at Prague a convent of one hundred and twenty-six friars, in which Andrew the bishop of Prague took

the religious habit, having first, with the consent of pope Honorius III. resigned his see. St. Ceslas built in the same city a nunnery of the same order, in which, soon after his death, queen Margaret, daughter of Leopold archduke of Austria, and widow of Henry king of the Romans, professed herself, out of humility, a lay-sister. The saint sent Adrian with twenty-six other friars of his order to preach the faith in Bosnia, where they all received the crown of martyrdom. St. Ceslas himself preached in Silesia, and resided long at Breslaw. He directed St. Hedwiges in the paths of Christian perfection, was endowed with the gifts of prophecy and miracles, and filled the northern kingdoms with many eminent servants of God.

In 1240 the Tartars, marching from Asia with an army of five hundred thousand men, fell like a torrent on the West, and spread universal desolation over Russia, Bulgaria, Slavonia, Poland, and Hungary, to the borders of Germany. They slew Henry II. surnamed the Pious, duke of Silesia, in a great battle at Wolstadt in 1241, and marched against Breslaw his capital. The inhabitants burned or hid their most precious effects, and abandoning the city to the enemy, shut themselves up in the citadel. St. Ceslas bore them company to assist and comfort them, and never ceased with tears to implore the divine protection. God was pleased to hear his prayers. When the barbarians had made a breach, and were preparing to scale the walls, the saint coming from offering the divine mysteries appeared upon the walls, and at the same time a globe of fire fell from the heavens upon the camp of the infidels, which it filled with confusion and terror. In the mean time the Christians made a sally, and the numberless troops of the barbarians perceiving that heaven visibly fought against them, whilst many were perishing by the flame, betook themselves to flight, and abandoned their enterprise. Thus they who had overturned so many thrones, and trampled to the ground so many powerful armies, saw themselves tumbled down from their victories and pride by the prayer of one humble servant of God, who renewed on this occasion the miracles of Elias and Eliseus. The circumstances of this wonderful deliverance are authentically attested by ancient records, still preserved among the public archives of the city of Breslaw, and are related by Martin Cromer, bishop of Heilsberg or Warmia, in his history of Poland, Longinus, and other historians of the northern kingdoms. St. Ceslas died in July, the following year, 1242. His relics are preserved in a stately chapel at Breslaw. The immemorial veneration of his name was approved by Clement XI. in 1713. See Touron, Vie de St. Dominique, p. 622. Bzovius, t. 13. Longinus in Hist. Poloniae. Matthias de Micovia, in Chronicis Poloniae, et Benedict XIV. de Canoniz. l. 2. c. 34. p. 264.

### SAINT AURELIUS, ARCHBISHOP OF CARTHAGE, C.

HE was archdeacon of Carthage, when, in 388, he was promoted to the archiepiscopal dignity of that see, to which was annexed a jurisdiction little inferior to that of a patriarch over all the metropolitans of the different provinces of Africa. He cultivated a strict friendship with St. Austin, held several councils against the Donatists, and was the first that condemned Celestius the Pelagian in a council held in 412, and Pelagius himself in another council in 416. He anathematized their heresy before St. Austin entered the lists against it. St. Aurelius died in 423. He is highly extolled by St. Fulgentius,<sup>1</sup> and is mentioned in the African Calendar of the fifth age on the 20th of July. See the Acts of the Councils of Carthage, Baronius, Baillet, &c.

### SAINT ULMAR, OR WULMAR, ABBOT OF SAMER,

THREE MILES FROM BOULOGNE.

HE was nobly born at Sylviaco in the territory of Boulogne in Picardy. Renouncing the world in his youth, he entered himself a brother in the abbey of Hautmont in Haynault, where it was his employment to keep the cattle, and to hew wood for the community. He was distinguished for his eminent spirit of prayer, and being compelled by obedience to receive holy orders, was promoted to the priesthood. He after this obtained leave to live alone in a hermitage near mount Cassel, and afterward in 688 founded in a wood upon his father's estate of Sylviaco in the Boulognois, the abbey of Samer, corruptly so called for St. Ulmar's, at present of the Congregation of St. Maur. St. Ulmar founded a nunnery at Vileria, now Wiere aux bois, a mile from his own monastery, in which he placed his niece Bertana abbess. Ceadwalla, king of the West-Saxons, passing that way in his journey to Rome to receive baptism, conferred on St. Ulmar a notable largess toward carrying on his foundation. In close retirement in his hermitage near mount Cassel, the saint preserved himself always free from worldly passions by flying from the occasions which chiefly excite them, and by withdrawing from the great scene of earthly business, envy, avarice, and strife. Here shutting out the busy swarm of vain images which besets us in the world, he inured his mind to happy recollection and heavenly contemplation. In this sweet repose he daily advanced in fervour and divine charity till he was called to the joys of his Lord on the 20th of July, 710. He was glorified by miracles, and is named in the Roman and other Martyrologies on the 20th of July. On the 17th of June his relics were conveyed to Boulogne for fear of the plunder of the Normans; and from thence to the abbey of St. Peter's at Ghent, where they were burnt

<sup>1</sup> L 2. de Prædest.

by the fury of the Calvinists in the sixteenth century. See his life writ soon after his death in Mabillon, Act. Bened. t. 3. p. 237; and more full, with new remarks, by Cuper the Bollandist, Jul. t. 5. p. 81.

### ST. JEROM ÆMILIANI, C.

FOUNDER OF THE CONGREGATION OF REGULAR CLERGY OF SOMASCHA.

HE was born at Venice of a patrician family; and, in the most troublesome times of the republic, served in the troops from his childhood. Whilst he was governor of the new castle in the mountains of Tarviso, he was taken prisoner, cast into a dungeon, and loaded with chains. His sufferings he sanctified by penance and prayer; and being delivered by the miraculous protection of the mother of God, arriving at Tarviso, he hung up his chains before an altar consecrated to God under the invocation of the Blessed Virgin, and returning to Venice devoted himself to the exercises of prayer and all virtues. At that time a famine and a contagious distemper having reduced many families to the greatest distress, he laid himself out in relieving all, but was particularly moved with compassion for abandoned orphans. These he gathered in a house which he hired, clothed and fed them at his own expense, and instructed them himself with unwearied zeal in the Christian doctrine and in all virtue. By the advice of St. Cajetan and others, he passed to the continent and erected like hospitals for orphans at Brescia, Bergamo, and other places; and others for the reception of penitent women. At Somascha on the frontiers of the Venetian dominions between Bergamo and Milan, he founded a house which he destined for the exercises of those whom he received into his Congregation, and in which he long resided. From this house it took its name; though it was sometimes called St. Mayeul's, titular of a college at Pavia, which St. Charles Borromeo put under his direction.

The instruction of youth and young clergy-men became also an object of his zeal in his foundations, and continues still to be in his institute. The brothers, during the life of the founder, were all laymen, and it was only approved as a pious Congregation. The holy founder died at Somascha on the 8th of February, 1537, of a contagious distemper which he had caught by attending the sick. He was beatified by Benedict XIV; and canonized by Clement XIII. An office in his honour was appointed for the 20th of July, by a decree of the holy see published in 1769. Three years after his death, in 1540, his Congregation was declared a religious Order by Paul III. and confirmed under the rule of St. Augustine by St. Pius V. in 1571, and again by Sixtus V. in 1586. It has no houses out of Italy and the Catholic Swiss Cantons. It is divided into three provinces, of Lombardy, Venice, and



Rome. The general is chosen every three years out of each province in its turn. See his life written in Latin by Aug. Turtura, Milan, 1620, 8vo. and Helyot, *Histoire des Ord. Rel.* t. 4. c. 33.

## JULY XXI.

### ST. PRAXEDES, VIRGIN.

SHE was daughter of Pudens, a Roman senator, and sister to St. Pudentiana, and in the days of pope Pius I. and the emperor Antoninus Pius, edified the church of Rome by the bright lustre of her virtues. All her great riches she employed in relieving the poor and the necessities of the Church. By the comfort and succours which she afforded the martyrs she endeavoured to make herself partaker of their crowns, and she lived in the assiduous exercise of prayer, watching, and fasting. She died in peace and was buried near her sister on the Salarian road. Bede and other martyrologists style her a virgin. An old *title* or parish church in Rome bearing her name is mentioned in the life of pope Symmachus. It was repaired by Adrian I. and Paschal I. and lastly by St. Charles Borromeo, who took from it his title of cardinal.

The primitive Christians lived only for heaven, and in every step looked up to God, regardless of all lower pursuits or meaner advantages that could interfere with their great design of knowing and loving him. This constant attention to God awed them in their retirements; this gave life and wings to their devotions, and animated them to fervour in all their actions; this carried them through the greatest difficulties and temptations, and supported them under all troubles and afflictions.

### ST. ZOTICUS, M.

BISHOP OF COMANA IN CAPPADOCIA.

HE first detected, zealously confuted, and condemned the errors and impostures of the Cataphryges or Montanists with their false prophecies, as Eusebins mentions. To this triumph over heresy and imposture he added the crown of martyrdom, which he received in the persecution of Severus, about the year 204. See Eusebins, b. 5. c. 16. and the ancient Martyrologies.

### ST. BARHADBESCIABAS, DEACON, M.

IN the fifteenth year of the great persecution raised in Persia by king Sapor II. by the command of Sapor Tamsapor governor of Adiabene, Barhadbesciabas, the zealous deacon of the

city of Arbela, was apprehended and put on the rack. Whilst he was tormented, the officers continually cried out to him, "Worship water and fire, and eat the blood of beasts, and you shall be immediately set at liberty." But the blessed deacon Barhadbesciabas showed, by the cheerfulness of his countenance, that the interior joy of his happy soul overcame the torments he felt in his body. He often said to the judge, "Neither you nor your king, nor any manner of torments shall ever be able to separate me from the love of Jesus: Him alone have I served from my infancy to this old age." The tyrant at length condemned him to be beheaded, and commanded Aghæus, an apostate Christian nobleman, to be his executioner. The holy deacon stood bound waiting with joy for the happy moment which was to associate him to the angels; but Aghæus trembled so as not to be able to give the blow. He struck, however, seven times at the martyr's neck, and not being able to sever his head from his body, run his sword into his bowels; of which wound the holy deacon expired soon after. The judge set guards to watch the blessed corpse; but two clerks carried it off in the night, and buried it after the Roman fashion. He suffered on the 20th day of the moon of July, in the year 354, of Sapor II. 45. See his genuine Chaldaic acts in Assemani, t. 1. p. 129.

### ST. VICTOR OF MARSEILLES, M

THE emperor Maximian, reeking with the blood of the Thebæan legion, and many other martyrs whom he had massacred in different parts of Gaul, arrived at Marseilles, the most numerous and flourishing church in those provinces. The tyrant breathed here nothing but slaughter and fury, and his coming filled the Christians with fear and alarms. In this general consternation, Victor, a Christian officer in the troops, went about in the night time from house to house visiting the faithful, and inspiring them with contempt of a temporal death and the love of eternal life. He was surprised in this action, so worthy a soldier of Jesus Christ, and brought before the prefects Asterius and Eutychius, who exhorted him not to lose the fruit of all his services and the favour of his prince for the worship of a dead man; so they called Jesus Christ. He answered, that he renounced those recompenses if he could not enjoy them without being unfaithful to Jesus Christ, the eternal Son of God, who vouchsafed to become man for our salvation, but who raised himself from the dead, and reigns with the Father, being God equally with him. The whole court heard him with tumultuous shouts of indignation and rage. However, the prisoner being a person of distinction, the prefects sent him to Maximian himself. The incensed countenance of an emperor did not daunt the champion of Christ; and the tyrant seeing his threats to have no effect upon him, commanded him to be

bound hands and feet and dragged through all the streets of the city, exposed to the blows and insults of the populace. Every one of the heathens seemed to think it a crime not to testify their false zeal, by offering some indignity or other to the martyr. Their design was to intimidate the Christians, but the example of the martyr's resolution served to encourage them.

Victor was brought back bruised and bloody to the tribunal of the prefects, who thinking his resolution must have been weakened by his sufferings, began to blaspheme our holy religion, and pressed him again to adore their gods. But the martyr filled with the Holy Ghost, and encouraged by his presence in his soul, expressed his respect for the emperor and his contempt of their gods, adding, "I despise your deities, and confess Jesus Christ: inflict upon me what torments you please." The two prefects only disagreed about the choice of the tortures. After a warm contest Eutychius withdrew, and left the prisoner to Asterius, who commanded him to be hoisted on the rack, and most cruelly tortured a long time. The martyr, lifting up his eyes to heaven, asked patience and constancy of God, whose gift he knew it to be. Jesus Christ appeared to him on the rack, holding a cross in his hands, gave him his peace, and told him that he suffered in his servants, and crowned them after their victory. These words dispelled both his pains, and his grief; and the tormentors being at last weary, the prefect ordered him to be taken down, and thrown into a dark dungeon. At midnight God visited him by his angels; the prison was filled with a light brighter than that of the sun, and the martyr sung with the angels the praises of God. Three soldiers who guarded the prison, seeing this light, were surprised at the miracle, and casting themselves at the martyr's feet asked his pardon, and desired baptism. Their names were Alexander, Longinus, and Felician. The martyr instructed them as well as time would permit, sent for priests the same night, and going with them to the sea-side he led them out of the water, that is, was their godfather and returned with them again to his prison.

The next morning Maximian was informed of the conversion of the guards, and, in a transport of rage sent officers to bring them all four before him in the middle of the market-place. The mob loaded Victor with injuries, and would fain have compelled him to bring back his converts to the worship of their gods; but he said, "I cannot undo what is well done." And turning to them he encouraged them saying, "You are still soldiers; behave with courage, God will give you victory. You belong to Jesus Christ, be faithful. An immortal crown is prepared for you." The three soldiers persevered in the confession of Jesus Christ, and by the emperor's orders were forthwith beheaded. Victor prayed in the mean time with tears that he might, by being united with them in their

happy death, be presented in their glorious company before God; but after having been exposed to the insults of the whole city as an immovable rock lashed with the waves, and been beaten with clubs and scourged with leather-thongs, he was carried back to prison, where he continued three days, recommending to God his martyrdom with many tears. After that term the emperor called him again before his tribunal, and having caused a statue of Jupiter, with an altar and incense, to be placed by him, he commanded the martyr to offer incense to the idol. Victor went up to the profane altar, and by a stroke of his foot threw it down. The emperor ordered the foot to be forthwith chopped off; which the saint suffered with great joy, offering to God these first fruits of his body. A few moments after, the emperor condemned him to be put under the grindstone of a hand-mill, and crushed to death. The executioners turned the wheel, and when part of his body was bruised and crushed, the mill broke down. The saint still breathed a little; but his head was immediately ordered to be cut off. His and the other three bodies were thrown into the sea, but being cast ashore were buried by the Christians in a grotto hewn out of a rock. The author of the acts adds, "They are honoured to this day with many miracles, and many benefits are conferred by God and our Lord Jesus Christ on those who ask them through their merits."

In the fifth century Cassian\* built a great

\* John Cassian, priest and abbot of the great monastery of St. Victor's at Marseilles, was a native of Lesser Scythia, then comprised under Thrace. He injured himself from his youth to the exercises of an ascetic life in the monastery of Bethlehem. The great reputation of many holy anchorites in the deserts of Egypt induced him and one Germanus, about the year 390, to pay them a visit. Being much edified with the great examples of virtue they saw in those solitudes, especially in the wilderness of Scetl , they spent there and in Thebais several years. They lived like the monks of that country, went bare-foot, and so meanly clad that their friends would have been ashamed to meet them, and they gained their subsistence by their work, as all the rest did. (Col. 4. c. 10.) Their life was most austere, and they scarce ate two leaves a day each of six ounces. (Col. 19. c. 17.) In 403 they both went to Constantinople, where they listened to the spiritual instructions of St. Chrysostom, who ordained Cassian deacon, and employed him in his church. After the banishment of that holy prelate, Cassian and Germanus travelled to Rome with letters from the clergy of Constantinople to defend their injured pastor, as Palladius informs us. Cassian was promoted to the order of priesthood in the West, and retiring to Marseilles, there founded two monasteries, one for men, and another for virgins, and wrote his spiritual Conferences and other works. He died in odour of sanctity soon after the year 433. His very ancient picture is shown in St. Victor's at Marseilles, where his head and right arm are exposed in shrines on the altar by the permission of pope Urban V. the remainder of his body lies in a marble tomb which is shown in a subterraneous chapel. That abbey, by a special grant, celebrates an office in his honour on the 23d of July.

His works consist, first of a book On the Incarnation, against Nestorius, written at the request of St. Leo, then archdeacon of Rome. Secondly, Of Institutions of a Monastical Life, in twelve books. In the four first he



monastery near the tomb of this saint, which afterward received the rule of St. Bennet, but was afterward secularized by Benedict XIV. The relics of St. Victor remain in that church, the most ancient in all France, full of illustrious monuments of primitive saints. Some

describes the habit that was worn, and the exercises and way of living that were followed by the monks of Egypt, to serve as a pattern for the monastic state in the West. He says, their habit was mean, merely serving to cover their nakedness; having short sleeves which reached no further than their elbows; they wore a girdle and a cowl upon their heads, but used no shoes, only a kind of sandals which they put off when they approached the altar; and they all used a walking-staff, as an emblem that they were pilgrims on earth. He observes that the monks forsook all things, laboured with their hands, and lived in obedience; he describes the canonical hours of the divine office consisting of psalms and lessons. He mentions that whoever desires to be admitted into a monastery, must give proofs of his patience, humility, and contempt of the world, and be tried with denials and affronts: that no postulant was allowed to give his estate to the monastery in which he settled: that the first lesson which is taught a monk is, to subdue his passions, to deny his own will, and to practise blind obedience to his superior. Thus he is to empty himself of all prevalence in his own abilities, learning, or whatever can feed any secret pride or presumption. Cassian observes, that young monks were allowed no other food than boiled herbs, with a little salt; but that the extraordinary austerities of the Oriental monks in eating are not practicable in the west. In the eight last books of this work he treats of eight capital vices, prescribing the remedies and motives against them, and explaining the contrary virtues. He shows (l. 6. Inst. c. 5, 6.) that chastity is a virtue which is not to be obtained but by a special grace of God; which must be implored by earnest prayer, seconded by watchfulness and fasting. He every where advises moderate fasts, but continual, (l. 5. p. 107, &c.) He observes (l. 11. c. 4.) that vainglory is the last vice that is subdued, and that it takes occasion even from the victory itself to renew its assaults. This seems the best and most useful of Cassian's writings, though the reading of his Conferences has been strongly recommended to monks by St. Bennet, St. John Climacus, St. Gregory, St. Dominic, St. Thomas, and others.

In the book of his Conferences he has collected the spiritual maxims of the wisest and most experienced monks with whom he had conversed in Egypt. This work consists of three parts; the first contains ten Conferences, and was writ in 423; the second comprises seven Conferences, and was compiled two years later: the third was finished in 428, and contains seven other Conferences. Cassian, in this work, teaches that the end to which a monk consecrates all his labours and for which he has renounced the world, is, the more easily to attain the most perfect purity or singleness of heart, without which no one can see God in his glory, or enjoy his presence by his special grace in this life. For this he must forsake the world, or its goods and riches; he must renounce or die to himself, divesting himself of all vices and irregular inclinations; and thirdly, he must withdraw his heart from earthly or visible things to apply it to those that are spiritual and divine. (Collat. 1 and 3.) He says, that the veil of the passions being once removed, the eyes of the mind will begin, as it were naturally to contemplate the mysteries of God, which remain always unintelligible and obscure to those who have only eyes of flesh, or whose hearts are unclean, and their eyes overclouded with sin and the world. (Coll. 5.) This purgation of the heart is made by the exercises of compunction, mortification, and self-denial; and the unshaken foundation of the most profound humility must be laid, which may bear a tower reaching to the heavens; for, upon it is to be raised the superstructure of all spiritual virtues. (Coll. 9.)

part of the relics of St. Victor was conveyed to Paris and laid in a chapel built in his honour, which soon after, in the reign of Lewis VI. was enlarged, and the royal monastery of regular canons founded there, which bears the name of this saint, its glorious patron.\* This institute

To gain a victory over vices he strenuously inculcates the advantages of discovering all temptations to our superior, for when detected, they lose their force; the filthy serpent being by confession drawn out of his dark hole into the light and in a manner exposed, withdraws himself. His suggestions prevail so long as they are concealed in the heart. (Coll. 2. c. 10, 11. and Instit. l. 9. c. 39.) This he confirms by the example of Serapion, cured of an inveterate habit of stealing bread above his allowance in the community, by confessing the fault. (Coll. 2. c. 11.) But he teaches that these exercises are but preparations; for the end and perfection of the monastic state consists in continual and uninterrupted perseverance in prayer, as far as human frailty will permit. This is the conjunction of the heart with God. But this spirit of prayer cannot be obtained without mighty contrition, the purgation of the heart from all earthly corruption and the dregs of passions, and the illumination of the Holy Ghost, whose purest rays cannot enter an unclean heart. He compares the soul to a light feather which by its own levity is raised on high, by the help of a gentle breath; but if wet by the accession of moisture, is depressed down to the very earth. The mind can only ascend to God when it is disburdened of the weight of earthly solicitude and corruption. (Coll. 9.)

He inculcates the use of frequent aspirations, recommending that of the Church, "Deus, in adiutorium meum intende," &c.; and says, the end of the perfection of the monastic state is, that the mind be refined from all carnal dust, and elevated to spiritual things, till by daily progress in this habit all its conversation may be virtually one continual prayer, and all the soul's love, desire, and study, may be terminated in God. In this her union with him by perpetual and inseparable charity, she possesses an image of future bliss, and a foretaste of the earnest of the conversation of the blessed. Inveighing against lukewarmness in devotion he makes this remark. (Coll. 4. c. 19.) "We have often seen souls converted to perfection from a state of coldness, that is, from among worldlings and heathens; but have never seen any from among tepid Christians. These are moreover so hateful to God, that by the prophet he bids his teachers not to direct any exhortations to them, but to abandon them as a fruitless barren land, and to sow the divine word on new hearts, among sinners and heathens: "Break up the new or fallow ground, and sow not upon land that is overrun with thorns." (Jer. iv. 3.) He exceedingly extols the unspeakable peace and happiness which souls enjoy in seeking only God, and the great and wonderful works which he performs in the hearts of his saints, which cannot be truly known to any man except to those who have experience of them. (Coll. 12. c. 12. and Coll. 14. c. 14.) Cassian, in the thirteenth Conference, under the name of the abbot Cheremon, favours the principles of the Semipelagians, though that error was not then condemned, it being first proscribed in the second council of Orange in 529. Whence St. Prosper himself, in his book against this discourse, never names him, but styles him a catholic doctor. (l. contra Collatorem, p. 828.) Cassian's style, though neither pure nor elegant, is plain, affecting, and persuasive. His works were published with comments by Alard Gazæus or Gazet, a Benedictin monk of St. Vaast's at Arras, first at Donay in 1616: and afterward with more ample notes at Arras in 1618. They have been since reprinted at Lyons, Paris, and Francfort. See Dom. Rivet, Hist. Lit. t. 2. p. 215. and Cuper the Bollandist, ad 23 Julij, t. 5. p. 458. ad 482.

\* See the most edifying history of the eminent and holy men of this monastery of St. Victor's at Paris, compiled by F. Simon Gourdan, in seven volumes folio, kept

and abbey were commenced by William of Champeaux, archdeacon of Paris, a man of eminent piety and learning, who having taught for many years rhetoric and theology, with extraordinary reputation, in the cloister of the cathedral, retired to this little chapel of St. Victor, then in the skirts of the town. There with certain fervent clergymen he lived in close solitude, assiduous prayer, and great austerity, allowing no other food to be served in his community but herbs, pulse, and roots, with bread and salt. By the pressing importunities of the bishop of Paris and other persons of distinction he was obliged to resume his theological lectures, which he seems to have continued at St. Victor's as F. Gourdan shows. Whence Rollin calls this monastery the cradle of the university of Paris. In favour of this holy institute king Lewis VI. founded and built there a magnificent abbey, which still subsists in a most flourishing condition. Gilduin, a most holy man, was appointed first abbot, whilst William of Champeaux taught there, who in 1113 was consecrated bishop of Chalons on the Saone. Dying in 1121, according to his desire he was buried at Clairvaux, by St. Bernard, who had received at his hands the abbatial benediction.\* See St. Victor's ge-

in MSS. in the curious public library of that house, t. 1. p. 123, &c.

\* Among the great men which this abbey produced in its infancy, the most famous are Hugh and Richard of St. Victor. Hugh, a native of the territory of Ypres in Flanders, became a canon regular in this monastery in 1115, was made prior, and taught divinity there from the year 1130 to his death in 1142. His works are printed in three vols. folio. In the first we have his literal and historical notes on the scripture; also mystical and allegorical notes on the same by some later author of this house. In the second tome are contained his spiritual works; the soliloquy of the soul, the praise of charity, a discourse on the method of praying, a discourse on love between the Beloved and the Spouse, four books on the vanity of the world, one hundred sermons, &c. The third tome presents us his theological treatises, of which the principal are his two books on the sacraments. He was called a second Augustin, or the tongue of that great doctor, whose spirit, sentiments, and style he closely follows. His notes on the rule of St. Austin, in the second tome, are excellent: also those on the Decalogue. The book *De claustrum animæ* is very useful for religious persons, and shows the austere abstinence and discipline then observed in monasteries; but is the work of Hugh Foliet, a most pious and learned canon of this order, who was chosen abbot of St. Dionysius's at Rheims, though he earnestly declined that dignity, in 1149. See Mabillon, *Analecta*, t. 1. p. 133. and *Annal.* l. 77. p. 141. Ceillier, t. 22. p. 200. 224. Martenne, t. 5. *Anecd.* p. 887.

Richard of St. Victor, a Scotsman, regular canon of St. Victor's at Paris, scholar of Hugh, chosen prior of that abbey in 1164, died in 1173. His works have been often reprinted in two vols. folio; the best edition is that given at Rouen in 1650. His comments on the scripture are too diffusive: his theological tracts are accurate, his writings on contemplation and Christian virtues, though the style is plain, are full of the most sublime rules of an interior life. The collection of spiritual maxims of these holy men which F. Gourdan has compiled from their writings and sayings, demonstrates their heavenly wisdom, lights and experience in spiritual things, and in the perfect spirit of all virtues to which

nuine acts, which are not unworthy the pen of Cassian, to whom some ascribe them; but without grounds. They are published and much commended by Bosquet in the fourth tome of his *History of the Church of France*, p. 202. See also Tillemont, t. 4. Ceillier, t. 3. p. 366. Fleury, l. 8. n. 20. Rivet, *Hist. Littér.* t. 2. p. 231. and Cuper the Bollandist, t. 5. Jul. p. 135. F. Gourdan has compiled at length the life of St. Victor, with an account of many miracles wrought through his intercession, and a collection of many devout hymns and prayers in his honour, and other various memorials relating to this saint, in the seventh tome of his MS. history of the eminent men of the royal abbey of St. Victor at Paris. See also Oudin, t. 2. *De Script. Eccl.* p. 1138.

#### ST. ARBOGASTUS, BISHOP OF STRASBURG, C.

THE Irish challenge this saint as a native of their island. The Scots also lay claim to him, and are supported by Richer's *Chronicle of Sens*, wrote in the thirteenth century, and by the life of St. Florentius, his successor, though his acts say he was of a noble family in Aquitaine. Travelling into Alsace he led an anchoritical life in the Sacred Forest, (for this is the interpretation of the Teutonic name *Heiligesforst*.) about the year 630. He was often called to the court of king Dagobert II. and by his interest promoted to the episcopal see of Strasburg. His acts relate, that not long after his exaltation he raised to life Dagobert's son, killed by a fall from a horse; these acts call this prince Sigebert; his name is not recorded by the historians. Many other miracles are ascribed to this saint; who, assisted by the liberality of this king, enriched the church of Strasburg with several large estates. King Dagobert bestowed on it, for his sake, the manor and town of Rufach, with an extensive country situated on both sides the river Alse or Elle, together with the old royal palace of Isenburg, residing himself at Kirchem near Molsheim. St. Arbogastus also founded, or at least endowed, several monasteries, the principal among which were Surburg and Shutteran: some say also Ebersheimmunster; but the chief founder of this last was duke Athico, the father of St. Odilia, by the direction of St. Deodatus, bishop of Nevers. St. Arbogastus died, according to Bosch the Bollandist, in 678, the year before Dagobert offered the bishopric of Strasburg to St. Wilfrid, who was then on his journey to Rome. Upon his declining that dignity, it was conferred on St. Florentius. All writers on St. Arbogastus's life mention that in his last will, he ordered his body should be interred on the mountain which was the burial-place of malefactors. His will was complied with; but the church of St. Michael was afterward built there, and they attained by an admirable purity of heart, and spirit of penance, prayer, and divine love.







*Grade I. 1794. 1*

*Grade II. 1794. 2*

# ST MARY MAGDALEN

*Have mercy on me O God according to thy great mercy*



upon the spot, and surrounded by a village called Strateburg. Near it was founded the abbey of St. Arbogastus, to which his body was translated with honour by his successor St. Florentius. See the life of St. Arbogastus which seems to have been written in the tenth age, published with remarks by F. Bosch, t. 5. Julij, p. 168.

## JULY XXII.

## ST. MARY MAGDALEN.

THE illustrious penitent woman mentioned by St. Luke,<sup>1</sup> was, by her perfect conversion, an encouraging example and model of penitence to all succeeding ages. She is called the Sinner,\* to express her pre-eminence in guilt.

<sup>1</sup> Luke vii.

\* Mention is made in the gospels of a woman who was a sinner, (Luke vii.) of Mary of Bethania, the sister of Lazarus, (John xi. 2. xii. 1. Mark xiv. 3. Mat. xxvi. 6.) and of Mary Magdalen, who followed Jesus from Galilee, and ministered to him. Many grave authors think all this to belong to one and the same person; that she fell into certain disorders in her youth, and in chastisement was delivered over to be possessed by seven devils; that she addressed herself to Jesus in the house of Simon the pharisee, and by her compunction deserved to hear from him that her sins were forgiven her; and in consequence was delivered from the seven devils; that with her brother Lazarus, and her sister Martha, she left Galilee and settled at Bethania, where Jesus frequently honoured their house with his presence. (See Pezron, *Hist. Evang.* t. 2. p. 350.) St. Clement of Alexandria, (l. 2. *Pædag.* c. 8.) Ammonius, (*Harmon.* 4. *Evang.*) St. Gregory the Great, (hom. 25 and 33, in *Evang.*) and from his time the greater part of the Latins down to the sixteenth century adopt this opinion; though St. Ambrose, (*lib. de Virgin.* et l. 6. in *Luc.*) St. Jerom, (in *Mat. xxvi.* l. 2. *contr. Jovin.* c. 16. *Præf. in Osee* et *ep.* 150.) St. Austin, (tr. 49. in *Joan.* n. 3.) Albertus Magnus, and St. Thomas Aquinas leave the question undetermined. The two last say the Latins in their time generally presumed that they were the same person, but that the Greeks distinguished them. Baronius, Jansenius of Ghent, Maldonat, Natalis Alexander, (in *Hist. Eccl. Sæc.* 1. *Diss.* 17.) Lami, (*Harmon. Evang.* et *epist. Gallicâ,*) Mauduit, (*Analyse des Evang.* t. 2.) Pezron, Trevet, and strenuously Solier the Bollandist, t. 5. Julij, p. 187, and others have wrote in defence of the opinion of St. Gregory the Great.

Others think these were distinct persons. This sentiment is adopted by the Apostolic Constitutions, (l. 3. c. 6.) St. Theophilus of Antioch, (in 4 *Evang.*) St. Irenæus, (l. 3. c. 4.) Origen, (hom. 35. in *Mat.* et hom. 1. or 2. *Cant.*) St. Chrysostom, (hom. 81. in *Mat.* 26. et hom. 61. in *Joan.*) St. Macarius, (hom. 12.) and by almost all the Greeks. Among the modern critics Casaubon, (*Exercit.* 14. in *Baron.*) Estius, (*Or.* 14.) three Jesuits, viz. Bulanger, (*Diatrib.* 3. p. 15.) Turrian, (in *Consens.* 1. 3. c. 6.) and Salmeron, (t. 9. tr. 49.) also Zegers, a learned Franciscan, (in *Joan.* 11.) Mauconduit, Anquetin, Tillemont, (t. 2. p. 30. et 512.) Hammond, and many others, strenuously assert these to have been three distinct women.

Some, whose sentiment appears most plausible to Toirard and Calmet, distinguish the sister of Lazarus and Magdalen; for this latter attended Christ the last year

This epithet seems to imply that she led a lewd and disorderly life. The scandal of her debaucheries had rendered her name infamous throughout the whole city. Naim, Tiberias, or some neighbouring place in Galilee, seems to have been the chief theatre of her disorders, at least at the time of her conversion. They took their rise from small beginnings; for no one becomes a great proficient in vice all at once. The fences of virtue are weakened by degrees before they are entirely broken down.

The steps by which young persons, like this sinner, are led into evil courses, are pointed out to us by our Divine Redeemer in the parable of the prodigal son. The source of all his misfortunes is a love of independence and of his own will. He is full of his own wisdom, and of a certain self-sufficiency; is an enemy to advice, the means to find out truth and to discover dangers. All who contradict his passions, or tell him the truth, are odious to him: the counsels of tender parents he calls interested; those of God's anointed too severe and scrupulous: those of the old and experienced, cowardly and mean spirited. Young persons, above all others, are in an age in which the devil prepares innumerable snares, the world lays many stratagems, and passions easily eclipse reason; and it behoves them infinitely to be strongly persuaded that their safety consists altogether in most sincere dispositions of humility, obedience, and docility. Tractableness and dutifulness towards superiors is the most essential virtue of that age, next to the obligation of religion, which we owe to God. Those companions, whose discourse and behaviour tend to inspire a contempt of parents

of his life, and seems to have followed him from Galilee to Jerusalem, when he came up to the Passover, (see *Mat. xxvii.* 56, 57. *Mark xv.* 40, 41. *Luke xxiii.* 49.) at which time the sister of Lazarus was with her brother and Martha at Bethania. (John xi. 1.) Moreover, these two women seem distinctly characterized, the one being called Magdalen, and being ranked among the women that followed Jesus from Galilee, the other being every where called the sister of Lazarus; and though she might have possessed an estate at Magdalen in Galilee, and have come originally from that country, this constant distinction of epithets naturally leads us to imagine them different persons; but St. Irenæus, Origen, St. Chrysostom, &c. no where distinguish the penitent and Magdalen: and St. Luke having mentioned the conversion of the sinful woman (at Naim) in the next chapter, subjoins, that certain women who had been delivered by him from evil spirits and infirmities, followed him; and among these he names Mary Magdalen, out of whom he had cast seven devils; whence it may seem reasonable to conclude that the penitent and Magdalen are the same person.

This disputation, however, seems one of those debatable questions which are without end, nothing appearing demonstrative from the sacred text, or from the authority of the ancients. In the Roman Breviary the Penitent is honoured on this day under the name of Mary Magdalen, and for our edification the history of all these examples of virtue is placed in one point of view, as if they belonged to one person, conformably to the sentiment of St. Gregory and others; but the offices are distinct in the Breviaries of Paris, Orleans, Vienna, Cluni, and some others.

and other superiors, are of all pests the most dangerous to youth.

The prodigal son, blinded by his passions, thought himself prudent and strong enough to be his own governor and master, and flattered himself that his love of liberty and pleasure was not very criminal or unjust; but from this root all vices have sprouted up, and are not to be restrained by him who opens to them such a door by shaking off the happy yoke of subjection, which is the divine ordinance. Such is the strange disorder of that mischievous passion, that though the prodigal son lived in dignity and plenty, and enjoyed all temporal blessings and all the comforts of life without feeling its troubles or knowing its miseries, yet he was not content. His subjection to a good father was true freedom; he was the object of all his parent's cares, and he reaped the fruit of all his labours. But so distempered was his soul, that the constraint of this tender guardian's watchful eye seemed to embitter all his pleasures, and such an obedience appeared to him an insupportable burden and slavery, which therefore he would shake off to have no other law but his own will. This was his capital enemy, though he would not be so persuaded; and by indulging it he fostered a young tiger in his own bosom, which soon grew too strong for him and tore him to pieces. We are astonished at the quick progress which the passions make when once the bridle is let loose. The prodigal youth, seeing himself possessed of that dangerous liberty which he had so passionately desired, full of false joy at the prospect of imaginary happiness, went into a foreign country, to be at a greater distance from all troublesome advisers. His passions being so far yielded to, had no longer any bounds, and he denied his heart nothing of its irregular desires, being no longer master of himself. Unthinking and blinded he soon squandered away his fortune, without keeping any accounts, or knowing how it was spent; he was surprised to find his hands empty, and himself starving, and that he had not yet found those enjoyments which he had promised himself; instead of which he had met with nothing but shadows and miseries. Nevertheless, cleaving still to so treacherous a world, and yet entertaining desperate foolish hopes of finding happiness in it, he went on in the pursuit of his passions; and losing himself daily more and more in the mazes of sin, he was at length reduced to have no other company but that of the most filthy of beasts, and almost to perish with hunger at the heels of the hogs which he was condemned to serve and fatten.

This is a true picture of the sinner who has thrown off the holy yoke of God, and has enslaved himself to his passions. How earnestly ought every Christian to pray that God may always so strengthen his resolution with his grace, that he may never receive any other than his sweet and holy law? What completes

the misfortune of the habitual sinner is, that few who have fallen into that gulf ever sincerely rise again. The very afflictions which converted the prodigal son throw thousands into despair. God's powerful graces are weakened after having been long contemned; and habits grow stronger than reason. When the poison of sin has sunk deep into the heart, it is not expelled by an ordinary grace. Of such a sinner that curse is pronounced, that even in his old age, if he ever arrive at it, his bones shall be filled with the vices of his youth, and they shall descend with him into the grave, and shall sleep with him in the dust.<sup>2</sup> Christ indeed came from heaven to save all such; in his tender compassion for their miseries he invites them to return to him, and for their encouragement has shown a remarkable example of his mercy in our saint. Having considered in the image of the prodigal son, the unhappy steps by which she fell, we shall, with greater edification, take a view of the circumstances which have given so great a lustre to her repentance.

Jesus, not long after he had raised to life the son of a widow at Naim, a town in Galilee, was invited to dinner by a certain Pharisee called Simon, who seems to have lived in the same town, or some neighbouring city, as Calmet shows. Our Lord was pleased to accept his invitation, chiefly that he might confound the pride of the Pharisees by manifesting the power of his grace in the wonderful conversion of this abandoned sinner. His bowels had yearned over her spiritual miseries, and he spread upon her soul a beam of his divine light which penetrated her understanding and her heart so effectually, that, listening to the interior voice of his grace, she saw the abominable filth and miseries in which she was plunged, was filled with confusion and horror, and conceived the most sincere detestation of her ingratitude and baseness. Our Lord went to the banquet in great joy to wait for this soul, which he himself had secretly wounded with his holy love, and which he was pleased to draw to him in the midst of a great assembly that by her public repentance she might repair the scandal she had given, and he might give to all succeeding ages an illustrious instance of his mercy towards all repenting sinners. She began her conversion by entering into herself. As her fall was owing to inconsideration, so doubtless her first step towards repentance was serious reflection on the misery of her present condition, the happiness she had forfeited, and the punishment she was to expect. From these considerations she raised her thoughts to others higher and more noble, those of divine love, reflecting who He is whom she had so grievously offended, and how excessive and incomprehensible his goodness is, which she had so long and so basely slighted. This motive of love, to which Christ ascribed her conversion,

<sup>2</sup> Job xx. 11.



drew from her eyes a torrent of tears, and made her cry out with the prodigal son, that she had sinned against heaven. That model of true penitents forgot his corporal miseries and all other circumstances of his fall, being full of this reflection alone, how he could be capable of offending so good a parent. He acknowledged himself unworthy to be again called a child; yet deferred not a moment to restore his heart to him to whom he owed it, and, confiding in his indulgence, threw himself upon his mercy, hoping by his goodness to be admitted among his hired servants.

In the like dispositions does our penitent raise her heart to God. She hearkens not to the suggestions of worldly prudence which might seem to require some time for deliberation, for settling her concerns, or for taking proper measures about her conversion itself; the least delay appears to her a new crime, a fresh aggravation of her misfortune. She was informed that our Divine Redeemer was at table in the house of the Pharisee. She did not so much as think of the disgrace to which she exposed herself by appearing before a numerous and honourable assembly, of the reproaches and disdain she was to expect from the Pharisee, or the fear of moving Christ himself to indignation by an unseasonable importunate address. One moment's delay in seeking her physician seemed too much, because her heart was now wounded with divine love. Sinners who, in returning to God, think too nicely that they have temporal interests to provide for, friends to please, and opportunities to wait for, are far from the dispositions of this happy penitent. She found mercy because she sought it before all things. Had she dallied with grace, it would have been justly withdrawn; had she been for compounding with her passions, they would have again enslaved her more strongly than ever. She found all difficulties vanish in a moment, because her conversion was sincere and perfect; by one steady resolution the work is done. What further deliberation can one that has sinned require, than that the gate of mercy is yet open to him? Let him at all rates make haste to find it, though for this he should sacrifice every thing else. So insupportable to this holy penitent was the stench of her own filth, and the load of her guilt, that she could not defer the remedy an hour longer to wait for a better opportunity, or to inquire if our Lord was at leisure to hear her; and a firm confidence in his boundless mercy was her encouragement, and her strong assurance that he would not reject her tears.

When the prodigal son said to himself, *I will arise, and will go to my Father*, we might have asked him, says St. Peter Chrysologus, what he trusted to for his pardon? upon what he grounded his confidence? upon what hope or assurance he presumed to appear in the presence of him whom he had so heinously

offended? His answer would have been, "This is the assured grounds of my confidence, that he is my Father. I have forfeited all title to the name or rank of his son; but he hath not lost the quality or affection of a parent. I want no stranger to intercede with a father. The tender affection of his own breast pleads powerfully within him, and is sure to incline him in my favour. His paternal bowels are moved, and yearn to restore to a son by pardon that life which he formerly gave him by birth."\* In like sentiments this penitent woman seeks her Almighty Physician, professing herself altogether undeserving and unworthy of mercy, and therefore alleges nothing on her side to recommend her to his compassion, except only that she was the work of his hands, though an unnatural and rebellious child, in whom that title was only a grievous exaggeration of her guilt; but she confidently appeals to his infinite goodness and mercy, and begs that for his own sake he will save her, in whom he still discovers, though frightfully disfigured, the traces of his divine image which his own omnipotent hand had formed, and which it is in his power easily to repair and perfect.

In these dispositions she bolted into the chamber where Jesus was at dinner with the Pharisee, and, regardless of what others thought or said of her past life or of her present boldness,† she made up to her Redeemer and Physician. She durst not appear before his face, and therefore went behind him; and the nearer she approached his sacred person streams gushed more abundantly from her eyes. She reflected how basely she had defiled and sought to destroy her own soul, and how impiously she had robbed Christ of many other souls

\* "Quâ spe? quâ fiducia? quâ confidentiâ? Quâ spe? illâ quâ Pater est. Ego peridi quod erat filii: ille quod Patris est non amisit. Apud patrem non intercedit extraneus: intus est in Patris pectore qui intervenit et exorat, affectus. Urgentur Patris viscera iterum genitura per veniam," &c. St. Peter Chrysolog. Serm. II.

† The ancient Jews did not sit down on carpets spread on the floor to eat, as the Arabs, Turks, and other inhabitants of the countries about Palestine do at this day. Their tables were raised above the ground. Exod. xxv. 24. Jud. i. 7. Mat. xv. 27. Luke xvi. 21. Neither Hebrews, Greeks, nor Romans used napkins or table-cloths. Their ancient custom was to sit at table, as we do now. Prov. xxiii. 1. But after Solomon's time the Jews leaned or lay down on couches round the table. Amos, (iv. 7.) Toby, (xi. 3.) and Ezekiel (xxiii. 41.) speak of eating on beds or couches; but this custom was not general. It was become very frequent in our Saviour's time, who ate in this manner not only on the present occasion, but also when Magdalen anointed his feet, Mat. xxvi. 7. and at his last supper, John xiii. 23. so that it seems to have then been the ordinary custom of that country. The Jews seem to have learned it from the Persians, Esth. i. 6. vii. 8. They took two meals a day from the times of the primitive patriarchs; but never ate before noon, Eccles. x. 16. Isa. v. 11. Acts ii. 15. And their dinner was usually rather a small refreshment than a meal; on fast-days the Jews never ate or drank till evening. See Calmet, Dissert. sur le Manger des Hebreux. Fleury, Mœurs des Israélites, et Mœurs des Chrétiens. Also Alnay, sur la Vie Privée des Romains.

whilst he was come from heaven, and was ready to sacrifice himself on the cross for her and them ; and at this and other like considerations she was not able to moderate her grief. The inward confusion she felt at the sight of her sins and baseness made her despise all the confusion which she could receive before men, or rather rejoice in it to meet that contempt which she acknowledged herself most justly to deserve from all creatures. Attentive only on Christ, from whom she sought her health and salvation, standing at his feet, she watered them with her tears, wiped them with her hair, most respectfully kissed them, and anointed them with rich perfumes and sweet-scented essences which she had brought in an alabaster box. She now defaces or consecrates to penance whatever had formerly been an instrument of sin ; her eyes, which had been full of dangerous charms, are now converted into fountains of tears to cleanse the stains of her soul ; and her hair, once dressed in tresses and curls to ensnare souls, now hangs loose and dishevelled, and serves for a towel to wipe our Lord's feet, which she kisses with her lips, and scents with her perfumes, formerly the incentives of vice. The penitent must consecrate his riches to Christ in the poor which are his feet ; must employ his eyes in tears, and his lips in supplications for mercy, and must make all that serve to charity and mortification which before served self-love. These exterior offerings must be accompanied with the interior sacrifice of the heart, by humble confidence in the divine mercy, by lively faith and ardent love, with which the soul of a sinner approaches to Jesus, and is reconciled to him. Our holy penitent prepared as it were an altar at the feet of our Lord, on which she offered to him the true sacrifice of a contrite and humble heart. There losing the use of her speech whilst grief intercepted her words, she spoke only by her tears ; but before Him to whom the secrets of her heart were open, these sighs, and this silence itself, was a louder cry than that of any words could have been. Thus she earnestly begged of God's pure mercy, that pardon which she confessed herself most unworthy to obtain.

Jesus, who had himself inspired her with these dispositions, cast on her a favourable eye of mercy. He was come to the Pharisee's banquet exulting with holy joy, which sprung from his foreknowledge of the conversion of this soul ; the mainspring of all he did and suffered on earth being that insatiable thirst for the salvation of sinners which brought him from heaven, and which was not to be satisfied but by his sufferings on the cross, and by the last drop of his blood poured out for them upon it. In these sentiments he had testified that it was his delight to converse with sinners, out of compassion for their miseries, being desirous to draw them out of that gulf into which they had blindly plunged themselves. This he ex-

pressed by many moving parables, especially that of the prodigal son, where he paints his mercy in the strongest colouring by the manner in which he represents the good old father receiving him upon his return. From the time of his going astray the tender parent never allowed himself any respite in his tears, inquiries, and search : at length, from an eminence on which he looked about on every side, still hoping he should one day see him return, he descried him at a distance. He saw only a disfigured, languishing, and frightful spectre ; the wretched remains of a debauchee and rake worn out by riots and revellings : his features horrid and defaced, his body resembling a walking skeleton, but half covered with a few filthy rags. Yet, under this disguise, his eye, directed by love, discovered him at a great distance, and before any other could see him, knew that it was his son. Far from being disgusted at such a spectacle, he ran to meet him, affection giving vigour to his enfeebled age. He remembered no longer his past behaviour, but rushing to his embraces, kissed him, and bathed his head and face with floods of tears which joy drew from his eyes, and which he mingled with the tears of sincere grief and affection which the penitent son abundantly poured forth. The good father wiped them off his face, prevented his confusion, restored him to his former rank, called for, and gave him the best robe, a ring upon his finger, (a symbol of dignity,) and shoes on his feet. He, moreover, ordered a fatted calf to be forthwith killed, and gave a splendid entertainment with music, inviting all to rejoice with him and make merry, because his son whom he lamented as dead was come to life again, and he that had been lost was found. If the birth of this son, when he was first brought into life, had been to him a subject of great joy, how much more reason had he to rejoice seeing him now restored by a second birth, so much the more joyful, as it wiped away his tears, and changed his grievous sorrow into comfort ? Thus doth our loving God and Redeemer receive the penitent sinner ; thus is there joy in heaven upon one sinner that doth penance. The Holy Ghost clothes him with the robe of sanctifying grace, puts a ring on his hand, the emblem of his divine gifts, and gives shoes to his feet, that is, fortifies him with strength to tread on the venomous aspick and basilisk, and to trample upon the raging lion and dragon.

The Pharisee who had invited Jesus to his table, was shocked to see an infamous sinner well known in that city, admitted by our Lord to stand at his feet, and secretly said within himself that He could not be a prophet, or know that she was a scandalous person. To inculcate our strict obligation of shunning bad company, God commanded all intimacy with public sinners to be avoided, lest the sound should be infected by the contagion of their vices. The haughty Pharisees construed this law



according to the false maxims of their pride, as if it were a part of virtue to despise sinners, and as if that respect and charity which we owe to all men, were not due to such; but the humble man, whilst he shuns the snare of wicked company, places himself below the worst of sinners, as the most ungrateful of all creatures; discharges all offices of charity, and spares neither tears nor pains to reclaim those that are gone astray. The contempt of any one is always the height of pride, which degrades a man in the sight of God beneath that sinner whom he undervalues. This was the case of the Pharisee; and such was the disorder of his pride that it betrayed him into a rash judgment by which he condemned a penitent who was then a saint; and, arraigning the goodness and mercy of God, blasphemously censured the sanctity of our Redeemer. Nothing is more wonderful in the conduct of the Son of God on earth, than the patience and meekness with which he bore the contradictions, murmurings, and blasphemies of men in most unjustly condemning his charity itself. We cannot form any idea, unless we have experienced it, what force such injurious treatment has to make men abandon the good which they have begun, and cease bestowing favours on those that murmur against them. Christ has encouraged us by his example to this heroic practice of virtue, teaching us that the most effectual means of confounding slanderers is to instruct them by silence, meekness, perseverance in good works, and a constant return of sincere kind offices; he shows how we must still persevere stedfastly to regulate our intentions and actions according to the maxims of piety, and give ourselves no trouble about what men will say of us.

Christ sought indirectly by a parable, to cure the pride and rash judgment of this Pharisee, and convince him that she to whom much had been forgiven, then loved God the more; consequently was more acceptable to him. Some interpreters understand his words, that much was forgiven this penitent, because her love and sorrow were great and sincere; others take the meaning to be, that gratitude would make her after this mercy more fervent in love. Each interpretation is undoubtedly true; but, as A. Lapide shows, the first seems most agreeable to the context. The conversion of sinners is usually begun by motives of fear, but is always perfected by those of love; and the fervour of their love will be the measure of the grace which they will receive. By the love of vanity the soul falls from Christ; and by his divine love she returns to him. How fervent was this love in our devout penitent! By it she is become at once insensible of the reproaches and judgment of men; she defers not her sacrifice a single moment, and allows not herself the least mitigation in it; she cuts off all her engagements, extirpating them to the very root both in her heart and actions;

she renounces for ever all dangerous occasions of her disorders. With what courage and resolution does she embrace all the most heroic practices of penance? confessing publicly her crimes: looking upon the utmost humiliation as her due and her gain, and as falling far short of what she deserves; chastising sin in herself without mercy, in order to excite the divine compassion; making the number and enormity of her sins the measure of her penance, or rather desiring to set no bounds to it, as the malice of her offences went beyond all bounds; and devoting the remainder of her life to tears, prayer, and every exercise of virtue and divine love. She is the first to confess Jesus Christ publicly before men, and in the presence of his enemies. By these dispositions she deserved that her Lord should take upon him her defence, and declare himself her protector. Happy are those sinners who by the sincerity and fervour of their repentance will have at the last day their Judge, Redeemer, and God, for their advocate and patron! The first and most important grace which the Church teaches us in her litany most earnestly to ask of God is, that He vouchsafe, in his mercy, to bring us to this true penance.

Mercy is the property and the favourite attribute of our divine Redeemer; and tinder is not so soon kindled by fire when applied to it, as the divine mercy blots out all sin when it is implored with a heart full of confusion and truly penitent. Hence Christ assured this humble sinner that her offences were cancelled, and that her lively faith, animated by ardent charity, which drew from her eyes tears of repentance, had saved her; and he insured to her that solid and happy peace which is the fruit of such a repentance. The pious cardinal Berulle admires the happy intercourse between the heart of this holy penitent and that of Jesus; the first employed in the most perfect sentiments of compunction, love, and entire sacrifice; the second, in the tender motions of mercy, love, and goodness: the penitent offers floods of tears; these Jesus repays with treasures of graces and mercy, by which he makes her soul a heaven on earth, as bright and pure as the angels, and the throne of the whole blessed Trinity. The hearts of the penitent and of Jesus are two sources which perpetually answer each other; the more the penitent pours forth her heart in contrition, the more abundantly does Jesus in return bestow on her his infinite graces. It is at the feet of Jesus that these wonders are wrought; witness this example, and that of the sister of Lazarus, in the house of Simon the Leper in Bethania. It is good for us to make this our dwelling in spirit. The adorable feet of Jesus so often wearied in seeking sinners, and at last bored on the cross for their salvation, are the source of all blessings. Here this true penitent consecrates to him her heart, her mind, her actions, her perfumes, all she is or has; and here he cleanses

her soul, and kindles in her his love, which the rebel angel lost in heaven. All his attention is taken up on her, he entertains her alone, forgetting the master of the feast, and others that were seated with him at table. He even gave the Pharisee sensible proofs how much her fervour and penance surpassed in the sight of God his pretended justice and charity, though it were presumed real. Perseverance in this fervour completed her happiness. Gratitude to God for so great a mercy, and so distinguishing a grace was to her a fresh spur to advance every day in this love with greater ardour and fidelity. Thus the greater the debts were which had been forgiven her, the more earnestly she strove with all her powers to love him who vouchsafed to accept her humble sacrifice. This same motive of gratitude ought to have no less weight with those who, by God's singular grace, have always preserved their innocence; for, whether God shows mercy by pardoning sins or by preventing them in us, we are totally indebted to Him for the grace which we receive. Upon this great principle, St. Austin addresses the Pharisee who despised our holy penitent, in the following words:<sup>a</sup> "O Pharisee! to say you are less indebted to the divine mercy, because less was forgiven you, is a capital ingratitude and pride. For, by whom were you preserved from those crimes which you did not commit? One who hath sinned much, stands indebted for the gracious pardon of exceeding great debts. Another who hath sinned less, owes to God the benefit, that he hath not defiled himself with grievous sins. You have not fallen into adultery; but God saith to you, it is owing to me who governed and protected you. If no tempter ever enticed you, this was the effect of my special care and providence in your favour. If you escaped the occasions of dangers from time and place, this likewise was ordained by me. Perhaps a temptation and an opportunity of sinning occurred; yet I withheld you by wholesome fear, that you did not consent to the evil. You are indebted to me for your preservation from all the crimes which you did not commit; for there is no sin that one committeth, which another person might not commit if he were not preserved by him who made man." We cannot sufficiently admire and praise the excess of the divine goodness towards men who were born children of wrath, and vessels of weakness and corruption. Wonderful is his mercy in those whom he preserves from the contagion of vice and mortal sin; but its influence appears with the greatest lustre in sinners whom by repentance it not only cleanses from their guilt, but exalts to the highest places in his favour. Of this our fervent penitent is an instance, who, after her conversion, surpassed others in the ardour of her charity, with which she gave herself up entirely to the service of her Redeemer.

<sup>a</sup> S. Aug. Sermon. 99. c. 6. ed. Ben. olim 23. ex. 50.

St. Clement of Alexandria, St. Gregory the Great, and many other writers both ancient and modern, doubt not but this penitent was Mary Magdalen, of whom St. Luke makes first mention in the following chapter. This surname seems to have been given her from Magdala, a town mentioned by Josephus, or rather from Magdalum, both situated in Galilee.\* She was by extraction a Galilæan, and is reckoned among the devout women who followed Christ from Galilee. St. Luke, after speaking of the conversion of her that had been a sinner, says<sup>†</sup> that certain women who had been cured of wicked spirits and infirmities followed Christ in his travels through Galilee, and up to Jerusalem, and assisted him with their substance; and our Lord received such good offices from them, to give them an occasion of exercising a gratitude and charity with which he was well pleased. Among these, the evangelist names Mary Magdalen, out of whom our Lord had cast seven devils, Joanna the wife of Chusa Herod's steward, and one Susanna. St. Gregory the Great, Lightfoot, and some others, by these seven devils understand seven capital vices of which Magdalen was cured by her conversion; but Maldonat, Grotius, and others doubt not but she had been literally possessed by seven evil spirits, by whom she might be agitated at intervals, and which were cast forth at her conversion. Gratitude and devotion having attached her to our Divine Redeemer after so great a benefit, she followed him almost wherever he went, that she might have an opportunity of listening to all his sacred instructions, and of exercising her charity in ministering to him of her substance.† She attended him in his sacred passion, and stood under the cross on Mount Calvary. For her to arrive at the summit of divine love, it was necessary she should pass through the sharpest

\* Luke viii. 2.

\* Ferrarius, Daniel, Sanson, Calmet, and Monsieur Robert agree in placing the castle of Magdalum near the Lake of Genesareth, called the sea of Galilee.

† Some take Mary Magdalen to be the sister of Martha and Lazarus, of whom mention is made in the life of St. Martha. When Jesus, six days before his passion, supped in the house of Simon surnamed the Leper, whilst Martha waited on him, and Lazarus sat at table, Mary anointed his feet and head with precious ointment which she had brought in an alabaster box. The Greeks and Romans practised the same custom of using sweet scented ointments at banquets. Judas Iscariot murmured at this action out of covetousness, pretending the price of the ointment had better been given to the poor; but Jesus commended Mary's devotion, said that her action would be a subject of admiration and edification wherever his gospel should be preached, and declared that she had by it advanced the ceremony of embalming his body for his burial. Though Christ has substituted the poor in his stead, to be succoured by us in them; yet he is well pleased when charity consecrates some part of our riches to his external wor-ship, to whom we owe all that we possess. But nothing can be more odious than for ministers of the altar, with Judas, to cover avarice under a cloak of zeal. See John xii. 1, 2, 3. Mat. xxvi. 6. Mark xiv. 3.



trials. "No one," says Thomas à Kempis, "was highly rapt whose fidelity was not sooner or later put to the test; for he is not worthy of the high contemplation of God who hath not, for God's sake, been exercised with some tribulation; and the trial going before is usually a sign of ensuing consolation." A great mystery is contained in those words of the evangelist,—*There stood near the cross of Jesus, Mary his mother, and his mother's sister Mary of Cleophas, and Mary Magdalen.* Happy association! happy state and situation near Jesus on his cross! cries out the devout cardinal Berulle. This is a new order of souls which consists in the spirit, in the interior, and is invisible to men, but visible and glorious to the eyes of God and the angels. An order of souls crucified with Jesus, and through Jesus, which takes its birth from his cross. The order, at the same time, both of the cross and of heaven; the order and school of love by the martyrdom of the heart; which by learning to die to the world and inordinate self-love, lives to God and his pure love. This happiness we attain to, by being united in spirit to Jesus crucified, as Magdalen was at the foot of his cross. She suffered by love what he suffered in his body by the hands of the Jews. The same cross crucified Jesus and Magdalen in him and with him. The thorns pierced her heart with his head; and her soul was bathed in all his sorrows; but the crucifixion was in both a martyrdom of love; and that love which triumphed over Jesus by making him die on the cross, crucified her heart to all inordinate love of creatures, thenceforward to reign and triumph alone in all her affections, so that she could say in a twofold sense; "My love is crucified." Mary Magdalen forsook not her Redeemer after his death; but remained by his sacred body, was present at its interment, left it only to obey the law of observing the festival, and having rested on the sabbath from sunset on Friday to sunset on Saturday, as soon as the festival was over went to buy spices in order to embalm our Lord's body. Having made all things ready, in company with other devout women, she set out very early the next morning with the spices, before it was light, and arrived at the sepulchre just when the sun was risen.<sup>5</sup> As they went they were anxious how they should get the heavy stone which shut up the door of the monument, taken away; but upon their arrival found it removed to their hands. God never fails to be with his servants in what they undertake for his honour; and the difficulties, whether real or imaginary, with the apprehension of which the devil attempts to discourage them, are banished by confidence and resolution, and vanish as shadows in the execution. The pious women looked into the sepulchre, and finding the body not there, Mary Magdalen ran to inform Peter and the other disciple whom Jesus loved, and said to

them, "They have taken away the Lord out of the sepulchre, and I know not where they have laid him." SS. Peter and John, the two most fervent in love among the apostles, ran immediately to the sepulchre, and were there assured by the holy women who were at the door of the monument, that going in they had seen two angels clad in white shining apparel, and that one of them who sat at the right hand of the place where the body had laid, bid them not to fear, but to acquaint the apostles that Jesus was risen, showing them at the same time the place where his body had been laid. Peter and John having narrowly viewed the sepulchre, doubted no longer of what was told them, and in great astonishment returned to Jerusalem to the other disciples. Mary Magdalen, who had brought them to the sepulchre of her Lord, made the throne of divine love, would not return with them, or be drawn from the sacred place where the true ark of the testament, the body of her Redeemer, had rested three days, and continued at the monument bemoaning herself for not being able to see her Redeemer, either dead or alive. Not being able to assuage the violence of her grief and of her desire to see her Lord, she stood weeping without the door of the sepulchre. The entrance being low and narrow she stooped down to look into it again and again, and beheld the two angels in white, one of them sitting at the place where Jesus's head lay, and the other at the feet, who thus accosted her, "Woman, why weepest thou?" She replied, "Because they have taken away my Lord, and I know not where they have laid him." Neither the surprise of this apparition nor the brightness and glory of these heavenly messengers could touch her heart, or divert her thoughts from him whom she loved, and whom alone she sought, and we suffer so many foolish objects to distract us, and carry away our affections. In her answer to the angels she called him *My Lord*, to express the share which by love she had in him, and her title to him as her God, Lord, and Redeemer. Afterward to the apostles she calls him *The Lord*, to excite them to duty and love to the common Lord of all creatures. But why did not these angels inform her that he whom she so earnestly sought was risen in glory? Doubtless, because the Lord of angels would reserve it to himself to give her that comfort. Blessed be thy name for ever, O adorable Jesus, who so tenderly wipe away the tears of thy servants with thy own hand, and sweet voice, and convertest their sorrow into transports of inexpressible joy. Jesus first manifested himself to the Magdalen in disguise to make a trial himself of her love; but his tenderness could not suffer a delay, and he soon discovered himself openly to her; for, as soon as she had returned the answer abovementioned to the angels, she turned about, and saw Jesus himself standing by her, but took him for the gardener,

<sup>5</sup> Mark xvi. 2. Luke xxiv. 1. John xx. 1.

He asked her why she wept, and whom she sought. She said to him, "Sir, if thou hast taken him hence tell me where thou hast laid him, and I will take him away." According to the remark of St. Bernard and of St. Thomas of Villa Nova, love made her not to name him, because being full of Him alone, she imagined every body else must be so too, and that this stranger must understand of whom she spoke. Love also made her forget her own weakness, and think herself able to carry a heavy corpse, provided she could be so happy any way as to serve her beloved; for to ardent love nothing seems impossible or difficult. Jesus, infinitely pleased with her earnestness and love, manifested himself to her, saying with his sweet and amiable voice; *Mary!* He at first mentioned her tears, and the object which she so earnestly sought, to excite her love. All this while she knew him not, though he was present, and conversing with her, because these words carried not with them the ray of light to discover him; but her name was no sooner pronounced by him, but his voice excited in her a rapture of light and love, and gave her the most sublime and full knowledge, and the sweetest enjoyment of the most desirable of objects, of him risen in glory who was the life of the world, and her life. Hearing him sweetly call her by her name, and thus knowing him, she turning said, *Rabboni*, that is, Master. And casting herself at his feet in transports of devotion she would have embraced them. But Jesus said to her, "Do not touch me; for I have not yet ascended to my Father; but go to my brethren, and tell them, that I ascend to my Father and your Father, to my God and your God." That is, my Father by nature, yours by grace, says St. Austin. He bade her make haste to carry his message to his beloved disciples for their speedy comfort, and not lose time in giving demonstrations of her reverence and love. St. Leo explains these words of our Lord as follows.<sup>6</sup> "It is not a time to demonstrate your affection for me in such a manner as if I were in a mortal state; I am with you but for a short time, to strengthen your faith. When I shall have ascended to my Father, then you shall again possess me for eternity." Thus Mary Magdalen, out of whom Jesus had cast seven evil spirits, was the first that saw Him after his rising from the dead. This pre-eminence of grace, this distinguishing favour and love of Jesus was the recompense of her ardent love, by which she attended last his body in the sepulchre, from which she was only drawn by the duty of the Sabbath; and she was the first who returned thither: she sought him dead, and found him living. In obedience to his commands she immediately departed to acquaint the apostles with the joyful message.<sup>7</sup> Jesus, who suffered her so long at his feet to satisfy her ardent

love and compunction when he received her to mercy, here allows her, after her long search, scarce to remain a few moments in the state of enjoyment; but he separates himself from her to return into the secret of inaccessible light, invisible to mortal eye. Why does not he who is Life itself allow her to live in his happy presence? Why does not he allow her at least as many hours of enjoyment as she had spent in her search of him? But this separation itself is an effect of his greatest love, this life being a state of action, of conflict, and of trials for the exercise of virtue; and Magdalen in this separation itself which was from him, by his appointment, and for her greater advancement in his love, found by obedience, zeal, and resignation to his will, her comfort life, and great increase of his love and all graces. The other devout women who had seen the angels at the sepulchre, in their return to Jerusalem, were also favoured with an apparition of our Lord. He having met and saluted them, they prostrated themselves at his feet, and embraced them worshipping him, though they were greatly afraid.<sup>8</sup> Jesus bid them not fear, but go and tell his brethren that he would go before them into Galilee, where they should see him.\*

It is an ancient popular tradition of the inhabitants of Provence in France, that St. Mary Magdalen, or perhaps Mary the sister of Lazarus, St. Martha, and St. Lazarus, with some other disciples of our Lord, after his ascension, being expelled by the Jews, put to sea, and landed safe at Marseilles, of which church they were the founders, St. Lazarus being made the first bishop of that city.<sup>†</sup> The relics of these saints were discovered in Provence in the thirteenth century, those of St. Mary Magdalen at a place now called St. Maximin's,

<sup>6</sup> Mat. xxviii. 9. Luke xxiv. 10.

\* Certain Greeks, writers who lived in the seventh or later ages, tell us, that after the ascension of our Lord, St. Mary Magdalen accompanied the Blessed Virgin and St. John to Ephesus, and died and was buried in that city. This is affirmed by Modestus, patriarch of Jerusalem in 920,\* and by St. Gregory of Tours. St. Wilibald, in the account of his pilgrimage to Jerusalem, says, that her tomb was shown him at Ephesus. Simeon Logotheta mentions that the emperor Leo the Wise caused her relics to be translated from Ephesus to Constantinople, and laid in the church of St. Lazarus, about the year 890. But these modern Greeks might perhaps confound Mary the sister of the Blessed Virgin, or the sister of Lazarus, or some other Mary among those that are mentioned in the gospel with Mary Magdalen. The relics shown in the monastery at Vezelay in Burgundy, ten leagues from Auxerre in the diocese of Autun, may be a portion of the body of St. Mary Magdalen, or of some other Mary mentioned in the gospel. This famous ancient monastery of Vezelay was secularized in 1537; and the church, which is longer than that of our Lady at Paris, is now served only by ten canons.

† See Nat. Alex. sæc. 1. and Solier the Bollandist, Julij. t. 5. who confirms the tradition of the inhabitants of Provence, p. 213. § 14. and rejects that of Vezelay in Burgundy, whither some pretend that her body was translated out of Provence, ib. § 11, 12, 13. p. 207.

\* Hom. in Marias Unguenta ferentes.

<sup>6</sup> St. Leo Serm. 2. de Ascens.

John xx. Calnet, Vie de J. C. ch. 57.



those of St. Martha at Tarascon upon the Rhone, and others in St. Victor's at Marseilles. They were authentically proved genuine by many monuments found with them in these several places. Charles I. king of Naples, and brother of St. Lewis, was at that time sovereign count of Provence; but he being then in Naples engaged in war with the house of Arragon, his son Charles of Anjou prince of Salerno, governed Provence. This prince was beaten at sea by the fleet of the king of Arragon in 1284, and taken prisoner; and though his father died the year following he could not recover his liberty before the year 1288. He ascribed his deliverance to the intercession of our saint, the discovery of whose relics had excited his devotion to her: he had already founded the church of St. Maximin's upon the spot where they were discovered, and assisted at the solemn translation of them in 1279. He committed this royal foundation to the Dominican friars, and the prior, who is nominated by the king, is exempt from the ordinary jurisdiction both of the archbishop of Aix, and of the immediate superiors of his Order. The chief part of the relics of this saint was translated from the subterraneous chapel in the middle of this church, and being put in a porphyry urn, the present of pope Urban VIII. was placed over the high altar. King Lewis XIV. and the principal noblemen of his court were present at this translation, which was performed with great pomp in 1660. The saint's head with many other relics, remains in the subterraneous chapel; it is set in a gold case enchased with large diamonds, and surmounted with the royal crown of Charles II. styled king of Sicily or Naples. Before it is a curious statue of queen Anne of Brittany, on her knees, made of enamelled gold. Three leagues from St. Maximin's, towards Marseilles, is a famous solitary convent of Dominicans, situated on a very high rock, encompassed on every side with wild deserts and mountains. It is called La Ste. Baume; which in the Provencal language signifies Holy Cave. It was anciently a celebrated hermitage, and is a place now resorted to by pilgrims, out of devotion to this glorious saint. Both Latins and Greeks keep the festival of St. Mary Magdalen on the 22nd of July; it is in some places a holiday of precept, and was such formerly in England, as appears from the council of Oxford in 1222.

The pious cardinal Bernulle was most tenderly devoted to this great saint, whom he called his principal patroness; and nothing can be more affecting in sentiments of compunction and divine love than the discourses which he has left us in her honour.\* She is

\* These are the fruit of his pious meditations in the chapel of the Magdalen, the favourite retired place of his devotions, in which an excellent marble statue of this great man on his knees, is erected in the church of his Carmelite nuns at Paris. See his Works, p. 369. to p. 405.

the excellent model of penitents. If we have sinned, why do not we by her example speedily lay hold of the sovereign remedy of penance? If violent temptations, and terrible enemies seem to stand in our way, if the world allures us, if the devil fights fiercely against us, and unbridled passions are rebellious and clamorous, other penitents have courageously surmounted greater obstacles than we can meet with. God incites us no less than he did them, and he is no less ready to fight in us, and for us. Jesus holds out the crown to encourage us, and has already prepared the banquet of spiritual joy and sweetness for us at our return. If we arise in earnest he will come, and will make his solemn supper in our soul; and there will be exultation and a voice resounding praise through the whole heavenly court; but we must never think our penance accomplished, must never put a stop to our tears so long as we remember that we have sinned: God prolongs our life that we may continue to weep for our ingratitude in having offended him. If our conversion be sincere, to make amends for past losses and offences, we must consecrate to the divine service with the utmost fervour all our time, and all that we are to do. The Magdalen, after Jesus Christ had rendered himself master of her soul, had neither heart nor liberty but to give herself entirely to her deliverer.

### SAINT VANDRILLE OR WANDRE GISILUS,

ABBOT OF FONTENELLES IN NORMANDY.

HE was nearly related to Pepin of Landen and Erchinoald, the two first lords in the kingdom of Austrasia; and in his youth was made count of the palace under Dagobert I. He was humble on the highest pinnacle of honours, and mortified amidst pleasures. To retrieve himself from the dissipation and other ill effects, of which hurry and much conversation with the world are dangerous occasions, he frequently retired into his closet, and there conversed much with God by devout prayer, and with himself by serious consideration on his own duties, condition, and spiritual miseries. In compliance with the will of his parents he took to wife a virtuous and noble lady; but, on the very day of his marriage, obtained her consent that they should both consecrate their virginity to God; which they did by a mutual vow on the same day. Vandrille in 629 took the monastic habit at Montfaucon in Champagne, an abbey then lately founded by St. Bandri. He afterward built a monastery upon his own estate, called Elisang. In order to perfect himself in the most approved rules and exercises of an ascetic or monastic life, he took a journey to Bobio and to Rome. After his return into France he spent ten years in the monastery of Romans, on the Isere. After which term, with the blessing of his abbot, he

repaired to St. Oüen, archbishop of Rouen, by whom he was some time after ordained priest. In 648 the saint founded the famous monastery of Fontenelles, five leagues below Rouen, in the territory of Caux, in which he in a short time saw himself at the head of three hundred monks. His life was always most austere; he slept little, was clad in sackcloth, and was most scrupulously exact in all the exercises of the monastic rule, in which, he was well assured, the sanctification of his state consisted. He went to receive the recompense of his labours on the 22nd of July in 666, being ninety-six years old. He was buried in the church of St. Paul, now in ruins: his body was translated by St. Bains into that of St. Peter's still standing; and in 944 to Ghent. It was lost in the persecution of the Calvinists in 1578; but an arm had been restored to Fontenelles, and the other arm been given to the abbey of Brone; where these relics are still preserved. See his two lives of the same age in Mabillon, and in Bosch the Bollandist, Julij, t. 5, p. 253. Also Gallia Christ. Nova, t. 11. p. 155. 166. and the history of the translation of his relics to the abbey of Blandine, now St. Peter's at Ghent, and a history of his miracles, with F. Bosch's notes, t. 5. p. 281; also F. Toussaint-du-Plessis, Descript. Geogr. Hist. de la Haute Normandie.

### SAINT JOSEPH OF PALESTINE,

COMMONLY CALLED COUNT JOSEPH.

THE JEWS, after the destruction of Jerusalem, erected two academies, the one at Babylon, the other at Tiberias, a city on the lake of Genesareth, rebuilt by Herod, in honour of the emperor Tiberius. Both these schools flourished till the Saracen empire overran those countries. That of Tiberias produced the Massorettes or Massoretic doctors, so famous for the invention of the vowel points in the Hebrew tongue, and their care in preserving the genuine text of the holy bible. Though the Jews then retained no sort of jurisdiction or form of government, yet they chose one among their chief doctors to whom they gave the title of patriarch or prince of the captivity. The most celebrated person who ever bore this honour among them was Hillel, whose name is still in great veneration with the Jews, and who was their most learned oracle, and the principal founder and ornament of their academy at Tiberias. This Hillel, a few days before his death, sent for a Christian bishop in the neighbourhood under the character of a physician, who ordered a bath to be prepared in his chamber, as if it had been for his health, and baptized him in it. Hillel received the divine mysteries, and died.

Joseph, one of his assistants, called Apostoli, whose life we are writing, was witness to this secret transaction, and having always been the confidant of Hillel, had the care of his son Judas who succeeded him in the dignity of

patriarch of the Jews. He found the holy gospels in Hillel's treasure, and read them with incredible pleasure. The young patriarch fell into evil courses, and employed magical arts to seduce a Christian woman; but the sign of the cross made his charms of no effect. Joseph was surprised to hear this prodigy. He seemed in a dream one night to see Christ, and to hear from his mouth these words, "I am Jesus whom thy fathers crucified; believe in me." He relished our holy faith more than ever, and going into Cilicia to collect the tenths for the patriarch, he borrowed again the holy gospels. The Jews, already dissatisfied with his conduct, finding him with this holy book, dragged him to their synagogue, and cruelly scourged him. They were preparing worse treatment for him when the bishop rescued him out of their hands. Joseph having already begun to suffer for Christ, was soon disposed to receive baptism.

Constantine the Great became master of the East in 323. He gave Joseph the title and rank of count, with authority to build churches over Palestine, wherever he should judge proper. Joseph began to raise one at Tiberias. The Jews employed many artifices to hinder the work, and stopped his lime-kilns from burning by enchantments, but he, making the sign of the cross upon a vessel of water, and invoking the name of Jesus, poured it on the kilns, and the fire instantly burst forth and burned with great activity. Count Joseph showed no less zeal against the Arians than against the Jews, and both conspired together to persecute him; but he was protected by his dignity of count, which gave him a superior command and authority. Joseph, however, when the emperor Constantius persecuted the orthodox prelates, retired from Tiberias to the neighbouring city Scythopolis, where, in 355, he lodged St. Eusebius of Vercelli, banished by the Arians. His was the only Catholic house in that town. He harboured many other illustrious servants of God, and among the rest St. Epiphanius, who had from his own mouth the particulars here related. Joseph was then seventy years of age. He died soon after, about the year 356. The Greeks and Latins both mention his name in their Martyrologies. See St. Epiphanius, hæc. 30. c. 4. Tillemont, t. 7. Fleury, l. 11. n. 35. Dom Gervaise in his life of St. Epiphanius, c. 18, 19, 20. and Pinius the Bollandist, t. 5. Julij, p. 235.

### ST. MENEVE, ABBOT.

HE was born in Anjou of a family allied to the emperor Charlemagne. From his infancy it was his only ambition to serve Christ with his whole heart. When he was of an age to be settled in the world, his parents obliged him to accept a ring sent him by a great lord of the country named Baronte as a token that he would marry his daughter; but to prevent this



engagement he fled into Auvergne, and there received the monastic habit at the hands of St. Chaffre or Theofrede, who was then œconome of the monastery of Carmery or Cormeri, so called from its founder Carmen, duke of that country, since called St. Theofrede's or Chaffre's monastery in Auvergne four leagues from Puy in Velay, whom he had met at Menat, and followed to this abbey. Here he lived seven years under the holy abbot Eudo; then returned to Menat seven leagues from Clermont: this monastery he built in such a manner as to have borne the name of its founder. He governed it for many years with great sanctity, and died in 720. He is honoured with singular veneration in Auvergne and Anjou, and mentioned by Usuard on the 22nd of July. See Mabillon, *Sec. 3. Ben. part. 1. Labbe, t. 2. Bibl. Novæ, p. 591. Branche, Vies des SS. d'Auvergne et Velay. Baillet, &c.*

### ST. DABIUS OR DAVIUS, C.

A ZEALOUS Irish priest who preached with wonderful fruit in his own country and in Albany in Scotland; is titular saint of the parish of Domnach Cluana in the county of Down, and of Kippau in the Highlands, where a famous church is dedicated to God under his invocation by the name of Movean. See Colgan in MSS.

## JULY XXIII.

### SAINT APOLLINARIS, MARTYR,

BISHOP OF RAVENNA.

See Pinius in the Acts of the Saints, Julij, t. 5. p. 329. and Farlat, *Illyrici Sacri, t. 1. p. 259.*

ST. APOLLINARIS was the first bishop of Ravenna. Bede, in his true Martyrology, says that he sat twenty years, and was crowned with martyrdom in the reign of Vespasian. His acts say that he was a disciple of St. Peter, and made by him bishop of Ravenna. Though their authority deserves little regard, this circumstance must be allowed, being agreeable to the time, and supported by other authorities. St. Peter Chrysologus, the most illustrious among his successors, has left us a sermon in honour of our saint,<sup>1</sup> in which he often styles him a martyr; but adds, that though he frequently spilt portions of his blood for the faith, and ardently desired to lay down his life for Christ, yet God preserved him a long time to his Church, and did not suffer the persecutors to take away his life. So he seems to have only been a martyr by the torments he endured for Christ, which he survived at least some days.

<sup>1</sup> Sermon. 128.

His body lay first at Classis, four miles from Ravenna, still a kind of suburb to that city, and its sea-port, till it was choked up by the sands. In the year 549 his relics were removed into a more secret vault in the same church, as an inscription still extant there testifies. See Mabillon.<sup>2</sup> St. Fortunatus exhorted his friends to make pilgrimages to his tomb, and St. Gregory the Great ordered parties in doubtful suits at law to be sworn before it. Pope Honorius built a church under his name in Rome about the year 630. It occurs in all Martyrologies, and the high veneration which the Church paid early to his memory is a sufficient testimony of his eminent sanctity and apostolic spirit.

The virtue of the saints was true and heroic, because humble, and proof against all trials. That of the heathen philosophers was lame, and generally false and counterfeit, whence Tertullian calls the latter, Traders in fame. "Where is now the similitude," says he, "between a philosopher and a Christian? a disciple of Greece and of heaven? a trader in fame, and a saver of souls?\*" between a man of words, and a man of works?" And St. Jerom writes, "A philosopher is an animal of fame, one who basely drudges for the breath of the people.†" Lactantius severely rallies Cicero, because, though he was very sensible of the vanity of the worship then established, yet he would not have that truth told the people for fear of unhinging the religion of the state. "Now what is to be done with a man," says our Christian philosopher, "who knows himself in an error, yet wilfully dashes upon a rock, that the people may do so too? who makes no use of his wisdom for the regulation of his life, but entangles himself to ensnare others, whom, as the wiser person, he was obliged to rescue from error. But O Cicero, if you have any regard for virtue, attempt rather to deliver the people out of ignorance. It is a noble enterprise, and worthy all your powers of eloquence. Never fear but your oratory will hold out in so good a cause, which never failed you in the defence of so many bad ones. But Socrates's prison is the thing you dread; and therefore truth must want a patron; but certainly, as a wise man, you ought to despise death in competition with truth; and you had fallen much more honourably by speaking well of truth, than for speaking ill of Antony; nor will you ever rise to that height of glory by your Philippics, as you would have done by labouring to undeceive the world, and dispute the people into their senses."<sup>3</sup> The philosophers did not love truth well enough to suffer for it. Plato dissembled, for fear of Socrates's hemlock; but the Christian religion

<sup>2</sup> Mab. *Iter Italic. p. 41.*

<sup>3</sup> Lactant. *l. de Origine Erroris, § 3.*

\* *Famæ negociator, et vitæ. Tertul. Apol. c. 46.*

† *Philosophus gloriæ animal, et popularis auræ vile mancipium. S. Hieron. ep. ad Julian.*

raised its professors above all considerations present, for the joy that was set before them.

### ST. LIBORIUS, BISHOP OF MANS, C.

HE was descended of a noble Gaulish family, and by his innocence and sanctity of life was recommended to the priesthood in the church of Mans. He loved retirement and prayer, never conversed with seculars but on spiritual accounts, and linked himself only with those among the clergy whose actions and words were such as might inspire him more and more with the spirit of his state. His distinguished learning and virtue fixed all eyes upon him, and in 348 he was chosen fourth bishop of Mans. Indefatigable in all the functions of his charge, he prayed and fasted much, and was most attentive in succouring the necessities of the poor, by that means to draw down the blessing of God upon himself and his flock. He built and endowed many new churches in his diocese, and having governed it forty-nine years, died about the year 397. His remains were translated to Paderborn in 836, and he is honoured as patron of that city. See Tillemont, t. 10. p. 307. Fleury, l. 28. n. 61. p. 495.

## JULY XXIV.

### ST. LUPUS, BISHOP OF TROYES, C.

From his ancient accurate life, extant in Surius, and illustrated with notes by F. Bosch the Bollandist, Julij, t. 7. p. 19. See also Ceillier, t. 15. p. 40. Tillemont, t. 16. p. 127. Rivet, *Hist. Littér.* t. 2. p. 486. Calmet, *Hist. de Lorraine*, t. 1. l. 6. n. 44. p. 274; and Camuzat, *Catal. Episc. Trecent.* p. 153. et *Antiquitates Tricassinæ*, &c. 8vo. 1610.

A. D. 478.

ST. LUPUS, called in French St. Leu, was born of a noble family at Toul, and being learned and eloquent, pleaded at the bar for some years with great reputation. He married Pimeniola, a virtuous sister of St. Hilary of Arles. After six years spent in holy wedlock, fired with an ardent desire of serving God with greater perfection, they parted by mutual consent, and made a mutual vow of perpetual continency. Lupus betook himself to the famous abbey of Lerins, then governed by St. Honoratus. He lived there a year, and added many austerities to those prescribed by the rule, yet always regulated his fervour by the advice of St. Honoratus. He sold great part of his estate for the benefit of the poor, when he renounced the world. After the first year, when St. Honoratus was made bishop of Arles, he went to Macon in Burgundy to dispose of an estate he had left there, in charitable uses. He was preparing to return to Lerins when he was met by the deputies of the church of Troyes,

which, upon the death of St. Ursus, in 426, had chosen him bishop, the eighth from St. Amator, founder of this see. His resistance was to no purpose, and he was consecrated by the prelates of the province of Sens. In this dignity he continued the same practices of humility, mortification, and as much as possible even of poverty. He never wore any other garments than a sackcloth and a single tunic, lay upon boards, and allotted every second night entire to watching in prayer. He often passed three days without taking any nourishment, and after so rigorous a fast allowed himself nothing but a little barley bread. Thus he lived above twenty years; labouring at the same time in all his pastoral functions with a zeal worthy an apostle.

About the latter end of the fourth century, Pelagius, a British monk, and Celestius a Scot, broached their heresy in Africa, Italy, and the East, denying the corruption of human nature by original sin, and the necessity of divine grace. One Agricola, a disciple of these heresiarchs, had spread this poison in Britain. The Catholics addressed themselves to their neighbours the bishops of Gaul, begging their assistance to check the growing evil. An assembly of bishops, probably held at Arles in 429, deputed St. Germanus of Auxerre and St. Lupus of Troyes, to go over into our island to oppose this mischief. The two holy pastors, burning with zeal for the glory of Christ, accepted the commission the more willingly as it seemed laborious and painful. They came over and entirely banished the heresy by their prayers, preaching, and miracles. St. Lupus, after his return, set himself with fresh vigour to reform the manners of his own flock. In this he displayed so great prudence and piety, that St. Sidonius Apollinaris calls him, "The father of fathers and bishop of bishops, the chief of the Gallican prelates, the rule of manners, the pillar of truth, the friend of God, and the intercessor to him for men."<sup>1</sup> He spared no pains to save one lost sheep, and his labours were often crowned with a success which seemed miraculous. Among other instances it is recorded that a certain person of his diocese, named Gallus, had forsaken his wife and withdrawn to Clermont. St. Lupus could not see this soul perish, but wrote to St. Sidonius, then bishop of Clermont, a strong letter so prudently tempered with sweetness, that Gallus by reading it was at once terrified and persuaded, and immediately set out to return to his wife. Upon which St. Sidonius cried out, "What is more wonderful than a single reprimand, which both affrights a sinner into compunction, and makes him love his censor!" This letter of St. Lupus and several others are lost; but we have one by which he congratulated Sidonius upon his promotion to his see, having passed from a secular prefecture or government to the episcopacy, which charge he

<sup>1</sup> B. G. ep. 1.



shows to be laborious, difficult, and dangerous. He strongly exhorts him, above all things, to humility. This letter was wrote in 471, and is given us by D'Achery.<sup>2</sup>

God at that time afflicted the western empire with grievous calamities, and Attila with a numberless army of Huns overran Gaul, calling himself, "The Scourge of God," to punish the sins of the people. Rheims, Cambray, Besançon, Auxerre, and Langres had already felt the effects of his fury, and Troyes was the next place threatened. The holy bishop had recourse to God in behalf of his people by fervent prayer, which he continued for many days, prostrate on the ground, fasting and weeping without intermission. At length putting on his bishop's attire, full of confidence in God, he went out to meet the barbarian at the head of his army. Attila, though an infidel, seeing him, was moved to reverence the man of God, who came up to him boldly, followed by his clergy in procession, with a cross carried before them. He spoke to the king first, and asked him who he was? "I am," said Attila, "the scourge of God." "Let us respect whatever comes to us from God," replied the bishop; "but if you are the scourge with which heaven chastises us, remember you are to do nothing but what that almighty hand, which governs and moves you, permits." Attila, struck with these words, promised the prelate to spare the city. Thus the saint's prayer was a better defence than the most impregnable ramparts. It protected a city which had neither arms, nor garrison, nor walls, against an army of at least four hundred thousand men, which, after plundering Thrace, Illyricum, and Greece, crossing the Rhine, had filled with blood and desolation the most flourishing countries of France. Attila, turning with his army from Troyes, was met on the plains of Chalons by Aëtius, the brave Roman general, and there defeated. In his retreat he sent for St. Lupus, and caused him to accompany him as far as the Rhine, imagining that the presence of so great a servant of God would be a safeguard to himself and his army; and sending him back he recommended himself to his prayers. This action of the good bishop was misconstrued by the Roman generals, as if he had favoured the escape of the barbarian, and he was obliged to leave Troyes for two years. He spent that time in religious retirement, in great austerity and continual contemplation. When his charity and patience had at length overcome the envy and malice of men, he went back to his church, which he governed fifty-two years, dying in the year 479. The chief part of his body is kept in a rich silver shrine; his skull and principal part of his head in another far more precious, in the figure of a bishop, formed of silver, adorned with jewels and diamonds, said by some to be the richest in France. Both are in the abbatial church of regular canons

of St. Austin, which bears the name of St. Lupus. He was first buried in the church of St. Martin in Areis, of the same Order, then out of the walls, though long since within them. Many churches in England bear his name. The family name of Sentlow among us is derived from St. Leu, as Camden remarks.

It was by omnipotent prayer that the saints performed such great wonders. By it Moses could ward off the destruction of many thousands, and by a kind of holy violence disarm the divine vengeance.<sup>3</sup> By it Elias called down fire and rain from heaven. By it Manasses in chains found mercy, and recovered his throne; Ezechias saw his health restored, and life prolonged; the Ninivites were preserved from destruction; Daniel was delivered from the lions, St. Peter from his chains, and St. Thecla from the fire. By it Judith and Esther saved God's people. By the same have the servants of God so often commanded nature, defeated armies, removed mountains, cast out devils, cured the sick, raised the dead, drawn down divine blessings, and averted the most dreadful judgments from the world, which, as an ancient father says, subsists by the prayers of the saints.\*

#### ST. FRANCIS SOLANO, C.

THIS saint was born at Montilia in Andalusia in 1549, performed his studies in the schools of the Jesuits, and in 1569 made his religious profession amongst the Franciscans in the place of his nativity. An extraordinary humility and contempt of himself and of worldly vanity and applause; self-denial, obedience, meekness, patience, and the love of silence, recollection, and prayer mental and vocal, formed his character. Whole nights he frequently passed without sleep on the steps of the altar, before the Blessed Sacrament, in meditation and devout prayer, with wonderful interior delight and devotion. Burning with holy zeal and charity, and an ardent desire of the salvation of souls, after he was promoted to the priesthood, he divided his time between silent retirement and the ministry of preaching. His sermons, though destitute of the ornaments of studied eloquence, powerfully withdrew men from vice, and kindled in their breasts an ardent desire of virtue. The saint was appointed master of novices, first in the convent of Arizava, two miles from Cordova, afterward in that of Monte. Then he was made guardian in the province of Granada. His whole life, says Alvarez de Paz, may be called a holy uninterrupted course of zealous action, yet was at the same time a continued most fervent prayer, abounding with heavenly illuminations and consolations. A perfect spirit of poverty emptied his heart of the love of all created things,

\* Exod. xxxii. 10.

\* Sanctorum precibus stat mundus. Rufin. Præf. in Vitas Patrum.

<sup>2</sup> Spicileg. t. 5. p. 579.

that Christ alone might occupy and fill it; and he rejoiced in his nakedness and privation of earthly goods that he might barely use them to serve the necessities of nature, without suffering them to enslave his heart, or to find any place in his affections, which he reserved pure and entire for spiritual goods. Interior humility and self-denial perfected the disengagement of his heart, and the extraordinary austerities of his penitential life subjected his senses, and rendered the liberty which his soul enjoyed complete; by which he was prepared for the spirit of prayer and the pure love of heavenly things. Earthly comforts used with moderation, and as supports of our weakness, may be sanctified by a good intention; but whilst they bolster up our weakness, they keep it alive and strengthen it; and if they are sought after, or made use of with eagerness and attachment, immoderately or frequently, they strongly nourish self-love and sensuality, and produce a distrust of the solid food of devotion and divine love.

The mortified lives of all the saints who arrived at a familiarity with God in holy prayer, are but a comment upon, or sensible examples of, the indispensable gospel precept of dying to ourselves. By no other steps could St. Francis Solano have arrived at the perfection of a spiritual life. A pestilence which raged at Granada afforded him an opportunity of exerting his heroic virtue in attending the infected; but a more noble theatre of action was opened to him by the mission into America, upon which he was sent. Peru and Tucuman were the countries in which he reaped the principal harvest; and the five last years of his life he preached chiefly at Lima, and induced the inhabitants of that great city, by sincere repentance, to appease the divine anger, which they had provoked by their sins. The reputation of his wonderful sanctity was enhanced by many miracles. Yet by humility he looked upon himself as the least among men, and he never appeared in public but when called abroad by zeal for the salvation of souls. Before his death he was purified by a lingering illness, and in his last moments repeated those words of the psalmist: *I have rejoiced in those things which have been said to me: We will go into the house of the Lord.* He departed this life on the 14th of June in 1610, the sixty-second of his age, and fortieth of his religious profession. F. Alvarez de Paz, an eye-witness, describes the stately and religious pomp of his funeral, at which the viceroy of Peru and the archbishop of Lima assisted, with extraordinary devotion. The saint was beatified by Clement X. and canonized by Benedict XIII. in 1726, and his principal festival appointed on the 24th of July. See his life compiled by Didacus of Cordova; also by Alphonsus of Mondietta. See likewise the History of the Provinces of Peru, and the edifying account of our saint given by the pious and learned Jesuit F. Alvarez

de Paz, l. 5. c. 14. t. 2. Op. p. 1752 and 1753; and Benedict XIV. De Canoniz. t. 1. Append. Also the Lives of Saints, published in High Dutch, by F. Maximilian Rasler S. J.; and F. Charlevoix, Hist. de Paraguay, t. 1. l. 3. and 4.

## SS. ROMANUS AND DAVID, MM.

### PATRONS OF MUSCOVY.\*

THE history of the conversion of the Russians (now called Muscovites) to the faith of Christ,

\* Some derive the pedigree and name of the Muscovites from Mosoch, the son of Japhet, who, with his brothers Magog, Thubal, and Gomer, and their children peopled the northern kingdoms. (Ezech. xxxviii. 6, &c.) These are reputed the patriarchs of the Cappadocians, Tartars, Scythians, Sarmatians, &c. See Bochart, Phaleg. l. 3. c. 12. and Calmet. It seems not to be doubted, that the Moschi, mentioned by Strabo and Mela, and situated between Colchis and Armenia, near the Moschici Montes, were the descendants of Mosoch. As the Scythians from the coasts of the Euxine and Caspian seas afterward penetrated more northwards in Asia and Europe, and as the Cimmerici, who were the sons of Gomer, afterward settled about the Bosphorus and Mæotis, so some authors pretend that the Moschi passed into Europe, and settled near them on the borders of the Scythians and Sarmatians. But the Muscovites evidently take their name from the city of Moscow, built about the year 1149, so called from a monastery named Moskoi (from Mus or Musik, men, *q. d.* the Seat of Men,) not from the river Moscow, which was anciently called Smorodina. (See J. S. Bayer, Orig. Russicæ, t. 8. Acad. Petrop. p. 390.) For the name of Muscovites was not given to this tribe of Russians before the beginning of the fourteenth century. It was assumed on the following occasion; In 1319, Gediminius, great duke of Lithuania, having vanquished the Russian duke of Kiow, the archbishop Peter removed his see to Moscow, and from that town these Russians began then to be called Muscovites; for the duke John, son of Daniel, soon followed the archbishop, and transferred thither the seat of his principality from Uladimiria: though the archbishop of Kiow continued to take the title of Metropolitan of all Russia. See Herbersteinus (Chorographia Principatus Ducis Moscoviæ; also, in Rerum Muscovitarum Commentar.) and more accurately Ignatius Kulezynski, in Latin Kulcinus, a Basilian monk at Rome. (Specimen Ecclesiæ Ruthenicæ, printed at Rome in 1733, also Catalog. archiepisc. Kioviensium; and Series Chronol. Magn. Russiæ seu Moscoviæ Ducum.) Hence the name of Muscovites first occurs in Chalcocondylus and other Greek historians about that time. We are informed by these authors, and by Herbersteinus, that these Russians were tributary to the Tartar king of Agora in Asia from 1125 to 1506. But since they shook off that yoke they have subdued the Russians of Novogorod and other places in Europe, and have extended their dominions almost to the extremity of Asia in Great Tartary. See Bayer, Diss. de Rurorum primâ expedit. Constantinopolitana, t. 6. Comm. Acad. Petrop. et Orig. Russiæ, ib. t. 8. Also Jos. Assemani, De Kalend. Univ. t. 1. par. 2. c. 4. p. 275.

The name Russi or Rossi, seems not to be older than the ninth century. Cedrenus and Zonaras speak of them as a Scythian nation inhabiting the northern side of Mount Taurus, a southern region of Asiatic Scythia, now Great Tartary. They are a nation entirely distinct from the Roxolani, the ancient Sarmatians near the Tanaïs, though these Russians afterward became masters of that country, and took their name either from that of Roxolani abridged, or from Rosseia, which in their language signifies an assemblage of people. Constantine Porphyrogenetta tells us, that the language of the Russians and Slavonians was quite different; and the monk Nestor, in the close of the eleventh century, the most



has been perplexed by the mistakes of many who have treated this point of history. The learned Jesuit F. Antony Possevin was be-

trayed into many falsities concerning this people.<sup>1</sup> And upon his authority some have pretended that the Muscovites received the

<sup>1</sup> Possev. L. De Rebus Moscoviticis.

ancient historian of Russia, in his chronicle assures us, that the Russians and Slavonians are two different nations; but the great affinity of the present Russian language with the Slavonian shows, that the Russians, mixing with the Slavonians, learned in a great measure their language.

It is well known that, anciently, the southern parts of Muscovy were inhabited by Goths, whom the Huns or ancient Tartars from Asia, expelled in the fourth century. Also that the northern part was peopled by Scythians, whom the Muscovites still call by the same name Tseudi, i. e. Scythians, and the lake Peipus, Tschudzhoi. We learn from Constantine Porphyrogenetta (l. De administ. Imper. c. 9.) that the name of Russia was given in the tenth century to the country of which Kiow was the capital, and which comprised also Czernigov, Novogorod, &c. Snorro Sturleson (Hist. regn. Septentr. t. 1. p. 6.) says these people called their ancient capital, situated towards the gulf of Finland, Aldeiguborg or Old-Town, in opposition to which Novogorod or New-Town, took its name. The Waregians, invited by the Russians to defend them against the Khosares, who lived near the Black or the Euxine Sea, crossing the Baltic, settled among the Russians, it is uncertain in what age. See T. S. Bayer de Varegis, t. 4. Comment. Acad. Scient. Petrop. p. 275. Er. Jul. Biener, Sched. Hist. Geogr. de Varegis heroiis Scandinianis et primis Russiæ Dynasts at Stockholm, 1743. Arvid. Mulleris De Varegia, 1731. Algot. Scarinus de Originibus prisæ gentis Varegorum, 1743.

We know not in what age the Slavonians obtained settlements in the northern parts of Russia. They are first named in Procopius and Jornandes, were part of the Venedi, and with them from Sarmatia travelled into Germany; where they settled for some time on the coast of the Baltic, afterward in the centre of Germany near Thuringia, and in Beheim or Bohemia, where they long ruled and left their language. In the reign of Justinian they crossed the Danube, and conquered part of Pannonia and Illyricum, where a small territory, fifty German miles long, of which Peter-waradin is the most considerable place, between the Danube, the Drave, and the Save, is still called Slavonia: it was conquered by the kings of Hungary, and is still subject to the house of Austria. The Slavi fell everywhere into so miserable a servitude, that from them are derived the names of Slavery and Slaves. The Slavonian language is used in the divine office in Illyricum, &c. according to the Latin rite; in Muscovy, &c. according to the Greek rite. (See on SS. Cyril and Methodius, 22 Dec.) The Muscovites have no Russian Bibles; but with very little study can understand the Slavonian, says Brusching.

In the year 892, Rurik, Sineus, and Tynwor, three brothers from the Warengi on the other side of the Baltic, came by invitation into Russia, and ruled the Slavonians and Russians united into one nation. Rurik survived his brothers, and became sole sovereign. The Runic inscriptions in the northern Antiquities are not of an older date.

Rurik fixed his seat near the lake Ladoga. His son Igor transferred his court from Novogorod to Kiow. His widow Olga received the faith, and was baptized at Constantinople. Their son Suatoslas died an idolater; but his son Wladimir the Great married Anne, a Grecian princess, received baptism, and was imitated by his subjects. He built the city which from him is called Wladimiria, which under his grandson, Andrew Bogolijski, became the ducal residence. Wladimir I. is honoured in the Muscovite Calendar. Kiow still has its dukes. Jaroslas, son of Wladimir, was succeeded there by his son Wsevolod I. in 1078, in whose reign Ephrem, metropolitan of Kiow, established in Russia, pursuant to the bull of Urban II. the feast of the translation of the relics of St. Nicholas to Bari, on the 9th of May never known in the Greek church; which shows

their obedience to the pope, and their connexion with the Latin church. The Greeks also were then Catholics. George duke of Russia at Wladimiria recovered Kiow, and in 1156 built the city of Moscow. Jaroslas II. succeeded his brother George II. in the great dukedom of Russia in 1238, and resided at Wladimiria. In his reign in 1244, the Russians were reunited to the see of Rome, part having been a little before drawn into the Greek schism. His son Alexander, in his father's lifetime prince of Novogorod, with his brother Feodor or Theodor, gained great victories over the Tartars, who had long oppressed the Russians, and succeeded in the great dukedom in 1246. He is surnamed Newski or of Nawa, from a great victory which he gained in 1241 on the banks of the Nawa, over the Poles and the Teutonic knights in Livonia. Those knights, who by victories over the idolaters had made themselves masters of Livonia, had their own high master at Riga, who soon made himself independent of the grand-master of the same order in Prussia. This order, which was dismembered from the Knights Hospitallers, or of Jerusalem, (afterward of Rhodes and Malta,) to defend the Christians in Germany against the inroads of the barbarous northern infidel nations, long produced many incomparable great heroes, and models of all virtues. But enriched by great conquests, their successors, by pride, luxury, and continual intestine wars, gave occasion to several scandals. At length Albert, marquis of Brandenburg, grand-master in Prussia, turned Lutheran, and received from the king of Poland the investiture of ducal Prussia. The knights expelled by him retired to Mariandhal in Franconia, and there chose a new grand-master. He is chosen by the twelve provincial commanders. William of Furstenburg, Heer-meister of Livonia, also declared himself a Lutheran, and in 1559 resigned his dignity to his coadjutor Gotthard Kettler. He also being a Lutheran, ceded part of Livonia to the Danes, and the chief part to the Poles, receiving from the latter the investiture of Courland and Samogitia as secular dukedoms; Livonia fell under the power of Charles XI. of Sweden, but was added to the empire of Muscovy by Peter the Great.

To return to the grand duke Alexander Newski, he received an embassy from the pope in 1262, the contents of which are not recorded. He died crowned with glory at Gorodes near Nischnei-Novogorod in 1262, on the 30th of April, on which day his festival is kept in Muscovy, and he is honoured as one of the principal saints of the country. The tzar Peter the Great built, in his honour, a magnificent convent of Basilian monks on the banks of the Nawa in Livonia, not far from his new city of Petersburg, the archbishop of which city resides in it. The empress Catharine instituted, in 1725, the second Order of Knighthood in Russia under his name. Their daughter the empress Elizabeth caused his bones to be put in a rich shrine covered with thick plates of silver, placed at the foot of a magnificent mausoleum in this monastery. The Muscovites relate wonderful things of his eminent virtues, and miracles wrought at his tomb. Pope Benedict XIV. proves that, upon due authority, all this may be admitted even of one who had died in a material schism, or with inculpable ignorance. But this prince lived and died in communion with the see of Rome, though he has never been placed in the Calendars of the Catholic Church.

Daniel, fourth son of Alexander, left by his father duke of Moscow, after the death of an uncle and three brothers became Grand Duke, and from his reign in 1304, Moscow became the ducal residence, till Peter I. gave a share in that honour to his new city of St. Petersburg.

In the reign of Basil or Vasilii II. in 1415, Photius, metropolitan of Russia, residing at Kiow, having espoused the Greek schism, was deposed by the council of Novo-

faith from the Greek schismatics, and at the same time adhered to their schism; than which, nothing can be more notoriously false, as Henschenius and Papebrochius<sup>2</sup> show. F. Stilling, another learned Bollandist, has demonstrated by an express dissertation,<sup>3</sup> that the Muscovites were at first Catholics, and that even in the time of the council of Florence the Catholics and schismatics in Russia made two equal halves. The Greek schism was formed by Cerularius several years after the conversion of the Russians. The schism indeed of Phocius was a short prelude to it.

Cedrenus, Zonaras, and some others relate, that an army of Russians besieged Constantinople in the time of the emperor Michael III. when Photius held that see; and that being obliged to raise the siege they obtained certain Greek priests from Constantinople, who instructed them in the Christian faith. This first mission Baronius places in 853, Pagi in 861; but this must either be understood of some tribe of Russians in Bohemia, where St. Cyril then preached; or these authors must have confounded together things which happened at different times; for the emperor Constantine Porphyrogenetta, who lived near that time, and could not but be acquainted with this transaction, says both in his life of his grandfather, Basil the Macedonian, and in his book, *On administering the Empire*, that the Russians besieged the city in the time of Photius, but that they were converted to the faith by priests sent at their request from Constantinople in the time of Basil the Macedonian and the patriarch St. Ignatius, whom that prince restored upon his ascending the throne in 867; which also appears from Zonaras.

The first plant of the faith in this nation was the holy queen Helen, called before her baptism Olga. She was wife to the duke Ihor or Igor, who undertook an expedition against the city of Constantinople, as Simeon Metaphrastes, the monk George, Cedrenus, Zonaras, and Curopalates relate. Having been repulsed by the generals of the emperors Romanus and Constantine, he was slain by the Dreulans in his return. His widow Olga, with

great valour and conduct revenged his death, vanquished the Dreulans, and governed the state several years with uncommon prudence and courage. When she was almost seventy years old she resigned the government to her son Suatolas, and going to Constantinople was there baptized, taking the name of Helen.\* Many place this event in 952, which date seems most agreeable to the Greek historians; but Kulcinus and Stilling infer from the chronology of the dukes of Russia, that she seems to have been baptized in 945. We are expressly assured by Constantine Porphyrogenetta that it happened in 946. She returned into her own country, and by her zealous endeavours brought many to the faith; but was never able to compass the conversion of her son, who was probably withheld by reasons of state. She died in 970 or 978. Her grandson Uladimir, who succeeded Suatolas, asked by a solemn embassy, and obtained in marriage Anne, sister to the two emperors Basil and his colleague and brother Constantine. Nicholas Chrysoberga, the orthodox patriarch of Constantinople, a person always zealous in maintaining the communion of the see of Rome, at that prince's request, sent into Muscovy one Michael with other preachers, who baptized Uladimir, and married him to the princess about the year 988.<sup>4</sup> This duke founded near Kiow the great monastery of the Crypta in favour of the abbot St. Antony, and died, according to Kulcinus, in 1008. His two sons SS. Boris and Hliba or Cliba, called in Latin Romanus and David, were murdered by the usurper Suatopelch, their impious brother, in 1010. It was their zeal for the faith of Christ which gave occasion to their death. Jaroslas another bro-

<sup>4</sup> See the *Annals of the Russians* in Hebersteinus, in *Rerum Muscovit. Comment.* and Jos. Assemani, in *Calet. Univ. t. 2. p. 265. and t. 3.*

\* Constantine Porphyrogenetta succeeded Leo the Wise in the empire in 911; in 919 he associated in the throne his Drungar or admiral Romanus Lecapenus, whose daughter Helena he had married. Romanus reigned to the year 944; from which time his covetous daughter Helena had a great share in governing the empire. Constantine was buried in his studies, and dying in 959, fifty-four years old, left the empire to his impious son Romanus II. who is said to have poisoned him, and who died in 963, leaving the empire to Nicephorus Phocas, his valiant general, who had often defeated the Russians and Saracens. His daughter Anne was married to Uladimir duke of Russia. Constantine Porphyrogenetta (l. de *Cæm. Aulæ Byzant.* l. 2. c. 15.) relates, that on Wednesday the 9th of September, 946, Olga princess of Russia was received with great pomp at Constantinople by Constantine (himself) and Romanus emperors; and describes her different receptions at their court, the banquets which they prepared for her, the presents in money which they made to her uncle of thirty miliarætia (each of which contained two ceratia, each ceratium twelve folles, of which five hundred made a pound of silver,) eight to her priest Gregory and to each of her friends, to herself five hundred miliarætia in a gold dish studded with diamonds and precious stones. At each other entertainment like presents were distributed. The dessert of sweet-meats was served on a little gold table, in dishes made of or studded with precious stones.

<sup>2</sup> *Præf. ad Ephemer. Græco-Moschas*, n. 11. p. 3.

<sup>3</sup> *Dissert. de Russorum Conversione et Fide apud Acta Sanctor. t. 41. seu vol. 2. Septembris.*

grodok, under the protection of Alexander Vithold, grand-duke of Lithuania. Retiring into Great Russia he there exceedingly promoted the schism. Gregory, who succeeded him at Kiow, assisted at the council of Constance. Iwan or John IV. is the first who took the title of Tezar in 1552. This word in the Russian language signifies king. In the Russian Chronicles that title is given to the Greek emperors. In their Bibles it is used for king, both in the Russian and Slavonian language.

In Feodor or Theodore ended, in 1598, the race of Rurik. After two others who had been chief ministers and two false Demetruses, in 1613, Michael, of the family of Romanow, allied to that of the preceding tezars, was chosen great duke. The third of this family was Peter the Great, founder of the Russian empire.



ther defeated the usurper, and obtained the principality; his daughter Anne was married to Henry I. king of France in 1044, and became the foundress of the church of St. Vincent at Senlis. Romanus and David are honoured in Muscovy on the 24th of July. Their remains were translated into a church which was built in their honour at Vislegorod in 1072, the ceremony being performed with great pomp, by George the fifth archbishop of Kiow, and several other bishops, in presence of Izazlas, Suatoslas, and Usevolod, princes of Russia, and a great train of noblemen. The synod of Zamoski, in 1720, which was approved by the Congregation de Propagandâ Fide, and confirmed by pope Benedict XIII. reckons among the holidays of precept which are kept by the Catholic Russians in Lithuania and other provinces, the feast of these two martyrs, celebrated on the 24th of July; and that of the translation of their relics on the 2d of May.<sup>5</sup>

The Catholic Russians in Lithuania and Poland keep no festival of any other Muscovite saints except of these two martyrs.\* But the

<sup>5</sup> Syn. Zamoskiana, tit. de Jejun. et Fest. p. 121. Jos. Assemani, de Calend. Univ. t. 4. p. 65. t. 6. p. 497.

\* The United Russians, who, renouncing the schism, embraced the communion of the Roman Church, are chiefly subject to Poland, and ever since Clement VIII. have a metropolitan of Kiow, (since Kiow was conquered by the Muscovites these have established there their schism with a metropolitan of their communion,) an archbishop of Plosco, and bishops of Kelma, Presmilia, Liceoria, and Leopold, with several convents of Basilian monks, who all follow the Greek rites; though several Russians in the Polish dominions still adhere to the Greek schism. See Urban Cerri's (secretary to the Propaganda) Relation, p. 56. and Mamachi, Orig. et Antiquit. Christ. l. 2. c. 17. t. 2. p. 180. Papebroke, Not. in Ephemer. Græc. Mosch. t. 1. Majj Bollandiani, p. 54, &c.

The metropolitan of Moscow was declared patriarch of all the Russian schismatics by Jeremy, patriarch of Constantinople, in 1583, and was acknowledged in that character by the other Oriental patriarchs. But the czar Peter I. having learned from the experience of above a hundred years that the patriarchs made use of their great influence and authority in matters of state, after that dignity had been vacant nineteen years, caused it to be abolished, and an archbishop of Moscow to be chosen in 1719. For the government of the church of Muscovy, and receiving appeals, he appointed a council of eleven bishops and other clergymen, the president of which the czar nominates. See John Von Strahlenburg (Historical and Geographical Description of Russia and Siberia, an. 1738.) and Le Quien. (Oriens Christianus, t. 1. p. 1296.) Some Catholics enjoy the exercise of their religion in several parts of Muscovy. Kulcinus observes that many saints have flourished in this nation since it has been engaged in schism. Possevinus and Papebroke take notice that the Greeks since their schism have been reunited to the Latin church fourteen times. The latter of these learned authors also remarks, that even when the archbishops were most turbulent schismatics, no one will say that all the people were involved in the same guilt; even ignorance might excuse many, as Baronius answered, with regard to monks who lived under a schismatical abbot. (ad an. 1036.) As for Polish Russia, F. Kulesza, a learned Polish Jesuit, in a book entitled, Fides Orthodoxa, printed at Vilna, assures us, that all the archbishops of Kiow have been Catholics, except two, Photius and Jonas II. till in 1686 it was given up to the Muscovites. By the intrigues of this Photius, in the

Muscovites honour several other saints of their own country; several among whom flourished, and doubtless were placed by them in their Calendar before their schism, as Papebroke and Jos. Assemani observe. Such are the queen Helen or Olga, on the 11th of July, who died, according to Kulcinus, in 978. Vladimir, her grandson, duke of the Russians, and son of Suatoslas on the 15th of July, who was baptized in 990, died in 1014, and was buried in our Lady's church at Kiow.<sup>6</sup> Antony, abbot, a native of Russia, who embraced the monastic state upon Mount Athos, and returning to Kiow, became the patriarch of that Order in his own country, and on a mountain half a mile from the town founded, about the year 1020, the great Russian monastery of Pieczari or the Cryptæ, in which the archimandrite of all the Russian monks resides, and the archbishop of Kiow has an apartment. Antony died in 1073, on the 10th of July, on which his festival is kept in Muscovy.<sup>7</sup> This monastery is famous for the Cryptæ or vaults, in which the bodies of many saints and monks who lived above six hundred years ago, remain uncorrupted and fresh. Agapetus, disciple of Antony, at the Cryptæ, famous for miracles, honoured on the 1st of June. Athanasius, monk at the Cryptæ, on the 2nd of December; he was a native of Trapesond, who, by the liberality and protection of the emperor Nicephorus Phocas, founded the great monastery on Mount Athos in Macedonia. He is honoured by the Greeks and Muscovites on the 5th of July.<sup>8</sup> The lives of these and several other ancient monks of this house were written by Polycarp, who died in 1182. The grand duke Alexander, surnamed Newski, who died in 1262, and is honoured on the 30th of April. Sergius, an abbot, is honoured by the Muscovites on the 25th of September. He died in 1292, and was never involved in the schism. as Papebroke, Kulcinus, and Jos. Assemani show. This Sergius was born at Roslow, founded the monastery of the Holy Trinity at Rudosno, (sixty Italian miles from Moscow,) the richest and most numerous in Muscovy, in which are sometimes two or three hundred monks. The body of Sergius is kept there incorrupt, and is much visited out of devotion from Moscow, sometimes by the czars. These and several others who are named in the Muscovite Calendar with the most eminent saints of the eastern and western churches, lived either before or when this nation was not engaged in the Greek schism. But to these saints the Muscovites add some few who died since their separation from the catholic communion, as

<sup>6</sup> See Jos. Assemani in Calend. t. 6. p. 430. on the 15th of July, et t. 4. p. 34 to 52.

<sup>7</sup> See Jos. Assemani in Calend. p. 471. t. 6. ad 10 Julij.

<sup>8</sup> Id. ad 5 Julij, p. 462. et t. 1. p. 21. 29.

middle of the fifteenth century, the Greek schism was propagated through all Muscovy.

Photinus, archbishop of Kiow, whose principal merit consisted in the obstinacy with which he maintained the schism. See Knicinius, Specimen Ecclesiæ Ruthenicæ; Papebroke in the beginning of May, Comm. in Ephem. Jos. Assemani, in Calend. Univ. ad 25 Sept. t. 5. p. 254, &c.

### ST. CHRISTINA, V. M.

SHE suffered many torments, and a cruel death, for the faith in the persecution of Dioclesian, at Tyro, a city which stood formerly in an island in the lake of Bolsena in Tuscany, but has been long since swallowed up by the waters. Her relics are now at Palermo in Sicily. She is much honoured both in the Latin and Greek church, and is named in the Martyrologies which bear the name of St. Jerom, that of Bede augmented by Florus, and others. See Ughelli, Italia Sacra, t. 5. and Pinius the Bollandist, t. 5. Julij, p. 495.

### SS. WULFHAD AND RUFFIN, MM.

THEY were two brothers, the sons of Wulfere, the king of Mercia, second brother and successor of Peada. Having been privately baptized by St. Chad, bishop of Litchfield, about the year 670, they were both slain whilst they were at their prayers by their father's order, who, out of political views, at that time favoured idolatry, though he afterward did remarkable penance for this crime. His father Penda had persecuted the Christians, but his elder brother Peada had begun to establish the faith in his dominions. Florence of Worcester says, Wulfere was only baptized a little before his death, in 675, consequently after this murder; but Bede testifies that he was godfather to Edgelwalch, king of the West-Saxons, almost twenty years before. But either he relapsed, (at least so far as to be for some time favourable to idolatry,) or this murder was contrived, by some Pagan courtiers, without his privity, as Bradshaw relates it. The queen Emmelinda, mother of the two young princes, caused their bodies to be buried at Stone, which place took its name from a great heap of stones which was raised over their tomb, according to the Saxon custom. She afterward employed these stones in building a church upon the spot, which became very famous for bearing the names of these martyrs who were patrons of the town, and of a priory of regular canons there. The procurator of this house, in a journey to Rome, prevailed on the pope to enrol these two royal martyrs among the saints, and left the head of St. Wulfhad, which he had carried with him, in the church of St. Laurence at Viterbo. (Leland, Collect. t. 1. p. 1, 2.) After this, Wulfere and his brother and successor Ethelred, abolished idols over all Mercia. See the acts of

these royal martyrs in the History of Peterborough abbey, and Leland's Itinerary, and Collect. t. 1. p. 1. Also Cupper the Bollandist, t. 5. Julij, p. 571.

### ST. LEWINE

WAS a British virgin, who suffered martyrdom under the Saxons before their conversion to the faith. Her body was honourably kept at Seaford near Lewes in Sussex, till, in 1058, her remains, with those of St. Idaberga, virgin, and part of those of St. Oswald, were conveyed into Flanders, and are now deposited in St. Winock's abbey at Berg. They have been honoured by many miracles, especially at the time of this translation, as even the century-writers of Magdeburg mention. A history of these miracles, written by Drogo, an eyewitness to several, is published by Solier the Bollandist, p. 608. t. 5. Jul. See also Alford in Annal. ad an. 687. n. 21.

### ST. DECLAN,

FIRST BISHOP OF ARDMORE IN IRELAND.

WAS baptized by St. Colman, and preached the faith in that country a little before the arrival of St. Patrick, who confirmed the episcopal see of Ardmore, in a synod at Cashel in 448.\* Many miracles are ascribed to St. Declan, and he has ever been much honoured in the viscounty of Dessee, anciently Nandesí. See Usher; Bosch the Bollandist, p. 590, and Colgan in MSS. ad 24 Julij.

### ST. KINGA, OR CUNEGUNDES.

SHE was daughter of Bela IV. king of Hungary, and Mary, daughter to Theodorus Lascharis, emperor of Constantinople: was married in 1239 to Boleslas the Chaste, sovereign of Lesser Poland, or of the palatinates of Cracow, Sandomire, and Lublin; but by mutual consent lived in perpetual chastity. Prayer, mortification, alms, and daily attendance on the poor in the hospitals, employed her time. Boleslas dying in 1279, she took the veil in the great monastery of Sandecz, which she had lately built for nuns of the Order of St. Clare. She died on the 24th of July in 1292. She was venerated with singular piety in the diocese of Cracow and several other parts of Poland, and her name was solemnly inscribed among the saints by Alexander VIII. in 1690. See her life by John Longinus commonly called Dlugos, with remarks by Bosch the Bollandist, t. 5. Julij, p. 661.

\* Ardmore (so called from its situation on an eminence) stands on the sea-coast, not far from the mouth of the river now called Broad-water or Black-water. The see was united to that of Lismore after the arrival of the English in Ireland; and this again to Waterford. See St. Carthag's life, 14 May.



## JULY XXV.

## ST. JAMES THE GREAT, APOSTLE.

ST. JAMES, the brother of St. John Evangelist, son of Zebedee and Salome, and nearly related to Christ, was called the Great to distinguish him from the other apostle of the same name who was bishop of Jerusalem, and is surnamed the Less, perhaps because he was lower in stature, or more probably because he was the younger. St. James the Great seems to have been born about twelve years before Christ, and was many years older than his brother St. John. Salome is otherwise called Mary, and was sister to the Blessed Virgin, which some take in the strict sense of the word; others understand by it only cousin-german, according to the Hebrew phrase, and think that the Blessed Virgin was an only daughter.

St. James was by birth a Galilean, and by profession a fisherman with his father and brother, living probably at Bethsaida, where St. Peter also dwelt at that time. Jesus walking by the lake of Genesareth saw St. Peter and St. Andrew fishing, and he called them to come after him, promising to make them fishers of men. Going on a little farther on the shore, he saw two other brothers, James and John, in a ship, with Zebedee their father, mending their nets, and he also called them; who forthwith left their nets and their father and followed him.<sup>1</sup> Probably by conversing with St. Peter their townsman, and by other means, they had before this call an entire conviction that Jesus was the Christ; and no sooner did they hear his invitation, and saw the marks of his divine will directing them to what was eminently conducive to his honour, but the same moment they quitted all things to comply with this summons. They held no consultation, made no demur, started no difficulties, thought of no consequences or dangers; and their sacrifice was most perfect and entire. Like Abraham, they preferred obedience to the divine command, before all the endearments of their nearest relations, and forsook all they had, and all their hopes and prospects in the world, to become the disciples of Jesus. Zebedee their father seems to have approved of their resolution, and their mother Salome devoted herself heartily to the service of our Lord, as the gospels frequently mention. All fervent souls ought to be in the like dispositions of perfect sacrifice with these apostles, without the least inordinate attachment to any thing on earth, being most ready to renounce every thing if God's greater glory should require it. With what boundless liberality does the Divine Spirit hower down his choicest treasures upon souls which thus perfectly open themselves to him. This the apostles, of whom we speak, happily

experienced in themselves. But they for some time so followed Christ, and listened to his divine instructions, as still to return from time to time to their fishing trade for a maintenance. It was in the same first year of Christ's preaching that Peter and Andrew, at the command of their divine Master, took a prodigious shoal of fishes by a miraculous draught. James and John were their partners, though in another boat, and were called in to assist in hauling up the nets. Astonished at this manifestation of Christ's power, they entirely quitted their business, the more perfectly to attach themselves to him.<sup>2</sup>

In the year 31 St. James was present with his brothers St. John and St. Peter at the cure of St. Peter's mother-in-law, and at the raising of the daughter of Jairus from the dead. This same year Jesus formed the college of his apostles, into which he adopted St. James and his brother St. John. He gave these two the surname of Boanerges, or Sons of Thunder, probably to denote their active zeal. When a town of the Samaritans refused to entertain Christ, they suggested that he should call down fire from heaven to consume it; but our Blessed Redeemer gave them to understand that meekness and patience were the arms by which they were to conquer.<sup>3</sup> Christ distinguished St. Peter, St. James, and St. John by many special favours above the rest of the apostles. They alone were admitted to be spectators first of his glorious transfiguration, and afterward of his agony and bloody sweat in the garden. The instructions and example of the Son of God had not fully enlightened the understandings of these apostles, nor purified their hearts, before the Holy Ghost had shed his beams upon them; and their virtue was still imperfect, as appeared in the following instance;—Mary Salome, the mother of James and John, relying upon their merit, and her relation to Christ, and imagining that he was going to erect a temporal monarchy, according to the notion of the carnal Jews concerning the Messiah, presented to him a request that her two sons might sit, the one on his right hand and the other on his left, in his kingdom. By this example we are put in mind how often the fondness of parents renders them the spiritual murderers of their own children, and makes them blindly excuse, flatter, and encourage their secret vices and passions. At the same time we are taught how formidable an enemy ambition is, which could find admittance in the breasts of two apostles (though yet novices) before the descent of the Holy Ghost. They doubtless disguised their vice under the cloak of a reasonable desire, and a virtuous emulation of preferment, with a design of serving their Master by it. Only the children of light discover the deceit and snare of this enemy; only profound humility discerns and condemns the specious pretences of subtle pride and covetousness. The two

<sup>1</sup> Mat. iv. 22.<sup>2</sup> Luke v. 11.<sup>3</sup> Luke ix.

sions of Zebedee seem to have spoken by the mouth of their mother; wherefore Christ directed his answer to them, telling them, they knew not what they asked; for in his kingdom preferments are attainable, not by the most forward and ambitious, but by the most humble, the most laborious, and the most patient. He therefore asked them if they were able to drink of his cup of suffering. The two apostles understanding the condition under which Christ offered them his kingdom, and glowing with ardour and courage to suffer, answered peremptorily, they were able to do it. Our Lord told them, they should indeed have their portions of suffering; but for the honours of his kingdom, he could make no other disposal of them than according to his decrees in conjunction with his Father, in proportion to every one's charity and patience in suffering.

The virtue of the most fervent novices in the service of God is very imperfect, so long as entire self-denial, and a great assiduity and spirit of prayer have not yet prepared their souls for, and called down upon them a plentiful effusion of the Holy Ghost, who fills their understanding with a clear and new heavenly light, and by the ardour of his charity consumes the rust of the affections, and fills them with his fervour. In this state even the moral virtues acquire an heroic and infused degree of perfection. Humility now gives the soul a much more clear and feeling knowledge of her own infirmities, baseness, and imperfections, with much stronger sentiments of a just contempt of herself; and the like is to be said of divine and fraternal charity, and all other virtues; so that she seems to herself translated into a region of new light, in which by continual heroic acts of these virtues, and especially of prayer and contemplation, she makes daily and wonderful advances. This perfection the apostles received in a more miraculous manner by the descent of the Holy Ghost upon them, when he not only engraved the law of love deeply in their hearts, but also bestowed on them the external graces and gifts of prophecy and miracles, and qualified them for the execution of the great commission they had received from Christ.

How St. James was employed in preaching and promoting the gospel after Christ's ascension, we have no account from the writers of the first ages of Christianity. It appears that he left Judæa some time after the persecution that was raised at the martyrdom of St. Stephen in the year 30, and was returned again ten years after when he suffered martyrdom. The addition to St. Jerom's catalogue of illustrious men tells us, that he preached the gospel to the twelve tribes of the Jews, in their dispersion up and down the world. Though the apostles, during the first twelve years preached generally in the neighbourhood of Judæa, yet St. James might in that interval make a voyage to Spain, and preach some time in that country, as Baronius observes. F. Cuper adds, that his

martyrdom happened above a year after the dispersion of the apostles, in which space he had the fairest opportunity of visiting Spain. That he preached there, is constantly affirmed by the tradition of that church, mentioned by St. Isidore, the Breviary of Toledo, the Arabic books of Anastasius patriarch of Antioch, concerning the Passions of the martyrs and others. Cuper the Bollandist,<sup>4</sup> traces this tradition very high, and confirms it from St. Jerom<sup>5</sup>, St. Isidore, the ancient Spanish office, &c. and from many corroborating circumstances. St. Epiphanius says, that St. James always lived a bachelor, in much temperance and mortification, never eating flesh nor fish; that he wore only one coat, and a linen cloak, and that he was holy and exemplary in all manner of conversation. He was the first among the apostles who had the honour to follow his divine master by martyrdom, which he suffered at Jerusalem, whither he was returned, in the eleventh year after our Lord's ascension.

Agrippa, the grandson of Herod, by Aristobulus, was author of this persecution. Being brought up at Rome in the reign of Tiberius, he, basely flattering Caligula in his passions, gained the confidence of that monster, who was no sooner placed on the imperial throne than he gave Agrippa the title of king, with the tetrarchies of Philip and Lysanias, which were then vacant.\* Claudius, in the year 41, enlarged his dominions, giving him also Jerusalem and all the rest of Judæa, Samaria, and whatever other provinces had been possessed by his grandfather Herod. He gave also to his younger brother Herod the little kingdom of Chalcis in Syria, near mount Libanus. Agrippa reigned with great state and magnificence. Being very fond of pleasing the Jewish nation, when he came from Cæsarea to Jerusalem to keep the Passover in the year 43, he began to persecute the Christians; and the first

<sup>4</sup> Julij, t. 6. p. 69. See on the same the learned F. Flores, in his *España Sagrada*, t. 3. c. 3. de la Predicacion de San Jago in España, p. 39. and his answers to F. Mamachi, the Roman Dominican, prefixed to his sixth tome. The mission of St. James in Spain is defended at large by the learned Jesuit F. Farlat, *Illyrici Sacri Prolegom.* part. 3. t. 1. p. 252. See also Card. d'Aguirre, t. 1. Conc. Hisp. p. 140. upon the words of St. Jerom in *Isaia* c. 34. p. 279. t. 3.

<sup>5</sup> Diss. de Divisione Apost. ante t. 4. Julij, et in vita S. Jacobi, t. 6. p. 71.

\* Agrippa the Elder was a worldly man, addicted to pleasures, yet attached to the Jewish religion. Of this he gave a remarkable proof when the emperor Caligula ordered a statue of Jupiter to be set up in the temple of Jerusalem. The Jews opposed the attempt with tears and remonstrances, and throwing themselves prostrate on the ground at the feet of the Roman governor, protested they were ready rather to suffer death. But the murderers of the Son of God were unworthy to die in so good a cause. Agrippa exposed himself to the danger of losing the tyrant's favour, and by a strong letter, which he wrote to him on that occasion, obtained that the order should be superseded at that time. When that emperor was attempting to renew it, his death delivered the Jews from the danger.



who fell a victim to his popular zeal was St. James the Great, whom he caused to be apprehended and beheaded there a little before Easter, in the year 43, about fourteen years after the death of Christ. Clement of Alexandria, and from him Eusebius,<sup>6</sup> relate that his accuser, observing the great courage and constancy of mind wherewith the apostle underwent his trial, was so affected with it, that he repented of what he had done, declared himself publicly a Christian, and was condemned to be beheaded with St. James. As they were both led together to execution, he begged pardon of the apostle by the way for having apprehended him. St. James, after pausing a little, turned to him, and embraced him, saying, *Peace be with you.* He then kissed him, and they were both beheaded together.\* The body of the

<sup>6</sup> EUS. Hist. l. 2. c. 9.

\* Agrippa was the first prince that persecuted the Church. After having put to death St. James, he imprisoned St. Peter, but God delivered him out of the persecutor's hands. Nor was it long before this king felt the effects of divine vengeance. After the feast of the passover he returned to Cæsarea to exhibit there public games in honour of Claudius Cæsar, and was attended thither with a numerous train of the most considerable persons, both of his own and of the neighbouring nations. He appeared early on the second morning of the shows at the theatre, in a costly robe of silver tissue, artfully wrought, and so bright that the sunbeams which darted upon it were reflected with such an uncommon lustre, as to dazzle the eyes of the spectators who beheld him with a kind of divine respect. He addressed himself in an elegant speech, to the deputies of the Tyrians and Sidonians, who were come to beg his pardon for some offence for which they had been some time in disgrace with him. Whilst he spoke, the ambassadors and some court sycophants gave a great shout, crying out that it was the voice of a god and not of a man. The king, too sensible of the people's praise, and elated with pride, seemed to forget himself, and to approve instead of checking the impious flattery. But at that instant the angel of the Lord smote him with a dreadful disease, and he felt himself seized with a violent pain in his bowels. Perceiving his distemper to be mortal, he rejected the flattery of his sycophants, telling them that he whom they called immortal was dying. Yet still full of false ideas of human grandeur, though he saw death inevitable, he comforted himself with the remembrance of the splendour in which he had lived. So true it is, that a man dies such as he lives. After lingering five days in exquisite torments, under which no remedy gave him any ease, being eaten up by worms, he expired in all the miseries that can be expressed or imagined. This account is given us by Josephus (Antiq. l. 19. c. 7.) and by St. Luke. (Acts xii. 23.) He died in the fifty-fourth year of his age, and the seventh of his reign. The most learned Mr. Stukely in his medallic history of Carausius, t. 2. c. 1. p. 72. will have it that Agrippa was smitten four days after he celebrated the Roman festival, in which the people made vows for the emperor's health and safety, marked in the ancient Roman Calendar which he has published on the 4th of January. It was, indeed, the festival of the emperor Claudius, but after the passover, which happened that year on the 10th of April, the equinoctial new moon falling on the 28th of March. Herod Agrippa left a son of his own name, who was then at Rome with Claudius, only seventeen years old. The emperor would willingly have given him his father's dominions; but his freemen and counsellors

apostle was interred at Jerusalem; but not long after carried by his disciples into Spain, and deposited at Iria Flavia, now called El Padron, upon the borders of Galicia. The sacred relics were discovered there in the beginning of the ninth century, in the reign of Alphonsus the Chaste, king of Leon. By the order of that prince they were translated to Compostella, four miles distant, to which place pope Leo III. transferred the episcopal see from Iria Flavia. This place was first called Ad S. Jacobum Apostolum, or Giacomo Postolo, which words have been contracted into the present name, Compostella. It is famous for the extraordinary concourse of pilgrims that resort thither to visit the body of St. James, which is kept with great respect in the stately cathedral. F. Cuper the Bollandist proves the truth of the tradition of the Spanish church concerning the body of St. James having been translated to Compostella, and gives authentic histories of many miracles wrought through his intercession, and of several apparitions by which he visibly protected the armies of the Christians against the Moors in that kingdom.\* The military order of St. James, surnamed the Noble, was instituted by Ferdinand II. in 1175.

The Church, by the martyrdom of St. James, lost in her infancy one of her main pillars; but God was pleased that his name should be glorified by so illustrious a testimony, and that it should appear he was the immediate supporter and defender of his Church. For when it was deprived of its chief members and pastors, it remained no less firm than before; and even grew and gathered strength from the most violent persecutions. The apostle with confidence committed his tender flock to God, and commended to them his own work, whilst he rejoiced to go to his Redeemer, and to give his life for him. We all meet with trials. But can we fear or hesitate to drink a cup presented to us by the hand of God, and which our Lord and Captain, by free choice, and out of pure love, was pleased himself to drink first for our sake? He asks us whether we can drink of his cup, he encourages us by setting before our eyes the glory of heaven, and he invites us by his own divine example. Let us humbly implore his grace, without which we can do nothing, and take with joy this cup of salvation, which he presents us with his divine hand.

represented to him that an extensive kingdom was too great a burden for so young a prince to bear. Whereupon Judæa was again reduced into the form of a Roman province, and Cuspius Fadus appointed the first prefect or governor.

\* See on the Translation of the Body of St. James to Compostella, F. Flores, the learned and inquisitive Austin friar, rector of the royal college at Alcalá, in his curious work entitled *España Sagrada*, (of which the first volume was printed in 1747,) t. 3. App. p. 50 and 56.

## ST. CHRISTOPHER, M.

He suffered martyrdom under Decius in Lycia, and is honoured on this day in the Martyrology which bears the name of St. Jerom, and in other western Calendars, but is commemorated by the Greeks and other Oriental nations on the 9th of May. The Mosarabic Breviary, attributed to St. Isidore, mentions the translation of his relics to Toledo, whence they were brought into France, and are at present shown enshrined at the abbey of St. Denys near Paris. He seems to have taken the name of Christopher upon the like motive that St. Ignatius would be called Theophorus, to express his ardent love for his Redeemer, by which he always carried him in his breast as his great and only good, his inestimable treasure, and the object of all his affections and desires. There seem to be no other grounds than this name for the vulgar notion of his great stature, the origin of which seems to have been merely allegorical, as Baronius observes, and as Vida has beautifully expressed in an epigram on this saint.\* The enormous statues of St. Christopher, still to be seen in many Gothic cathedrals, expressed his allegorical wading through the sea of tribulations, by which the faithful meant to signify the many sufferings through which he arrived at eternal life. They are monuments of the devotion of our ancestors to this saint, whose intercession they implored especially against pestilential distempers. Saint Gregory the Great mentions a monastery in Sicily which bore the name of St. Christopher. See Pinus the Bollandist, t. 6. p. 125.

SAINTS THEA AND VALENTINA,  
VIRGINS, AND ST. PAUL, MM.

In the year 308 there were at the same time six emperors, successors of Dioclesian, namely, in the East Galerius, Licinius, and Maximinus; in the West Constantine, Maxentius, and his father, Maximian Hercules, who had reassumed the purple. Firmilian, the successor of Urbanus in the government of Palestine, under Maximinus II. carried on the persecution with great cruelty. When fourscore and seventeen confessors, men, women, and children, out of an innumerable multitude of Christians who were banished a long while before to the porphyry quarries in Thebais, were brought before him, he commanded the sinews of the joint of their left feet to be burnt with a hot iron; and their right eyes to be put out, and the eye holes burnt with a hot iron to the very bottom of the orb. In this condition he sent them to work at the mines in Palestine about mount Libanus. Many others were

brought before this inhuman judge from different towns of Palestine, and were tormented various ways.

Among the Christians taken at Gaza, whilst they were assembled to hear the holy scriptures read, was a holy virgin named Thea, whom the judge threatened with the prostitution of her chastity in the public stews. She, to whom her virtue was most dear, reproached him for such infamous injustices. Firmilian, enraged at her liberty of speech, caused her to be inhumanly scourged, then stretched on the rack, and her sides torn with iron hooks till the bare ribs appeared. Valentina, a pious Christian virgin of Cæsarea, who had also by vow consecrated her chastity to God, being present at this spectacle, cried out to the judge from the midst of the crowd, "How long will you thus torment my sister?" She was immediately apprehended, and being dragged by force to the altar, she threw herself upon it, and overturned it with her feet, together with the fire and sacrifice which stood ready upon it. Firmilian, provoked beyond bounds, commanded her sides to be more cruelly torn than any others. Being at length wearied with tormenting her, he ordered the two virgins to be tied together and burnt. This was executed on the 25th of July, 308. One Paul, an illustrious confessor, was beheaded for the faith on the same day, by an order of this judge. The fervour with which he prayed at the place of execution for the emperor, the judge who condemned him, and his executioner, drew tears from all that were present. Soon after one hundred and thirty Egyptian confessors, by an order of Maximinus, had one eye pulled out, and one foot maimed, and were sent, some to the mines in Palestine, others to those in Cilicia. See Eusebius de Martyr. Palestinæ, c. 8. Tillemont, t. 5. Fleury, l. ix. Orsi, t. 4.

## ST. CUCUFAS, M. IN SPAIN

At Barcelona he is called St. Cougat, at Ruel, near Paris, St. Quinquenfat, in some other parts of France St. Guinefort. He was a native of Scillite in Africa, and of one of the first families of that country. To escape the persecution raised by Dioclesian he retired with St. Felix into Mauritania, and afterward into Spain. He was no sooner landed at Barcelona but he was apprehended, and confessing his faith before Dacian, the cruel governor, was condemned by him, after suffering many torments, to lose his head, in 304. His companion Felix received a like crown soon after him in Giroune. The relics of St. Cucufas were brought into France in 777, and deposited in the abbey of St. Denys, near Paris, in 835, where they still remain with due honour. See Prudentius, hymn 4. the new Paris Breviary on this day, the Roman Martyrology, and Bosch the Bollandist, t. 6. Jul. p. 169. See also Chatelain, Notes sur le Martyr. Fevr. 16. p. 656.

\* "Christophore, infixum quod eum usque in corde gerebas,  
Pictores Christum dant tibi ferre humeris," &c.  
Vida, Hym. 26. t. 2. p. 150.







*Hand Pinxit*

*Romney Sculptit*

STANN, MOTHER OF THE BLESSED VIRGIN.



## ST. NISSEN, ABBOT,

WHOM St. Patrick baptized, ordained deacon, and appointed abbot of Montgairt or Mountgarret, in the county of Wexford, on the borders of Kilkenny, of which place he is titular saint. See Colgan in MSS. ad 25 Julij.

## JULY XXVI.

## SAINT ANNE, MOTHER OF THE BLESSED VIRGIN.

See Cuper the Bollandist, t. 6. Julij, p. 233.

THE Hebrew word Anne signifies gracious. St. Joachim and St. Anne, the parents of the Blessed Virgin Mary, are justly honoured in the Church, and their virtue is highly extolled by St. John Damascen. The emperor Justinian I. built a church at Constantinople in honour of St. Anne, about the year 550.<sup>1</sup> Codinus mentions another built by Justinian II. in 705. Her body was brought from Palestine to Constantinople in 710, whence some portions of her relics have been dispersed in the West. F. Cuper the Bollandist has collected a great number of miracles wrought through her intercession.<sup>2</sup>

God has been pleased by sensible effects to testify how much he is honoured by the devotion of the faithful to this saint, who was the great model of virtue to all engaged in the married state, and charged with the education of children. It was a sublime dignity and a great honour for this saint to give to a lost world the advocate of mercy, and to be parent of the mother of God. But it was a far greater happiness to be, under God, the greatest instrument of her virtue, and to be spiritually her mother by a holy education in perfect innocence and sanctity. St. Anne, being herself a vessel of grace, not by name only, but by the possession of that rich treasure, was chosen by God to form his most beloved spouse to perfect virtue; and her pious care of this illustrious daughter was the greatest means of her own sanctification and her glory in the church of God to the end of ages. It is a lesson to all parents whose principal duty is the holy education of their children. By this they glorify their Creator, perpetuate his honour on earth to future ages, and sanctify their own souls. St. Paul says, that it is by the education of their children that parents are to be saved.<sup>3</sup> Nor will he allow any one who has had children, ever to be admitted to serve the altar, whose sons do not, by their holy conduct, give

proofs of a virtuous education. Nevertheless, we see parents solicitous about the corporal qualifications of their children, and earnest to procure them an establishment in the world; yet supinely careless in purchasing them virtue, in which alone their true happiness consists. This reflection drew tears from Crates, a heathen philosopher, who desired to mount on the highest place in his city and cry out, with all his strength: "Citizens, what is it you think of? You employ all your time in heaping up riches to leave to your children; yet take no care to cultivate their souls with virtue, as if an estate were more precious than themselves."<sup>4</sup>

## SAINT GERMANUS, BISHOP OF AUXERRE, C.

HE was born at Auxerre about the year 380, of noble parents. Having laid the foundation of sound literature at home, he studied eloquence and the civil law at Rome, and pleaded with great reputation in the court of the Præfectus-prætorio. He married a lady of great quality named Eustachia, and being taken notice of by the emperor Honorius, was raised by him to several honourable employments, and at last to that of duke in his own province, which dignity gave him the command over all the troops in that country. Germanus being returned to Auxerre, was careful to shun gross vices, but his religion seemed confined to principles of integrity, and his virtues were merely human; for he was unacquainted with the true spirit of mortification, humility, and prayer. The young duke had a passion for hunting, and hung up the heads of the wild beasts which he killed on a great tree in the middle of the city, as trophies of his diversion. No one could presume to show him the meanness and folly of this favourite petty vanity, by which he seemed to authorize the superstitious custom of the Pagans who did the like to honour their gods. St. Amator, who was at that time the zealous bishop of Auxerre, made him strong remonstrances on the danger of countenancing such remains of idolatry, but without effect. At last, watching an opportunity, he caused this tree to be cut down while Germanus was absent, who, upon hearing this news, grievously threatened the bishop. St. Amator withdrew for a while to Autun; where he learned by a revelation that Germanus was designed by God to be his successor. He therefore procured privately the consent of Julius, the prefect of Gaul, that he might give the tonsure to Germanus; for, by the laws, no officer could quit his employment without such a permission. Julius giving leave, St. Amator returned to Auxerre, and causing the church doors to be shut when Germanus was come in, he gave him the tonsure, and ordained him deacon. By this instance, it appears, that immediately

<sup>1</sup> Procop. de Ædif. Justin. l. 1. c. 2.

<sup>2</sup> Julij, t. 6. p. 250.

<sup>3</sup> 2 Tim. ii. 5. 1 Tim. v. 4.

<sup>4</sup> Plutarch, L de Educand. liberis.

after the general persecutions, clerks were distinguished by the tonsure. This proof is the stronger, as the priest Constantius wrote this life in the same age. Germanus durst not make any opposition for fear of resisting the will of God. St. Amator died soon after on the 1st of May in 418, and St. Germanus was unanimously chosen by the clergy and people to succeed him, and consecrated by the bishops of the province on the 7th of July, notwithstanding the great reluctance he discovered.

Full of a deep sense of the obligations of his new dignity, he became at once another man. He renounced all the pomps and vanities of the world, lived with his wife no otherwise than if she had been his sister, distributed all his possessions to the poor and to the Church, and embraced a life of poverty and austerity. From the day he was ordained bishop to his death, that is, for thirty years together, he never touched wheaten bread, wine, vinegar, oil, pulse, or salt. He began every meal by putting a few ashes in his mouth to renew in his soul a spirit of penance, and took no other sustenance than barley bread, which grain he had threshed and ground himself, that he might, as a true penitent, live by his own labour. He never ate but in the evening, sometimes about the middle of the week, often only on the seventh day. His dress was the same in winter and summer, and consisted of a cowl and tunic which he never changed till they were worn to pieces. He always wore a hair-cloth next his skin. His bed was enclosed with two boards, strewed with ashes, without a bolster, and covered with a sack-cloth and one blanket. He always carried about him some relics of saints in a little box, tied to a leather string. He extended his hospitality to all sorts of persons, washed the feet of the poor, and served them with his own hands, at the same time that he himself fasted. He built a monastery over against Auxerre, on the other side of the river Yonne, in honour of SS. Cosmas and Damian, which now goes by the name of St. Marian's, from one of its first abbots. He found the sepulchres of several martyrs, particularly of a great multitude who had been put to death in the persecution of Aurelian, with St. Priscus, otherwise called St. Bry, in a place called Coucy, where their bodies had been thrown into a cistern or pit out of which he took them, and built in their honour a church and monastery, called at this day *de Saints en Puy saye*. St. Germanus gave all his landed estates to the Church, consisting of several agreeable and spacious manors, lying all contiguous to one another.<sup>1</sup> Seven of these he gave to the cathedral church, namely Appoigny, where his father and mother had been buried in St. John's church; little Varsy, where stood a palace; great Varsy, Toucy, Poilly, Marcigny, and Perigni. Three he settled on the monastery

of St. Cosmas, namely, Monceaux, Fontenay, and Merilles. He bestowed three others, called Garchy, Concou, and Molins, on the church which he built in honour of St. Maurice, which at this day bears the name of St. Germanus himself. In this manner he reduced himself to great poverty, and to perpetuate the divine honour, and the relief of the indigent, enriched the church of Auxerre which he found very poor. By many like examples, it appears, that the great endowments of several churches were originally owing to the liberality of their bishops, as Fleury observes.

Pelagius began to dispute against the necessity of divine grace at Rome, about the year 405. Being himself by birth a Briton, it is not to be wondered that he should have disciples in Britain. Among these one Agricola, the son of Severinus, who, after the birth of this son, was chosen bishop and became a Pelagian, spread the poison of this heresy in our island. The deacon Pelladius, whom pope Celestine had sent to the places infected with this heresy, and whom he afterward ordained bishop, and commissioned to go into Scotland, moved him to provide for the preservation of so many souls; and other Catholics in Britain had sent a deputation to the bishops in Gaul, entreating them to send over some able person to defend the faith and oppose the growing evil. Pope Celestine nominated St. Germanus of Auxerre to go thither in quality of his vicar in the year 429, as St. Prosper assures us.<sup>2</sup> The bishops of Gaul assembled in a numerous council for the same purpose, and agreed to entreat St. Lupus, who had then been only two years bishop of Troyes, to accompany St. Germanus in this important mission.<sup>3</sup> These two holy prelates, proceeding on their journey, came to Nanterre near Paris, where St. Germanus gave his blessing and good counsel to St. Genevieve, and foretold her future sanctity. She being at that time about fifteen years old, and desirous to consecrate herself a virgin to God, St. Germanus, after many solemn prayers in the church, received there her vow, and confirmed it by laying his right hand upon her head.<sup>4</sup>

St. Germanus and St. Lupus embarking in the winter season, were overtaken with a furious tempest, which St. Germanus appeased by casting some drops of blessed oil, according to Constantius, but according to Bede, of holy water, into the sea, having first invoked the adorable Trinity. Being arrived in Britain they were met by a great multitude of people and the fame of their sanctity, doctrine, and miracles soon filled the whole country. They confirmed the Catholics in all parts, and converted the heretics, preaching often in the highways and fields where the churches were not able to contain the crowd that flocked to them. The Pelagians

<sup>2</sup> Prosp. in Chron. et l. contra Collat. c. 21.

<sup>3</sup> Bede Hist. l. i. c. 17. Constant. in vitâ S. German.

<sup>4</sup> Vita S. Genevieve.

<sup>1</sup> Hist. Episc. Antisiodor. See Messieurs De Ste. Marthe, in Gallia Christiana.



every where shunned them ; but being at length ashamed thus to condemn themselves by their flight and silence, accepted a conference. The disputation was held at Verulam before an incredible number of people. The heretics, who made their appearance with a great train and in rich apparel, spoke first. When they had talked a long time, the bishops answered them with great eloquence, and so invincibly supported their arguments with quotations from scripture, that their adversaries were fairly reduced to silence. The people applauded their victory with joyful acclamations. Before the assembly broke up, a certain tribune and his wife presented their little daughter of ten years of age, who was blind, to the two holy bishops ; and they bid them take her to the Pelagians. But the latter joined the parents in begging the saints to pray for her. The two bishops made a short prayer ; then Germanus called upon the Blessed Trinity ; and taking from his neck the little box of relics which he wore, laid it upon the eyes of the girl before the whole assembly, who immediately recovered her sight, to the great joy of her parents and of all the people. From that day no one opposed the doctrine of the holy bishops. The saints went from this conference to return thanks to God at the tomb of St. Alban, the most illustrious martyr in Britain. St. Germanus caused his sepulchre to be opened, and deposited in it his box of relics of apostles and martyrs, taking from the same place a little of the dust which still retained some marks of the blood of St. Alban. This he carried away with him, and, at his return, built at Auxerre a church in his honour, where he placed these relics.<sup>5</sup>

The Saxons from Germany on one side, and on the other the Picts, at that time harassed the Britons. Paul the deacon tells us, that an army of Picts and Scots invaded their territories whilst the two bishops were in the island ; and bishop Usher takes notice, that the Saxons and English who inhabited Sleswic, and all the German coast from Denmark to the Rhine, made descents upon Britain from time to time before the arrival of Hengist and Horsa in 449. The Britons having assembled an army against these plunderers, invited the two holy bishops into their camp, hoping to be protected by their prayers and presence. The saints complied with their request, but employed their time in bringing the idolaters to the faith, and the Christians to a reformation of their manners. Many of the former demanded baptism, and the saints prepared them to receive it at Easter, for it was then Lent. They erected a church in the camp, of green boughs twisted together, in which the catechumens received the sacrament of regeneration ; and the whole army celebrated the festival with great devotion. After Easter, St. Germanus had recourse to a stratagem, by which, without bloodshed, he rescued his dear converts and the country out of the

danger with which they were threatened. The enemy approaching, he put himself at the head of the Christians with so much skill and address as showed he had not forgot his old profession of a general. He led his little army into a vale between two high mountains, and ordered his troops to send forth the same shout for which he would give them a sign. When the Saxon pirates came near them, he cried out thrice, *Alleluiah*, which was followed by the whole British army ; and the sound was often repeated by the echo from the hills with as dreadful a noise as if the rocks had been rent asunder. The barbarians, in a sudden fright, judging from the shout that they were falling upon the swords of a mighty army, flung down their arms and ran away, leaving behind them all their baggage and a great booty. Many of them were drowned in crossing a river, by missing the fords.<sup>6</sup> Bishop Usher<sup>7</sup> says, this battle seems to have been fought near a town in Flintshire, called in the British tongue, Guid-cruc, but in English, Mould. The place retains to this day the name of Maes Garmon, or German's field. The two holy bishops after so many victories, returned home to their respective dioceses.\*

St. Germanus found his people loaded with extraordinary imposts, and undertook a journey to Arles, to solicit Auxiliarius, prefect of Gaul, in their behalf. On the road, the people every where met him in crowds, with the women and children, to receive his blessing. When he drew near to Arles, the prefect Auxiliarius himself, contrary to custom, was come a good way to meet him, and conducted him to the capital. He admired his gracefulness, and the charity and authority which his countenance and conversation displayed, and found him to exceed his reputation. He made him great presents, and entreated him to cure his wife who had been long ill of a quartan ague. He obtained his request, and granted St. Germanus the discharge from the taxes which he had asked for his people. The saint being returned home, applied himself earnestly to reform their manners ; but used to retire from time to time to his monastery of SS. Cosmas and Damian. In 446 he was called again into Britain, to assist that church against the Pelagian heresy, which began a second time to raise its head there. He took for his companion St. Severus, who had been lately promoted to the archbishopric of Triers, and

<sup>6</sup> Bede Hist. l. i. c. 1. Gildas ep. p. 17, 18. Constantius in vita S. Germani. Carte, p. 184, 185.

<sup>7</sup> Antiq. Brit. c. 11. p. 179, 180. Carte, t. i. p. 288.

\* Carte, p. 184, 186. thinks the Alleluiah victory gained over the Picts and Saxons, and the other transactions of St. Germanus in Wales happened in his second mission. For SS. Dubricius and Illutus, whom he ordained bishops, lived beyond the year 512, according to some until 527 or even 540. Sir Henry Spelman and Wilkins, (Conc. Brit. t. i. p. 1.) on this account place the synod of Verulam held by St. Germanus against the Pelagians in 446.

<sup>5</sup> Hist. Episcop. Antisied.

had formerly been a disciple of St. Lupus of Troyes. In Britain he sought out those who had been seduced by the heretics, and converted many of them; so that the obstinate powers of those errors found no longer any retreat here, and quitted the island. A principal man of the country, called Elaphius, brought to him his son who was in the flower of his age, and had one ham contracted, and his leg withered. St. Germanus made him sit down, and touching his ham and leg, healed him in the presence of many. St. Germanus considering that ignorance could not be banished, nor the reformation which he had established maintain its ground, without regular schools for the instruction of the clergy, instituted schools of learning, by which means, "These churches continued afterward pure in the faith, and free from heresy," as Bede observes.<sup>6</sup> In South-Wales, having ordained St. Illutus priest, and St. Dubricius archbishop of Landaff, he charged them with the care of several schools, which soon grew very famous for the numbers, learning, and eminent sanctity of those that were there educated. Two of these, under the immediate direction of the latter, were seated at Hentlan and Moch-ros, places lying on the river Wye, where he had one thousand scholars, for years together. The names of the most eminent among them are mentioned in the life of St. Dubricius, wrote (as some maintain) by St. Thelias's own hand in the ancient Landaff register.<sup>7</sup> The schools of St. Illutus at Llan-llut (now Lantwit) near Boverton, and at Llan-elty near Neath in Glamorganshire, were in like repute, and equally filled with the sons of the nobility from all parts of the island. Among his disciples we find St. Gildas, St. Leonorius bishop and confessor, St. Samson, St. Magloire, St. Malo, St. Paul afterward bishop of Leon, and Daniel, whom St. Dubricius made bishop of Bangor, where he likewise instituted a seminary for the Britons. Paulinus, another disciple of St. Germanus, did the like at Whiteland in Caermarthenshire, where St. David and St. Thelias studied. The seminaries of Llancarvan near Cowbridge, and the famous school of Bencor in Flintshire, were also noble monuments of St. Germanus's zeal. This saint was on his road back when he met a deputation from the inhabitants of Armorica or Brittany who besought him to be their protector; for to punish them for a revolt, Aëtius, the Roman general in Gaul, had sent Eocarich, a Pagan and barbarous king of the Alemauni, to subdue them. St. Germanus boldly accosted the barbarian, stopping his horse by the bridle, at the head of his army. The German at first refused to hear him, but at length listened to his discourse, and by it was so much softened as to call off his troops, and agree not to ravage the province, on condition he should

obtain the pardon of the people from the emperor, or from his general Aëtius. In order to procure this the saint undertook a journey to Ravenna, where the emperor Valentinian III. then resided.

He wrought several miracles on the way, and at Milan delivered a man who was possessed by the devil. He entered the city of Ravenna by night to avoid honours and pomp; but the people being aware of his precaution, a great crowd waited for him, and saluted him with acclamations. He was received with great joy by the bishop St. Peter Chrysologus; by the young emperor Valentinian, and his mother Placidia. She sent to his house a great silver vessel filled with dainties, without any flesh, which she knew he would never touch. The saint sent her in return a barley loaf upon a wooden dish. The empress received it graciously, ordered the dish to be encased with gold, and kept the loaf by which several miraculous cures were performed. The emperor confirmed his request; but the restless people by raising new disturbances destroyed the effect of the imperial clemency. The saint was continually attended at Ravenna by six bishops, and wrought there many miracles. The son of Volusian, chancellor or secretary to the patrician Sigisvultus, being dead and cold, the saint was called, and having put all the company out of the chamber, he prostrated himself near the corpse and prayed with tears. After some time the dead man began to stir, opened his eyes, and moved his fingers. St. Germanus raised him, he sat up, and, by degrees, was restored to perfect health. One day after matins, as the saint was talking with the bishops of religious matters, he said to them, "My brethren, I recommend my passage to your prayers. Methought I saw this night our Saviour, who gave me provision for a journey, and told me, it was to go into my native country, and to receive eternal rest." A few days after, he fell sick. All the city was alarmed. The empress went to see him, and he desired the favour of her to send back his corpse into his own country; to which she assented, though very unwillingly. He died at Ravenna on the seventh day of his illness, which was the last of July in 448, having held his see thirty years and twenty-five days. The empress Placidia took his reliquary, St. Peter Chrysologus his cowl and hair shirt, and the six other bishops divided his clothes among them. The eunuch Acholius, prefect of the emperor's chamber, one of whose servants, when sick, the saint had cured, had his corpse embalmed; the empress clothed it with a rich habit and gave a coffin of cypress wood; the emperor furnished the carriages, the expense of the journey, and the officers to attend it. The funeral pomp was most magnificent; the number of lights was so great, that they shone as broad-day. Every where as it passed, the people came to meet it, showing all manner of

<sup>6</sup> Bede Hist. l. i. c. 21. Bollandus and Henschenius in vitâ S. Thelias ad 9 Februarij, &c.

<sup>7</sup> Stillingfleet, Orig. Britan. p. 349.



honours. Some levelled the ways and repaired the bridges, others bore the corpse, or at least sung psalms. The clergy of Auxerre went as far as the Alps to meet it. The sacred treasure was brought to that city fifty days after the saint's death, and after having been exposed six days, was interred on the 1st of October in the oratory of St. Maurice, which he had founded, where stands at present the famous abbey which bears his name. His principal festival is kept on the 31st of this month. St. Germanus was the titular saint of many churches in England, and of the great abbey of Selby in Yorkshire, the abbot whereof was a parliamentary baron. A chapel near Verulam, in which St. Germanus had preached, was a place of great devotion to him among our ancestors, and was afterward dedicated under his name. From him the parliamentary borough of St. German's in Cornwall is called. See his life written by the priest Constantius, who was nearly his contemporary, and is commended by St. Sidonius Apollinaris in the same age; also Bede, and Nennius the British historian, who wrote in 620. All these relate the miracles mentioned above. See also Leland's *Itinerary*, Brown-Willis, Usher, Fleury, Tillemont, t. 15. Rivet, *Hist. Littér.* t. 2. p. 256. and *Recueil des Lettres sur la Vérification des Reliques de St. Germain d'Auxerre*, 1753, in 8vo.

## JULY XXVII.

### ST. PANTALEON, MARTYR.

See the Collections of F. Bosch the Bollandist, t. 6. Julij, p. 397.

A. D. 303.

HE was physician to the emperor Galerius Maximianus, and a Christian, but fell by a temptation which is sometimes more dangerous than the severest trials of the fiercest torments; for bad example, if not shunned, insensibly weakens, and at length destroys the strongest virtue. Pantaleon being perpetually obsessed by it in an impious idolatrous court, and deceived by often hearing the false maxims of the world applauded, was unhappily seduced into an apostasy. But a zealous Christian called Hermolaus, by his prudent admonitions awakened his conscience to a sense of his guilt, and brought him again into the fold of the Church. The penitent ardently wished to expiate his crime by martyrdom; and to prepare himself for the conflict, when Dioclesian's bloody persecution broke out at Nicomedia in 303, he distributed all his possessions among the poor. Not long after this action he was taken up, and in his house were also apprehended Hermolaus, Hermippus, and Hermocrates. After suffering many torments they

were all condemned to lose their heads. St. Pantaleon suffered the day after the rest. He is ranked by the Greeks amongst the great martyrs. Procopius mentions a church in his honour at Constantinople, which being decayed was repaired by Justinian. His relics were translated to Constantinople, and there kept with great honour as St. John Damascen informs us<sup>1</sup>. The greatest part of them are now shown in the abbey of St. Denys near Paris, but his head at Lyons.

Physicians honour St. Pantaleon as their chief patron after St. Luke. Happy are they in that profession, who improve their study chiefly to glorify the supreme Creator, whose infinite power and wisdom are displayed in all his works; and who by the opportunities of charity which their art continually offers them, rejoice to afford comfort, and corporal, if not often also spiritual succour, to the most suffering and distressed part of their species, especially among the poor. All the healing powers of medicine are a gift of God;<sup>2</sup> and he himself who could have restored Ezechias to health by the least act of his omnipotent will, directed Isaiah to apply dry figs to the abscess into which his fever was terminating; than which poultice, no better remedy could have been used to promote suppuration.<sup>3</sup> St. Ambrose,<sup>4</sup> St. Basil,<sup>5</sup> and St. Bernard,<sup>6</sup> inveigh severely against too nice and anxious a care of health, as a mark of inordinate self-love and immortification; nor is any thing generally more hurtful to it. But as man is not master of his own life or health, he is bound to take a moderate reasonable care not to throw them away.<sup>7</sup> To neglect the more simple and ordinary succours of medicine when absolutely necessary, is to transgress that law of charity which every one owes to himself.<sup>8</sup> The saints who condemned as contrary to their penitential state, far-sought or exquisite means, with St. Charles Borromæo, were scrupulously attentive to essential prescriptions of physicians in simple and ordinary remedies. But let the Christian in sickness seek in the first place the health of his soul by penance, and the exercise of all virtues. Let him also consider God as his chief physician, begging him, if it may be conducive to his divine honour, to restore the frame he created, and entreating our Redeemer to stretch out that hand upon him, with which in his mortal state he restored so many sick to their health. He who trusts more in the art of physicians than in the Lord, will deserve the reproach of Asa, king of Juda.<sup>9</sup> So hidden are often the causes of distempers, so precarious the power

<sup>1</sup> Or. 3. de Imag.

<sup>2</sup> Ecclus. xxxviii. 1, 2.

<sup>3</sup> 4 Kings xx. 7. See Syn. Critic. and Mead, De Morbis Biblicis, c. 5.

<sup>4</sup> Serm. 22. in Ps. 118

<sup>5</sup> Regul. fus. explic.

<sup>6</sup> Ep. 345. ol. 321. p. 316. et in Cant.

<sup>7</sup> See Estius in Eccl. xxxviii.

<sup>8</sup> Ephes. v. 29. Aug. ep. 130. ol. 121. ad Probam.

<sup>9</sup> 2 Paral. xv. 12

of remedies, and so uncertain the skill of the ablest physicians, that their endeavours frequently check nature instead of seconding its efforts, and thus hasten death. The divine blessing alone is the Christian's sheet-anchor, perfect resignation to the divine will is the secure repose of his soul; and the fervent exercise of penance, patience, and devotion, is his gain in the time of sickness.

**SS. MAXIMIAN, MALCHUS, MARTINIAN, DIONYSIUS, JOHN, SERAPION, AND CONSTANTINE, MM.**

COMMONLY CALLED THE SEVEN SLEEPERS.

HAVING confessed the faith before the proconsul at Ephesus under Decius in 250, they were walled up together in a cave in which they had hid themselves, and there slept in the Lord. Some moderns, mistaking this expression, have imagined that they only lay asleep, till they were found in 479, under Theodosius the younger. The truth seems to be, that their relics were then discovered. They are much honoured by the Greeks, Syrians, and all the Oriental nations. Their relics were conveyed to Marseilles in a large stone coffin, which is still shown there in St. Victor's church. In the *Musæum Victorium* at Rome is a factitious plaster or stone, (made of sulphur melted with fire and mortar,) formed in imitation of a large precious stone, in which is cut a group of figures representing the Seven Sleepers with their names, and near Constantine and John are exhibited two clubs; near Maximian a knotty club; near Malchus and Martinian two axes; near Serapion a burning torch, and near Danesius (whom others call Dionysius) a great nail. That large nails (*clavi trabales*, or such as were used in joining great rafters or beams in buildings) were made use of as instruments of torture is evident from St. Paulinus<sup>1</sup> and Horace.<sup>2</sup> From this ancient monument some infer that these martyrs were put to death by various torments, and that their bodies were only buried in the aforesaid cave. In this group of figures, these martyrs are represented all as very young, and without beards. In ancient Martyrologies and other writings, they are frequently called boys.\* The cave in which their bodies were found became a place famous for devout pilgrimages, and is still shown to travellers, as James Spon testifies.<sup>3</sup> See St. Gregory of Tours, l. 1. de Glor. Mart. c. 95. and Cuper the Bollandist, Julij, t. 6. p. 375. Also, *Dissertatio de Sanctis Septem Dormientibus*, Rome, 1741, in 4to. in which the above said group of figures is explained, c. 5, &c.

\* Paulin. Nat. 9. or Carm. 24.

<sup>2</sup> Horat. l. 1. od. 3.

Spon, *Voyage d'Italie et du Levant*, t. 1. l. 3. p. 327.

**SAINT CONGALL, ABBOT OF IABHNALLIVIN,**

ON the upper part of the lake Erne, of which parish he is titular patron. Before his death he committed the government of his monastery to his beloved disciple St. Fegnarnach. In that territory his festival is a holiday of precept, as Colgan assures us, on this 27th of July.

**ST. LUICAN, C.**

Is titular saint of the parish called Kill-luicain in Ireland.

**JULY XXVIII.**

**SS. NAZARIUS AND CELSUS, MM.**

From two sermons delivered on their festival, the one by St. Ennodius, the other passes under the name of St. Ambrose, and was written soon after his time, perhaps by St. Gaudentius of Brescia; also from Paulinus the deacon, in his life of St. Ambrose. See Tillemont, t. 2. and Pinius the Bollandist, t. 6. Julij, p. 503.

**ABOUT THE YEAR 68.**

ST. NAZARIUS's father was a heathen, and enjoyed a considerable post in the Roman army. His mother Perpetua was a zealous Christian, and was instructed by St. Peter, or his disciples, in the most perfect maxims of our holy faith. Nazarius embraced it with so much ardour, that he copied in his life all the great virtues he saw in his teachers; and out of zeal for the salvation of others left Rome, his native city, and preached the faith in many places with a fervour and disinterestedness becoming a disciple of the apostles. Arriving at Milan he was there beheaded for the faith, together with Celsus, a youth whom he carried with him to assist him in his travels. These martyrs suffered soon after Nero had raised the first persecution. Their bodies were buried separately in a garden without the city, where they were discovered and taken up by St. Ambrose in 395. In the tomb of St. Nazarius a vial of the saint's blood was found as fresh and red as if it had been spilt that day. The faithful stained handkerchiefs with some drops, and also formed a certain paste with it; a portion of which St. Ambrose sent to St. Gaudentius bishop of Brescia. St. Ambrose conveyed the bodies of the two martyrs into the new church of the apostles, which he had just built. A woman was delivered of an evil spirit in their presence. St. Ambrose sent some of these relics of St. Paulinus of Nola, who received them with great respect, as a most valuable present, as he testifies.<sup>1</sup>

<sup>1</sup> *Pueri*. See Diss. de SS. 7. Dormient. c. 18. p. 65. et c. 6. p. 11. The Menology of the emperor Basil, printed at Rome in 1727, &c.

<sup>2</sup> St. Paulin. Carm. 24. and ep. 12. On the relics of St. Nazarius at Milan, see the life of St. Charles Borromeo.



The martyrs died as the outcasts of the world, but are crowned by God with immortal honour. The glory of the world is false and transitory, and an empty bubble or shadow; but that of virtue is true, solid, and permanent, even in the eyes of men; for, to use the comparison of St. Basil,<sup>2</sup> as the more we look upon the sun the more we admire it, and by reviewing it never find it less bright or less beautiful; so the memory of the martyrs which we celebrate, after so many years, is only more fresh in our minds, and will be more flourishing in all ages to come.

### ST. VICTOR, POPE, M.

HE was a native of Africa, and succeeded St. Eleutherius in the pontificate, in the year 192, the nineteenth of Commodus. The practice of those virtues which had prepared him for that dignity, rendered him a true successor of the apostles. He vigorously opposed the rising heresies of that age. Theodotus of Byzantium, a tanner, having apostatized from the faith to save his life in a late persecution, afterward, to extenuate his guilt, pretended that he had denied only a man, not God; teaching that Christ was nothing more than a mere man, as the Socinians teach at this day; whereas the Arians allowed him to have been before the world, though himself a creature. Theodotus going to Rome, there drew many into his blasphemous error; for he was well versed in polite literature; but Victor checked his progress by excommunicating him with Ebion, Artemon, and another Theodotus who had taught the same blasphemy.<sup>1</sup> This other Theodotus, called Trapezita, or the banker, was author of the Melchisedecian heresy, pretending that Melchisedec was greater than Christ.

Montanus, a new convert in Mysia, near Phrygia, out of an unbounded desire of invading the first dignities of the Church, and filled with rage to see himself disappointed, began to preach against the Church; and having by pride and ambition given entrance to the devil, commenced false prophet, and sometimes losing his senses, began in an enthusiastic strain to utter extraordinary expressions. Prisca, or Priscilla, and Maximilla, two women of quality, but of debauched lives, left their husbands, and being filled with the same spirit, spoke like Montanus, void of sense, and after an extravagant and unusual manner, pretending they succeeded the prophets among the disciples of the apostles. Montanus placed himself above the apostles, saying, that he had received the Paraclete, or the Holy Ghost promised by Christ, to perfect his law. He denied that the

Church had power to forgive the sins of idolatry, murder, and impurity, and hardly received any sinners on repentance. St. Paul had allowed second marriages, but Montanus forbade them as inconsistent with the perfect law of chastity; and he forbade Christians to flee in time of persecution. The Montanists were also called from their country Cataphryges, and Pepuzeni from Pepuzium, a little town in Phrygia, which was their capital, and which they called Jerusalem.<sup>2</sup> They boasted of their martyrs, as the Marcionites also did; which other heretics seldom pretend to, as St. Irenæus and Origen take notice; nor could these have any great number. Apollonius, a Catholic writer quoted by Eusebius, confounding the hypocrisy of the Montanists, reproached their pretended prophetesses with infamous debaucheries, and with receiving presents, saying, "Does a prophet colour his hair, paint his eye-brows, play at dice, or lend out money on usury? I will demonstrate that they are guilty of these things." The Catholics met to examine their pretended new prophecies, and convicted them of falsehood, because the true prophets were not beside themselves when they spoke; also the Montanists had lied in their predictions, and opposed the doctrine of the Church. Asterius Urbanus, a learned priest, (for he calls St. Zoticus, fellow-priest,) confounded them by these arguments, in a great conference held at Ancyra about the year 188. Their prophecies and errors being condemned as impious, the followers of Montanus were driven out of the Church, and excommunicated. It was reported for certain, that Montanus and Maximilla, led away by the spirit that possessed them, afterward hanged themselves. These particulars are related by Eusebius.

Tertullian, who fell into this heresy about the time of the death of Pope Victor, says,<sup>3</sup> that this pope at first admitted to the communion of the Church these pretended prophets. And it was easy to be deceived in a matter of fact concerning persons at such a distance, and who appeared under the garb of hypocrisy. But he had no sooner answered their letters, in which he acknowledged them brethren, but Praxeas coming from the East, brought him an ample account of their tenets and practice: and Victor immediately recalled his letters of communion, and condemned these innovators. This Praxeas was a Phrygian, and being puffed up because he had suffered imprisonment for the faith, began to sow a new heresy at Rome, maintaining but one person in God, and attributing crucifixion to the Father as well as to the Son; whence his followers were called Patripassians. His errors being brought to light, he was also cut off from the communion of the Church.

About the same time Tatian fell from the Church. He was a Syrian, a Platonic philo-

meo, by Guissiano, in the new Latin edition, l. 5. c. 9. p. 435. and the notes of Oltrocchi, *ibid*.

<sup>2</sup> S. Bas. hom. de S. Gordio.

<sup>1</sup> S. Epiph. Hæc. 54. Eus. l. 5. c. 28. Conc. t. 1. Theodoret, Hæc. Fabul. l. 2. c. 5

<sup>2</sup> Eus. l. 5. c. 17. St. Hier. ep. 54. ad Marcel. Tert. l. de Fugâ, de Pudic. &c.

<sup>3</sup> Tert. l. adv. Praxeam.

sopher, and a disciple of St. Justin, martyr, after whose death, he taught some time at Rome. Afterward, returning into Syria in 171, he there broached his errors, which he durst not advance at Rome. He borrowed several of them from Marcion, Valentinus, and Saturninus, teaching two principles, and that the Creator is the evil principle or God. He added several new errors, as that Adam was damned. He condemned marriage as no less criminal than adultery, whence his followers were called Encratitæ, or the continent. They were likewise called Hydroparastatæ, or Aquarii, because, in consecrating the eucharist, they used only water, for they condemned all use of wine, and likewise the use of flesh-meat.<sup>4</sup> The ancients observe that Tatian's fall was owing to pride, which often attends an opinion of knowledge;\* and of this there cannot be a more dangerous symptom in a scholar than a fondness for novelty and singularity, especially if joined with obstinacy and opiniativeness.

St. Victor was watchful to cut off these scandals in their root, and every where to maintain the purity of the faith with unity. Upon this motive, he exerted his zeal in the dispute about the time of celebrating Easter. The churches of Lesser Asia kept it with the Jews on the fourteenth day of the first moon after the vernal equinox, on whatever day of the week it fell. The Roman church, and all the rest of the world, kept Easter always on the Sunday immediately following that fourteenth day. Pope Anicetus permitted these Asiatics to keep their own custom, even at Rome; but Pope Soter, his successor, obliged them to conform to the custom of places where they should be. Several councils held at Rome, in Palestine, in Pontus, in Gaul, at Corinth, and other places, unanimously determined the point according to the Roman custom. Yet Polycrates, bishop of Ephesus, wrote strenuously in defence of the Asiatic custom, which he said was derived from St. Philip who died at Hierapolis, from St. John Evangelist, St. Polycarp, bishop and martyr, Sagaris, bishop and martyr, who died

at Laodicea, and others. Victor seeing the Asiatics fixed in their resolution, threatened to cut them off from the communion of the Church; from the words of Eusebius\* some moderns infer with Baronius, Coustant, and De Marca, that he excommunicated them in a letter, but immediately suspended or recalled the sentence: others with Thomassin, Natalis Alexander, and Graveson, think that he only threatened it; which opinion best agrees with the sequel. To reconcile the different passages of authors, F. John Philip Monti<sup>5</sup> thinks pope Victor, upon receiving the refractory answer of Polycrates, drew up a sentence of excommunication, but never sent or published the same, being overcome by the advice of St. Irenæus. The schism which Blastus, a priest, had lately formed at Rome, upon the difference of this rite, for which he had been degraded by pope Eleutherius, probably made St. Victor more severe in extirpating a practice which became daily more dangerous to the unity of the Church; but prudence and charity recommended a toleration some time longer, which he was prevailed upon to grant, by a letter of St. Irenæus, who wrote to him on that subject in his own name, and in that of his brethren in Gaul. St. Victor died soon after this, in the year 201, the ninth of Severus, after he had sat ten years. He is styled a martyr by some writers of the fifth age, and in an ancient pontifical written in 530. Though Severus only published the edicts for his persecution in 202, several Christians had suffered in his reign before that time, as Tillemont remarks.<sup>6</sup> F. Pagi thinks St. Victor did not die by the sword, because in some Martyrologies he is called only confessor, though his dignity and zeal exposed him to continual persecutions, for which alone he might deserve the title of martyr. See Eusebius Hist. l. 5. c. 23. Orsi, Berti Diss. Hist. t. 2. p. 88.

### SAINT INNOCENT I. POPE AND CONFESSOR.

HE was a native of Albano, near Rome; and, upon the death of pope Anastasius, in 402, was unanimously chosen to fill the pontifical chair. He ascended it by compulsion, and considering himself in it with trembling, he never ceased to beg of God the spirit of his holy wisdom and prudence, which he stood the more in need of, as the times in which he lived were more difficult. Alaric the Goth, with an army of barbarians, threatened to carry desolation over

<sup>5</sup> Monti, Cler. Reg. S. Pauli, S. Th. Prof. Mediolani, Dissertationes Theologico-historicæ tres, quarum prima propugnat gratiam per se efficacem; Secunda agit de Canonibus vulgò apostolicis; Tertia versatur super dissidio de opportuno Paschatis celebrandi tempore. Papiæ, 1760.

<sup>6</sup> Mem. Eccles. t. 3. p. 112.

<sup>4</sup> S. Epiph. Hær. 46. S. Iren. l. 1. c. 31. Clem. Alex. Strom. l. 3. p. 465.

\* Tatian's Cration against the Greeks is extant. In it he displays much profane erudition, showing that Moses was older than the Gentile philosophers, who borrowed the sciences from the patriarchs. He writ this piece after the death of Saint Justin, but before his separation from the Church: for in it he proves one God the Creator of all things, and seems to approve the state of matrimony. It wants method; but the style is elegant enough, though exuberant, and not very elaborate. This piece is often published at the end of the works of St. Justin. We have an accurate separate edition, printed at Oxford in 1700, with notes and dissertations, by the care of Mr. William Worth, archdeacon of Worcester. P. Travasa, in his learned history of heresiarchs, demonstrates against Massuet, &c. that Tatian's Oration against the Gentiles is not orthodox; and that in it the author teaches that the human soul is of its own nature mortal. See Travasa Storia Critica delle vite degli eresiarchi, t. 2. at Venice, 1760.



all Italy. The pope exhorted the faithful to receive the scourges of heaven with submission and humility, and undertook several journeys to negotiate a reconciliation between the emperor Honorius and Alaric, but in vain. The Goths received a great overthrow from the Roman army commanded by Stilico, in 403. But Alaric led them a second time to attempt the plunder of Rome; and because Honorius refused to make him general of the imperial army, he took that city on the 24th of August, 410, and abandoned it to the fury of his soldiers, excepting the church of SS. Peter and Paul, to which he granted the privilege of a sanctuary. Pope Innocent was at that time absent with the emperor at Ravenna. The year following, Alaric being dead, his brother-in-law and successor Atulphus again plundered Rome.

After the departure of the barbarians, the good pope hastened thither, and by his presence brought comfort and joy to that afflicted people. He taught them to draw an advantage from their sufferings by making a good use of them; and so much were the Heathens edified at the patience, resignation, and virtue with which the Christians suffered the loss of their goods and whatever was dear, without any murmuring or complaint, that they came in crowds desiring to be instructed in the faith and baptized. The pope laboured incessantly to form them an holy people, always occupied in good works. His letters, especially those to Exuperius, the most holy bishop of Toulouse, and Decentius, bishop of Gubbio, in answer to their several queries, contain many useful rules, and judicious decisions. In the former, he says, that communion or absolution is never to be denied to dying penitents, that we may not imitate the hardness of the Novatians. In that to Decentius he says, that only bishops, who have the sovereignty of the priesthood, can confer the Holy Ghost in confirmation, by anointing the foreheads of persons baptized; and that he cannot recite the words of the form for fear of discovering the mysteries or sacraments to the infidels. He uses the same precaution in speaking of the sacrifice; so inviolable was the secret with which, out of respect, the primitive Christians treated the sacraments. In the same epistle, this pope mentioning the extreme unction which is given to the sick, he says, it cannot be administered to penitents before their reconciliation, because it is a sacrament; and all sacraments are refused them in that state. This evinces that it was held to be no less properly a sacrament than the eucharist. He indeed allows the custom that then prevailed for the laity to use the holy oils out of devotion, but without the sacramental words, and not as a sacrament; for being consulted whether bishops could give that sacrament, which was usually administered by priests, he proves that bishops can do it, because priests can; consequently, he supposes as undoubted, that only

priests, not laymen, can minister this holy sacrament.

When, in 416, the councils of Carthage and Milevum had condemned the Pelagian errors, and wrote to the pope against them, the synodal letters of both those councils having been drawn up by St. Austin, St. Innocent, in his answer to the bishops of the council of Milevum, says, that "all ecclesiastical matters throughout the world are, by divine right, to be referred to the apostolic see, that is, to St. Peter, the author of its name and honour." He commends the bishops of this council for so doing: "Following," says he, "the ancient rule which you know with me, has been always observed by the whole world."\* The confirmation given by pope Innocent to these two African councils being brought to Africa, St. Austin said,<sup>6</sup> "The decisions of the two councils have been already sent to the apostolic see; the rescripts are also come from thence. The cause is now finished; would to God that the error may at last be at end." St. Innocent closed his life with exerting his zeal in defence of divine grace, dying in 417, having been pope fifteen years. See his letters, and the councils, Ceillier, t. 10. p. 104. and Cuper the Bollandist, t. 6. Jul. p. 548.

#### ST. SAMPSON, B. C.

HE was a child of prayer, and was born about the year 496, of noble parentage, in that part of South Wales which is now called Glamorganshire, then in the country of the Demetes, upon the borders of the Wenetes, who inhabited the province called by the Britons Guent, now Monmouthshire. At seven years of age he was put under the care of St. Iltutus, a very learned abbot in Glamorganshire, and having made great progress in learning and virtue, was ordained priest by Saint Dubritius, bishop of Caërleon. In 512 he passed into a neighbouring island, where he led an eremitical life, as did several others, under the direction of St. Piro, a holy priest. By an order of SS. Dubritius and Iltutus he paid a visit to his aged father who lay dangerously ill. The saint restored him by his prayers to his health, and

<sup>6</sup> St. Aug. Sermon 131. n. 10.

\* From this example, it is manifest, that the African bishops referred greater causes, at least those of faith, to the holy see, and in them always allowed appeals to it; though at that time they carried on a contest with the popes Innocent, Zosimus, and Celestine, against appeals being made in lesser causes of personal facts, which it is often difficult to carry on in remote courts, and which, if too easy and frequent, are a bar to the speedy execution of justice. Yet such appeals or revisions of causes are sometimes necessary to hinder crying injustices and oppressions. Whence the regulation of the manner of restraining appeals in smaller ecclesiastical causes is a point of discipline; but the general council of Sardica, which was an appendix of the council of Nice, declared, that appeals must be allowed from the whole world to the bishops of Rome: and in this discipline the Africans soon after acquiesced.

converted him, and his whole numerous family, including his uncles, cousins, and brothers, whom he placed in several monasteries, but his father and an uncle in his own community of hermits. In 516 he made a voyage into Ireland, to animate himself to fervour by the example and instructions of many illustrious saints who flourished there, and after his return shut himself up in a cave in a wilderness. In 520 St. Dubritius called him to a synod at Caërleon, and in it ordained him bishop without being fixed in any particular see. St. Sampson continued his former austere manner of life, abstaining wholly from flesh, sometimes eating only once in two or three days, and often passing the whole night in prayer standing, though sometimes when he watched the night, he took a little rest, leaning his head against a wall. To gain souls to God by the exercise of the ministry with which he saw himself intrusted, he passed over into Brittany in France, with his father and his cousin St. Magloire, and was followed by St. Maclou or Malo, another cousin. St. Sampson there converted many idolaters, raised a dead man to life, and wrought many other miracles. He founded a great abbey, which he called Dole,\* and fixed there the episcopal see which was before subject to Quidalet, now St. Malo's. This see of Dole long enjoyed a metropolitical jurisdiction over all the bishops of Brittany.† He subscribed to the second council of Paris, held in 557, in the manner following: "I Sampson, a sinner, bishop, have consented and subscribed." He used to have a cross carried before him, as is the custom of archbishops at present. He died about the year 564. A considerable part of his relics was translated to Paris, with those of St. Magloire and St. Maclon, in the tenth century, for fear of the inroads of the Normans. See his life in Mabillon, Act. Bened. t. 1. p. 176. and Solier the Bollandist, t. 6. Jul. p. 568.

## JULY XXIX.

### ST. MARTHA, V.

SHE was sister to Mary and Lazarus, and lived

\* *Dole* in the old British language signifies a low fruitful plain.

† Tours, which was the metropolis of the province of Armorica under the Romans, enjoyed, from the time of St. Martin, the metropolitical jurisdiction over Mans, Angers, and the nine bishoprics of Brittany. Sampson the elder, bishop of York, being expelled by the Saxons, came into Armorica, and founded the see of Dole, in which he exercised a metropolitical jurisdiction, which king Howel or Rioval obliged him to assert, because these Britons were an independent people, separate from the Gauls. Sampson's two successors, St. Turiave and St. Sampson, enjoyed the same. The contest between Tours and Dole was not finished till Innocent III. in 1199, declared Dole and all the other bishoprics of Brittany subject to the archbishop of Tours. See D. Morice, Hist. de Bretagne, p. 17, &c.

with them at Bethania, a small town two miles distant from Jerusalem, a little beyond mount Olivet. Our Blessed Redeemer had made his residence usually in Galilee, till in the third year of his public ministry he preached chiefly in Judæa, during which interval he frequented the house of these three holy disciples. Martha seems to have been the eldest, and to have had the chief care and direction of the household. It appears from the history of the resurrection of Lazarus that their family was of principal note in the country. In the first visit, as it seems, with which Jesus honoured them,<sup>1</sup> St. Luke tells us<sup>2</sup> that St. Martha showed great solicitude to entertain and serve him. She forgot the privilege of her rank and riches, and would not leave so great an honour to servants only, but was herself very busy in preparing every thing for so great a guest and his holy company. Mary sat all the while at our Saviour's feet, feeding her soul with his heavenly doctrine. In this she found such inexpressible sweetness, and so great spiritual advantage, that she forgot and contemned the whole world, and would suffer nothing to draw her from her entertainment with her God, or make her lose any one of those precious moments. At his sacred discourses her heart was inflamed, her pure soul seemed to melt in holy love, and in a total forgetfulness of all other things she said to herself, with the spouse in the Canticles, *My beloved to me, and I to him, who feedeth among the lilies*;<sup>3</sup> that is, with chaste souls, or among the flowers of virtues. St. Austin observes that this house represents to us the whole family of God on earth. In it no one is idle, but his servants have their different employments, some in the contemplative life, as recluses; others in the active; as, first, those who labour for the salvation of souls in the exterior functions of the pastoral charge; secondly, those who, upon pure motives of charity, serve the poor or the sick; and, lastly, all who look upon their lawful profession in the world as the place for which God has destined them, and the employment which he has given them; and who faithfully pursue its occupations with a view purely to accomplish the divine will, and acquit themselves of every duty in the order in which God has placed them in this world. He is the greater saint, whatever his state of life may be, whose love of God and his neighbour is more pure, more ardent, and more perfect; for charity is the soul and form of Christian perfection.

But it has been disputed whether the contemplative or the active life be in itself the more perfect. St. Thomas answers this question,<sup>4</sup> proving from the example of Christ and his apostles, that the mixed life, which is made up of both, is the most excellent. This is the apostolic life, with the care of souls, if in it the

<sup>1</sup> Luke x. 38.

<sup>2</sup> Ibid.

<sup>3</sup> Cant. ii.

<sup>4</sup> 3. p. 9. 40. a. l. ad 2 et 3. Item 2. 2dæ. q. 182. art. 1 et 2. in corp.



external functions of instructing, assisting, and comforting others, which is the most noble object of charity, be supported by a constant perfect spirit of prayer and contemplation. In order to this, a long and fervent religious retirement ought to be the preparation which alone can form the perfect spirit of this state; and the same must be constantly nourished and improved by a vehement love and frequent practice of holy retirement, and a continued recollection, as Christ during his ministry often retired to the mountains to pray; for that pastor who suffers the spirit of prayer to languish in his soul, carries about a dead soul in a living body, to use the expression of St. Bonaventure.<sup>5</sup> The like interior spirit must animate; and some degree of assiduity in the like exercises, as circumstances will allow, must support those who are engaged in worldly employs, and those who devote themselves to serve Christ's most tender and afflicted members, the poor and the sick, as Martha served Christ himself.

With so great love and fervour did Martha wait on our Redeemer, that, as we cannot doubt, she thought that if the whole world were occupied in attending so great a guest, all would be too little. She wished that all men would employ their hands, feet, and hearts, all their faculties and senses, with their whole strength, in serving with her their gracious Creator, made for us our brother. Therefore, sweetly complaining to him, she desired him to bid her sister Mary to rise up and help her. Our meek and loving Lord was well pleased with the solicitude and earnestness, full of affection and devotion, wherewith Martha waited on him; yet he commended more the quiet repose with which Mary attended only to that which is of the greatest importance, the spiritual improvement of her soul. *Martha, Martha*, said he, *thou art careful and troubled about many things; but one thing is necessary*. If precipitation or too great eagerness had any share in her service, this would have been an imperfection; which, nevertheless, does not appear. Christ only puts Martha in mind that though corporal duties ought not to be neglected, and if sanctified by a perfect intention of charity are most excellent virtues, yet spiritual functions, when they come in competition, are to be preferred. The former, indeed, become spiritual, when animated by a perfect spirit and recollection; but this is often much impaired by the distraction of the mind, and in the course of action. In our external employments, which we direct with a pure intention to fulfil the divine will, we imitate the angels when they are employed by God in being our guardians, or in other external functions with which God hath charged them; but as these blessed spirits in such employs never lose sight of God, so ought we in all our actions to continue, at least virtually, to adore and praise his holy

name; but herein the eye of the soul is often carried off, or its attention much weakened. Whereas, in heavenly contemplation, the heart is wholly taken up in God, and more perfectly united to him by adoration and love. This is the novitiate of heaven, where it is the uninterrupted occupation of the blessed. In this sense Christ so highly commends the choice of Mary, affirming that her happy employment would never be taken from her. He added, "*One thing is necessary*;" which words some explain as if he had said, "A little is enough, on dish suffices;" but the word *necessary* determines the sense rather to be, as St. Austin, St. Bernard, Maldonatus, Grotius, and others expound it, eternal salvation is our only affair.

Another instance which shows how dear this devout family was to our divine Saviour, is the raising of Lazarus to life. When he fell sick, the pious sisters sent to inform Christ, who was then absent in Galilee. They said no more in their message than this: *He whom thou lovest is sick*. They knew very well that this was enough; and that his tender bowels would be moved to compassion by the bare representation of their calamity. It was not to remove our corporal miseries that Christ came from heaven, and died and suffered so much; this was not the object which drew down this Almighty Physician among us. If, in his mortal life on earth, he healed the sick and raised the dead, by these miracles he would manifest, as by sensible tokens, the spiritual cures which he desired to work in our souls. We groan under the weight of innumerable and the most dreadful spiritual miseries. Our tender Redeemer knows their horrible depth and endless extent; but he would have us to conceive a just sense of them, to acknowledge them, and earnestly to implore his aid; for this he sheds the rays of his light upon our blind souls, and rouses us by his repeated graces. The first step towards a deliverance is, that we confess, with a feeling sense, our extreme baseness and ingratitude, and our weakness and total incapacity of doing any thing of ourselves towards our recovery; but we have a physician infinitely tender and powerful. To him then we must continually lay open our distress, and with deep compunction display our miseries before his holy eyes, earnestly striving by this dumb eloquence to move him to pity; exposing to him that we whom he loveth still as the work of his hands, as the price of his blood, lie ingulfed in unspeakable miseries. Thus we must entreat him, with tears and loud cries of our hearts, to look down on his image in our souls, now disfigured and sullied with sin; on his kingdom left desolate by the tyranny of the devil and our passions: on the vineyard which himself had planted, adorned, and fenced, but which is laid waste by merciless robbers and enemies; and that he would stretch out his almighty hand to repair these breaches, and save us. So long as life lasts we can never

<sup>5</sup> L. de Perfect. Religios.

be sure that we shall find mercy, or rest secure of the issue of our great trial upon which our eternity depends; so long, therefore, we ought never to cease, with most earnest cries, to implore the clemency of our Judge, laying open our spiritual miseries to him in these words of the two sisters,—“Behold he, whom thou lovest, is sinking under the weight of his evils,” and beg him to remember his ancient love and mercies towards us. We ought also in corporal distempers to address ourselves to God with the like words, begging with Martha our own or our brother’s corporal health, if this may be expedient to our souls, and conducive to the divine honour.

In all these petitions we ought to implore the joint supplications of the saints, as at the entreaties of the sisters Christ raised Lazarus. Having received their message, he wanted no other prompter than that of his own compassion and affection; an emblem of the paternal mercy with which he draws to himself, and receives penitent sinners. Had the prodigal son offered any plea of merits or deserts, he had never deserved to find favour; but he knew the goodness and tenderness of his father, who had with restless nights waited with impatience to see him return. The tender parent wanted no motives drawn from other objects or things without himself. The paternal affection within his own breast pleaded in favour of his disobedient child. By this his very bowels yearned to embrace him again, and raise him from spiritual death to life. This same tenderness and compassion in Christ was the grounds of the sisters’ confidence. Jesus, however, deferred setting out two or three days, that his glory might be the more manifested by the greater evidence of the miracle, and by the trial of the virtue and confidence of the two holy sisters. When he arrived at Bethania, Martha went first out to meet and welcome him; and then called her sister Mary. The presence of Jesus brings every blessing and comfort; and, by it, the sisters had the joy to see their brother again restored to life when he had been four days in the grave.

Christ was again at Bethania, at the house of Simon the Leper, six days before his passion. Lazarus was one of the guests. Martha waited at table; and Mary poured a box of costly ointments on our Lord’s feet, which she wiped with the hair of her head.<sup>7</sup> Judas Iscariot complained of this waste, saying that the ointment might have been sold, and the price given to the poor. Not that he had any regard for the poor, but, bearing the common purse, he converted things sometimes to his own use, being a thief. How imperceptible a vice is covetousness, and how subtle in excuses to deceive itself! Charity interprets the actions of others in the best part; but passion hurries men into rash judgments. Judas condemned the most heroic virtue and devotion of a saint;

but Jesus undertook her defence. He was pleased not with the ointment, but with the love and devotion of his fervent servant, which he suffered her to satisfy by that action, which he received as performed for the embalming of his body, his death being then at hand. He, moreover, declared that this good work which Judas condemned, should be commended to the edification of his servants over the whole world wherever his gospel should be preached.

St. Martha seems to have been one of those holy women who attended Christ during his passion, and stood under his cross. After his ascension, she came to Marseilles, and ended her life in Provence, where her body was found at Tarascon, soon after the discovery of that of St. Mary Magdalen. It lies in a magnificent subterraneous chapel of the stately collegiate church at Tarascon, which is dedicated to God in her honour. King Lewis XI. gave a rich bust of gold, in which the head of the saint is kept.

We have all, like St. Martha, one only necessary affair; that for which alone God created and redeemed us; for which he has wrought so many wonderful mysteries in our favour, and upon which the dreadful alternative of sovereign and everlasting happiness or misery depends. This is, that we refer even all our worldly employments and all that we do, to glorify God, to fulfil his will, and to save our souls. In this, all our thoughts, desires, and enterprises ought to centre: this is the circle in which we must shut ourselves up, and never think of moving out of. Every one ought sincerely to say with an ancient writer, “I have but one only affair; and I care for nothing else only lest any other thing should take off any part of my attention from this my only business.”\* What account will they be able to give to themselves or to their Judge at the last day, who make vanity, pastimes, and idle employments, the sole business of their life? or they who toil and slave much in bustling through the world, seeming to neglect nothing but their only affair.

#### SS. SIMPLICIUS AND FAUSTINUS, BROTHERS, AND BEATRICE THEIR SISTER, MM.

THE two brothers were cruelly tormented, and at length beheaded at Rome in the persecution of Diocletian, in the year 303. Their sister Beatrice took up their bodies out of the Tiber, and gave them burial. She lay herself concealed seven months in the house of a virtuous widow called Lucina, with whom she spent her time, night and day, in fervent prayer, and in the exercise of other good works. She was

\* Unicum mihi negotium est; aliud non curo quam ne curem. Tert. l. de Patientia, c. 5.

<sup>7</sup> Mat. xxvi. John xii.



discovered and impeached by a pagan kinsman, who designed to possess himself of her estate, which was contiguous to his own; she resolutely protested to the judge that she would never adore gods of wood and stone, and was strangled by his order in prison the night following. Lucina buried her body near her brothers on the side of the highway to Porto, in the cemetery called *Ad Ursum Pileatum*. Pope Leo translated their relics into a church which he built to their honour in the city: they now lie in that of St. Mary Major.

With them is commemorated St. Felix, pope and martyr, whose name is found in the Martyrologies on this day.

#### ST. WILLIAM, BISHOP OF S. BRIEUC IN BRITTANY, C.

ST. WILLIAM PINCHON, of an illustrious family in Brittany, was, by the innocence of his manners, his admirable meekness, humility, chastity, mortification, charity, and devotion, an accomplished model of all virtues. He received the tonsure, and some years after the holy orders of deacon and priest, at the hands of Josselin, bishop of S. Brieuc, served that church under his two successors, Peter and Sylvester, and succeeded the latter in the episcopal dignity about the year 1220. The poor were his treasurers, and not content to exhaust on them whatever he possessed, he often borrowed great stores of corn and other necessary provisions for their relief. The bare boards were usually his bed; for his domestics discovered that he never made use of the soft bed which they prepared for him. The assiduous application to all the functions of his charge, was no hindrance to his nourishing within himself the spirit of recollection and holy prayer. He died about the year 1234, on the 29th of July, on which his name occurs in the Roman Martyrology. His body was deposited in his cathedral, and taken up incorrupt in 1248. He was canonized by Innocent IV. in 1253, according to Baronius. See Lobineau, *Vies des SS. de Bretagne*, p. 235.

#### ST. OLAUS OR OLAVE, KING OF NORWAY, M.

HE was son of Herald Grenscins, prince of Westfold in Norway, by his wife Asta, daughter of Gulbrand Kuta, governor of Gulbrand's Dale or Valley. He delivered his country from the tyranny under which the Swedes and Danes had for some time held it, whilst Norway was divided between Sweno, king of Denmark, Olave Scot-Konung, son of Eric, king of Sweden, and Eric, son of Hacon earl of Norway. In 1013, he sailed to England, and successfully assisted king Ethelred against the Danes after the death of Sweno or Swayn their king. He afterward waged war

against Olaus Scot-Konung, king of Sweden, till, making an advantageous peace, he took to wife the daughter of that king.<sup>1</sup> These two princes about that time introduced the *Romescot*, a small annual tribute yearly to be paid to the apostolic see.\* St. Olave brought over from England several pious and learned priests and monks, one of whom, named Grimkele, was chosen bishop of Drontheim, his capital. The holy king did nothing without the advice of this prelate, and by his counsels published many wholesome laws, and abolished such ancient laws and customs as were contrary to the Gospel; which he did not only in Norway, but also in the isles of Orkney and of Iceland; though the entire conquest of Orkney was reserved to his son Magnus, who also subdued the isle of Man, as Camden relates from the ancient Chronicle of Man.

Our religious king having settled his dominions in peace, set himself to extirpate out of them the abominable superstitions of idolatry. He travelled in person from town to town, exhorting his subjects to open the eyes of their souls to the bright light of faith. A company of zealous preachers attended him, and he demolished in many places the idolatrous temples. The heathens rebelled, and with the assistance of Canutus the Great, defeated and expelled him. St. Olave fled into Russia, whence he soon after returned, and raised an army in order to recover his kingdom, but was slain by his rebellious and infidel subjects in a battle fought at Stichstadt, north of Drontheim, on the 29th of July, 1030, having reigned sixteen years. These rebels seem to have been in the interest of Canute the Great, who arrived from England in Norway, took possession of that kingdom, and left his nephew Hackin viceroy, but he being soon after drowned at sea, Canute made his son Sweno viceroy of Norway. Saint Olave's body was honourably buried at Drontheim, and the year following bishop Grimkele commanded him to be honoured in that church among the saints with the title of martyr. His son Magnus was called home from Russia in 1035, and restored to the throne. Sweno, who saw himself entirely abandoned, fled into Sweden. Magnus exceedingly promoted the devotion of the people to the memory of his father, the martyr, who was chosen titular saint of the cathedral of Drontheim. This church was rebuilt with such splendour and magnificence, as to have been the glory and pride of all the North. Munster has given us a minute description of it, after Lutheranism was introduced; but it was soon after burnt by lightning. The body of

<sup>1</sup> See the chronicle of Norway by Snorro Sturleson, first magistrate in the republic of Iceland in 1240.

\* *Scot* and *lot* are originally Swedish or Teutonic words, signifying tax. *Romescot* is a tax for Rome, and *Scot-Konung*, the king's tax. See baron Holberg, and Mess. *Scandia illustrata*, t. 1.

St. Olave was found incorrupt in 1098; and again when the Lutherans, in 1541, plundered the shrine, which was adorned with gold and jewels of an immense value, a treasure no where equalled in the North. The ship which carried the greatest part of this sacrilegious booty perished at sea in the road to Denmark; the rest was robbed at land, so that nothing of it came into the king of Denmark's hands. The Lutherans treated the saint's body with respect, and left it in the same place where the shrine had stood, in the inner wooden case, till in 1568 they decently buried it in the same cathedral. A shirt or inner garment of St. Olave's is shown at St. Victor's in Paris. His shrine became famous by many miracles, and he was honoured with extraordinary devotion throughout all the northern kingdoms, and was titular saint of several churches in England and Scotland. He was called by our ancestors St. Olave, and more frequently St. Tooley; but in the Norway Chronicles Olaf Haraldson, and Olaf Helge or the Holy. See Saxo-Grammaticus, *Hist. Dan.* l. 10. fol. 94, 95, 96. Adam Brem, *Hist. Eccl.* l. 2. c. 43. And the Iceland historians whom Mallet regards as far more accurate, especially Torfæus, in the last century, in his *Series regum Danæ*; Snorow Sturleson, &c. See also Bosch the Bollandist, t. 7. Jul. p. 87. Mallet, *Hist. de Dannemarc*, &c.

### ST. OLAUS, KING OF SWEDEN,

WAS converted to the faith by St. Anselarius, and for his zeal in propagating the same, and because in the time of a great famine he could not be compelled to offer sacrifice to the idols of Upsal, was sacrificed to them by the rebellious inhabitants of Birca, at that time the usual residence of the kings of Sweden. From the ruins of Birca, Stockholm took its rise, though built at a considerable distance from it. See Puffendorf's *History of Sweden*, t. 1. p. 70.

### JULY XXX.

### SS. ABDON AND SENNEN, MM.

THEY were Persians, but coming to Rome, courageously confessed the faith of Christ in the persecution of Decius in 250. They were cruelly tormented, but the more their bodies were mangled and covered with ghastly wounds, the more were their souls adorned and beautified with divine grace, and rendered glorious in the sight of heaven. The Christians at Rome did not treat them as strangers, but as brethren united to them in the hope of the same blessed country; and after their death carefully depo-

sited their bodies in the house of a subdeacon called Quirinus. In the reign of Constantine the Great, their relics were removed into the ancient burying place of Pontian, so called from some rich man who built it: called also, from some sign, *Ad Ursam Pileatum*. It afterward received its name from SS. Abdon and Sennen. It was situated near the Tiber, on the road to Porto near the gates of Rome. The images of these martyrs with Persian bonnets and crowns on their heads, and their names, are to be seen there at this day in ancient sculpture.<sup>1</sup> SS. Abdon and Sennen are mentioned in the ancient Liberian Calendar, and in other Martyrologies; though their modern acts deserve no notice, as cardinal Noris has demonstrated.<sup>2</sup>

The martyrs preferred torments and death to sin, because the love of God above all things reigned in their breasts. "We say we are Christians," says Tertullian;<sup>3</sup> "we proclaim it to the whole world, even under the hands of the executioner, and in the midst of all the torments you inflict upon us to compel us to unsay it. Torn and mangled, and weltering in our blood, we cry out as loud as we are able to cry, That we are worshippers of God through Christ." Upon which Mr. Reeves observes, that no other religion ever produced any considerable number of martyrs except the true one. Do we ever read of any generation of men so greedy of martyrdom, who thought it long till they were upon the rack, and were so patient, so cheerful and steadfast under the most intolerable torments? Socrates was the only philosopher that can be said to have died for his doctrine; and what a restless posture of mind does he betray, who was esteemed the best and the wisest of the heathens! With what misgivings, and fits of hope and fear, does he deliver himself in that most famous discourse, supposed to have been made by him a little before his death, about a future state!<sup>4</sup> And neither Phædo, Cebes, Crito, Simmias, nor any other of his greatest friends who were present at his death, durst maintain either his innocence, or that doctrine for which he died, in the *Areopagus*. With what reserve did Plato himself dogmatize concerning the gods whom he worshipped in public, but denied in private! How did he dodge about, disguise himself, and say and unsay the same excellent truths! Only the Christians suffered at this rate, and they held on suffering for several hundred years together, till they had subdued the world by dying for their religion. What could engage such a number of men in such a religion, and support them in it, in defiance of death in the most shocking forms, but evident truth, and a superior grace and strength from above?

<sup>1</sup> Aringhi *Roma Subterranea*, l. 1. c. 25.

<sup>2</sup> Noris, *Diss.* 3. de *Epochis Syro-Macedonum*.

<sup>3</sup> *Apol.* c. 21.

<sup>4</sup> Plato in *Phædo*.







*Rubens Pinxit*

*T. Romney Sculpsit*

ST IGNATIUS OF LOYOLA, CONFESSOR,

*Founder of the Society of Jesus*



## ST. JULITTA, M.

THE emperor Dioclesian, by the first edicts which he issued out against the Christians in 303, declared them infamous, and debarred from all protection of the laws, and from all the privileges of citizens. By thus putting arms into the hands of every one against them, the tyrant hoped to see their very name extinguished; but he was not sensible that this divine religion then triumphs when its professors seem to be overcome by death, and that by it human weakness is made victorious over the power of the world and hell. Of this St. Julitta is an instance. She was a rich lady of Cæsarea in Cappadocia, and was possessed of many farms, cattle, goods, and slaves. A powerful man of the town, by open violence, got possession of a considerable part of her estate; and when he could not otherwise maintain his suit before the pretor, charged her with being a Christian. The judge caused fire and incense to be immediately brought into the court, and commanded her to offer sacrifice to the idols; but she courageously made him this answer, "May my estates perish, or be disposed of to strangers; may I also lose my life, and may this my body be cut in pieces rather than that by the least impious word I should offend God that made me. If you take from me a little portion of this earth, I shall gain heaven for it." The judge was extremely exasperated at the undaunted resolution with which she spoke, and without more ado confirmed to the usurper the estates to which he unjustly laid claim, and condemned the servant of Christ to the flames. Upon hearing this sentence, a kind of heavenly joy and most amiable cheerfulness flushed her countenance, which she could not refrain from expressing by continual thanksgiving to God to her last breath. She exhorted the Christians in the most moving manner to constancy and fervour. The Pagans were amazed to see a lady of her rank, age, and fortune, possessed of all the advantages necessary to please the world, and yet in a condition to enjoy all that is in it most flattering, to contemn all this, and life itself with such an heroic constancy.

When all things were ready for the execution, Julitta laid herself cheerfully upon the pile, and there expired, being, as it seems, stifled by the smoke; for the flame rising in an arched vault round her body, did not touch it, and the Christians took it up entire. It was afterward interred in the porch of the principal church in the city; and St. Basil, speaking of this treasure about the year 375, wrote as follows: "It enriches with blessings both the place and those who come to it." He assures us that "the earth which received the body of this blessed woman sent forth a spring of most pleasant water, whereas all the neighbouring waters are brackish and salt. This water preserves health, and relieves the sick." Both

the Greeks and Latins honour St. Julitta on this day. See St. Basil's homily on St. Julitta, t. 2. p. 33. hom. 5: also in Ruinart's collection, p. 215.

## JULY XXXI.

## ST. IGNATIUS OF LOYOLA, C.

FOUNDER OF THE SOCIETY OF JESUS.

His life was written by F. Lewis Gonzales or Gonzalvo, who was a long time the saint's confessor, and died at Lisbon in 1575; and again by Ribadeneira, who had intimately conversed with the saint, and died at Madrid in 1611. It is elegantly compiled in Latin by Maffei, who died at Tivoli in 1603, in Italian by Bartoli, at Rome about 1650; and in French by Bouhours, one of the ablest and most judicious of the modern French critics in polite literature, who died at Paris in 1704. Pinus the Bollandist gives the original lives, Julij, t. 7. p. 409, and adds the history of many miracles wrought by the intercession of this saint; also, Baillet.

A. D. 1556.

THE conversion of many barbarous nations, several heretofore unknown to us, both in the most remote eastern and western hemisphere; the education of youth in learning and piety, the instruction of the ignorant, the improvement of all the sciences, and the reformation of the manners of a great part of Christendom, is the wonderful fruit of the zeal with which this glorious saint devoted himself to labour in exalting the glory of God, and in spreading over the whole world, that fire which Christ himself came to kindle on earth. St. Ignatius was born in 1491, in the castle of Loyola, in Guipuscoa, a part of Biscay that reaches to the Pyrenean mountains. His father, Don Bertram, was lord of Ognez and Loyola, head of one of the most ancient and noble families of that country. His mother, Mary Saez de Balde, was not less illustrious by her extraction. They had three daughters and eight sons. The youngest of all these was Inigo or Ignatius; he was well shaped, and in his childhood gave proofs of a pregnant wit and discretion above his years; was affable and obliging, but of a warm or choleric disposition, and had an ardent passion for glory. He was bred in the court of Ferdinand V. in quality of page to the king, under the care and protection of Antony Manriquez, duke of Najara, grandee of Spain, who was his kinsman and patron; and who, perceiving his inclinations, led him to the army, took care to have him taught all the exercises proper to make him an accomplished officer. The love of glory and the example of his elder brothers who had signalized themselves in the wars of Naples, made him impatient till he entered the service. He behaved with great

valour and conduct in the army, especially at the taking of Najara, a small town on the frontiers of Biscay; yet he generously declined taking any part of the booty in which he might have challenged the greatest share. He haied gaming as an offspring of avarice, and a source of quarrels and other evils; was dexterous in the management of affairs, and had an excellent talent in making up differences among the soldiers. He was generous, even towards enemies, but addicted to gallantry, and full of the maxims of worldly honour, vanity, and pleasures. Though he had no tincture of learning, he made tolerable good verses in Spanish, having a natural genius for poetry. A poem which he composed in praise of St. Peter was much commended.

Charles V. who had succeeded king Ferdinand, was chosen emperor, and obliged to go into Germany. Francis I. king of France, a martial prince, having been his competitor for the empire, resented his disappointment, and became an implacable enemy to the emperor and the house of Austria. He declared war against Charles, with a view to recover Navarre, of which Ferdinand had lately dispossessed John of Albert, and which Charles still held, contrary to the treaty of Noyon, by which he was obliged to restore it in six months. Francis therefore, in 1521, sent a great army into Spain, under the command of Andrew de Foix, younger brother of the famous Lautrec, who, passing the Pyreneans, laid siege to Pampeluna, the capital of Navarre. Ignatius had been left there by the viceroy, not to command, but to encourage the garrison. He did all that lay in his power to persuade them to defend the city, but in vain. However, when he saw them open the gates to the enemy, to save his own honour, he retired into the citadel with one only soldier who had the heart to follow him. The garrison of this fortress deliberated likewise whether they should surrender, but Ignatius encouraged them to stand their ground. The French attacked the place with great fury, and with their artillery made a wide breach in the wall, and attempted to take it by assault. Ignatius appeared upon the breach, at the head of the bravest part of the garrison, and, with his sword in his hand, endeavoured to drive back the enemy; but, in the heat of the combat, a shot from a cannon broke from the wall a bit of stone, which struck and bruised his left leg; and the ball itself in the rebound broke and shivered his right leg. The garrison seeing him fall, surrendered at discretion.

The French used their victory with moderation, and treated the prisoners well, especially Ignatius, in consideration of his quality and valour. They carried him to the general's quarters, and soon after sent him, in a litter carried by two men, to the castle of Loyola, which was not far from Pampeluna. Being arrived there he felt great pain; for the bones

had been ill set, as is often the case in the hurry after a battle. The surgeons therefore judged it necessary to break his leg again, which he suffered without any concern. But a violent fever followed the second setting, which was attended with dangerous symptoms, and reduced him to an extreme degree of weakness, so that the physicians declared that he could not live many days. He received the sacraments on the eve of the feast of St. Peter and Paul, and it was believed he could not hold out till the next morning. Nevertheless God, who had great designs of mercy upon him, was pleased to restore him to his health in the following manner: Ignatius always had a singular devotion to St. Peter, and implored his intercession in his present distress with great confidence. In the night, he thought he saw in a dream that apostle touch him, and cure him. When he awaked he found himself out of danger; his pains left him, and his strength began to return, so that he ever after looked upon this recovery as miraculous; yet he still retained the spirit of the world. After the second setting of his leg, the end of a bone stuck out under his knee, which was a visible deformity. Though the surgeons told him the operation would be very painful, this protuberance he caused to be cut off, merely that his boot and stockings might sit handsomely; and he would neither be bound nor held, and scarce ever changed countenance whilst the bone was partly sawed and partly cut off, though the pain must have been excessive. Because his right leg remained shorter than the left, he would be for many days together put upon a kind of rack, and with an iron engine he violently stretched and drew out that leg; but all to little purpose, for he remained lame his whole life after.

During the cure of his knee he was confined to his bed, though otherwise in perfect health, and finding the time tedious, he called for some book of romances, for he had been always much delighted with fabulous histories of knight-errantry. None such being then found in the castle of Loyola, a book of the lives of our Saviour, and of the saints, was brought him. He read them first, only to pass away the time, but afterward began to relish them and to spend whole days in reading them. He chiefly admired in the saints their love of solitude and of the cross. He considered among the anchorites many persons of quality who, buried themselves alive in caves and dens, pale with fasting, and covered with haircloth; and he said to himself, "These men were of the same frame I am of; why then should not I do what they have done?" In the fervour of his good resolutions he thought of visiting the Holy Land, and becoming a hermit. But these pious motions soon vanished; and his passion for glory, and a secret inclination for a rich lady in Castile, with a view to marriage, again filled his mind with thoughts of the



world; till returning to the lives of the saints, he perceived in his own heart the emptiness of all worldly glory, and that only God could content the soul. This vicissitude and fluctuation of mind continued some time; but he observed this difference, that the thoughts which were from God filled his soul with consolation, peace, and tranquillity; whereas the others brought indeed some sensible delight, but left a certain bitterness and heaviness in the heart. This mark he lays down in his book of Spiritual Exercises, as the ground of the rules for the discernment of the Spirit of God, and the world in all the motions of the soul; as does cardinal Bona, and all other writers who treat of the discernment of spirits in the interior life. Taking at last a firm resolution to imitate the saints in their heroic practice of virtue, he began to treat his body with all the rigour it was able to bear; he rose at midnight, and spent his retired hours in weeping for his sins.

One night being prostrate before an image of the Blessed Virgin, in extraordinary sentiments of fervour, he consecrated himself to the service of his Redeemer under her patronage, and vowed an inviolable fidelity. When he had ended his prayer he heard a great noise; the house shook, the windows of his chamber were broken, and a rent was made in the wall which remains to this day, says the latest writer of his life. God might by this sign testify his acceptance of his sacrifice; as a like sign happened in the place where the faithful were assembled after Christ's ascension,<sup>1</sup> and in the prison of Paul and Silas;<sup>2</sup> or this might be an effect of the rage of the devil. Another night, Ignatius saw the Mother of God environed with light, holding the infant Jesus in her arms; this vision replenished his soul with spiritual delight, and made all sensual pleasure and worldly objects insipid to him ever after. The saint's eldest brother, who was then, by the death of their father, lord of Loyola, endeavoured to detain him in the world, and to persuade him not to throw away the great advantages of the honour and reputation which his valour had gained him. But Ignatius being cured of his wounds, under pretence of paying a visit to the duke of Najara, who had often come to see him during his illness, and who lived at Navarret, turned another way, and sending his two servants back from Navarret to Loyola, went to Montserrat. This was a great abbey of near three hundred Benedictin monks, of a reformed austere institute, situate on a mountain of difficult access, about four leagues in circumference and two leagues high, in the diocese of Barcelona. The monastery was first founded for nuns by the sovereign counts of Barcelona about the year 880, but was given to monks in 990. It has been much augmented by several kings of Spain, and is very famous for a miraculous image of the Blessed Virgin, and a great resort of pilgrims.

<sup>1</sup> Act. ii.<sup>2</sup> Act. xvi. 26.

There lived at that time in this monastery a monk of great sanctity, named John Chanones, a Frenchman, who being formerly vicar-general to the bishop of Mirepoix, in the thirty-first year of his age, resigned his ecclesiastical preferments, and took the monastic habit in this place. He lived to the age of eighty-eight years, never eating any flesh, watching great part of the night in prayer, dividing his whole time between heavenly contemplation and the service of his neighbour; and giving to all Spain an example of the most perfect obedience, humility, charity, devotion, and all other virtues. To this experienced director, Ignatius addressed himself, and after his preparation, was three days in making to him a general confession, which he often interrupted by the abundance of his tears. He made a vow of perpetual chastity, and dedicated himself with great fervour to the divine service. At his first coming to this place he had bought, at the village of Montserrat, a long coat of coarse cloth, a girdle, a pair of sandals, a wallet, and a pilgrim's staff, intending, after he had finished his devotions there, to make a pilgrimage to Jerusalem. Disguised in this habit, he remained at the abbey. He communicated to his director a plan of the austerities he proposed to practise, and was confirmed by him in his good resolutions. He received the blessed eucharist early in the morning on the feast of the Annunciation of our Lady in 1522; and, on the same day, left Montserrat for fear of being discovered, having given his horse to the monastery, and hung up his sword on a pillar near the altar in testimony of his renouncing the secular warfare, and entering himself in that of Christ. He travelled with his staff in his hand, a scrip by his side, bare-headed, and with one foot bare, the other being covered because it was yet tender and swelled. He went away infinitely pleased that he had cast off the livery of the world, and put on that of Jesus Christ. He had bestowed his rich clothes on a beggar at his coming out of Montserrat; but the poor man was thrown into prison on suspicion of theft. Ignatius being sent after by the magistrates, and brought back, told the truth to release him, but would not discover his own name.

Three leagues from Montserrat is a large village called Manresa, with a convent of Dominicans, and a hospital without the walls for pilgrims and sick persons. Ignatius went to this hospital, and rejoicing to see himself received in it unknown and among the poor, began to fast on water and the bread (which he begged) the whole week, except Sundays, when he ate a few boiled herbs, but sprinkled over with ashes. He wore an iron girdle and a hair shirt; disciplined himself thrice a day, slept little, and lay on the ground. He was every day present at the whole divine office, spent seven hours on his knees at prayer, and received the sacraments every Sunday. To add humilia-

tion to his bodily austerities, he affected a clownishness in his behaviour, and went begging about the streets with his face covered with dirt, his hair rough, and his beard and nails grown out to a frightful length. The children threw stones at him, and followed him with scornful shouts in the streets. Ignatius suffered these insults without saying one word, rejoicing secretly in his heart to share in the reproaches of the cross. The more mortifying the noisomeness of the hospital and the company of beggars were, the more violence he offered to himself that he might bear them cheerfully. The story of the fine suit of clothes given to the beggar at Montserrat, and the patience and devotion of the holy man, made him soon to be revered as some fervent penitent in disguise. To shun this danger, he privately hid himself in a dark deep cave in a solitary valley, called The Vale of Paradise, covered with briars, half a mile from the town. Here he much increased his mortifications till he was accidentally found half dead, and carried back to Manresa and lodged in the hospital.

After enjoying peace of mind and heavenly consolations from the time of his conversion, he was here visited with the most terrible trial of fears and scruples. He found no comfort in prayer, no relief in fasting, no remedy in disciplines, no consolation from the sacraments, and his soul was overwhelmed with bitter sadness. The Dominicans, out of compassion, took him out of the hospital into their convent; but his melancholy only increased upon him. He apprehended some sin in every step he took, and seemed often on the very brink of despair; but he was in the hands of Him whose trials are favours. He most earnestly implored the divine assistance, and took no sustenance for seven days, till his confessor obliged him to eat. Soon after this, his tranquillity of mind was perfectly restored, and his soul overflowed with spiritual joy. From this experience he acquired a particular talent for curing scrupulous consciences, and a singular light to discern them. His prayer was accompanied with many heavenly raptures, and he received from God a supernatural knowledge and sense of sublime divine mysteries: yet he concealed all from the eyes of men, only disclosing himself to his two confessors, the pious monk of Montserrat, and the Dominican of Manresa; however, the people began to reverence him as a living saint, which they particularly testified during a violent fever into which his austerities cast him three times.

Too nice a worldly prudence may condemn the voluntary humiliations which this saint sometimes made choice of; but the wisdom of God is above that of the world, and the Holy Ghost sometimes inspires certain heroic souls to seek perfectly to die to themselves by certain practices which are extraordinary, and which would not be advisable to others; and if affected or undertaken with obstinacy and

against advice, would be pernicious and criminal. Ignatius, by perfect compunction, humility, self-denial, contempt of the world, severe interior trials, and assiduous meditation, was prepared, by the divine grace, to be raised to an extraordinary gift of supernatural prayer. He afterward assured F. Lainez that he had learned more of divine mysteries by prayer in one hour at Manresa, than all the doctors of the schools could ever have taught him. He was there favoured with many raptures, and divine illustrations concerning the Trinity, of which he afterward spoke with so much light and unction, that the most learned admired him, and the ignorant were instructed. In like manner, in various wonderful ecstasies, he was enlightened concerning the beauty and order of the creation, the excess of divine love which shines forth to man in the sacrament of the altar, and many other mysteries. So imperfect was his knowledge of his duties when he first renounced the world, that hearing a certain Moresco or Mahometan speak injuriously of the holy mother of God, when he set out from Loyola for Montserrat, he deliberated whether, being an officer, he ought not to kill him, though the divine protection preserved him from so criminal an action. But at Manresa he made so good a progress in the school of virtue, as to become qualified already to be a guide to others. He staid there almost a year, during which time he governed himself by the advice of the holy monk of Montserrat, whom he visited every week, and that of his Dominican director.

Spain, in that and the foregoing age, abounded with many learned and experienced persons in that way, endowed with an eminent spirit, and a perfect experimental knowledge of Christian piety; witness the works of St. Peter of Alcantara, John of Avila, St. Teresa, Bartholomew de Martyribus, Lewis of Granada, and others. Our saint had the happiness to fall into the hands of prudent and able guides, and giving his heart to God without reserve, became himself in a short time an accomplished master; and whereas he at first only proposed to himself his own perfection, he afterward burned with an ardent desire of contributing to the salvation of others; and commiserating the blindness of sinners, and considering how much the glory of God shines in the sanctification of souls purchased with the blood of his Son, he said to himself, "It is not enough that I serve the Lord; all hearts ought to love him, and all tongues ought to praise him." With this view, in order to be admitted more freely to converse with persons in the world, he chose a dress which, being more decent than the penitential garments which he at first wore, might not be disagreeable to others; and he moderated his excessive austerities.

He began then to exhort many to the love of virtue, and he there wrote his *Spiritual Exercises*, which he afterward revised, and



published at Rome in 1548.\* Though the saint was at that time unacquainted with learning any further than barely to read and write, yet this book is so full of excellent maxims and instructions in the highest points of a spiritual life, that it is most clear that the Holy Ghost supplied abundantly what was yet wanting in him of human learning and study. The spirit which reigns in this book was that of all the saints. Frequent religious retirement had been practised by pious persons, in imitation of Christ and all the saints from the beginning; likewise the use and method of holy meditation were always known; but the excellent order of these meditations, prescribed by Ignatius, was new: and, though the principal rules and maxims are found in the lessons and lives of the ancient fathers of the desert, they are here judiciously chosen, methodically digested, and clearly explained. One of these is, that a person must not abridge the time, or desist from meditating, on account of spiritual dryness; another, that no one make any vow in sudden sentiments of fervour, but wait some time, and first ask advice. St. Ignatius establishes in this book the practice of a daily particular examination against a person's predominant passion, or on the best means and endeavours to acquire some particular virtue, besides the daily general examination of conscience. He lays down this excellent maxim;<sup>3</sup> "When God hath appointed out a way, we must faithfully follow it, and never think of another, under pretence that it is more easy and safe. It is one of the devil's artifices to set before a soul

<sup>3</sup> Exerc. Spir. Max. 2, 3.

\* Constantine Cajetan, a Benedictin of the Congregation of Mount Cassino, pretends this book to have been first writ by Garcias Cisneros or Swan, a Benedictin abbot of Montserrat. But the work of that pious and learned abbot is a very different piece, as is evident to every one that will compare the two books, and as Pinus demonstrates. That of Cisneros is indeed full of unction and spiritual knowledge; but compiled in a scholastic method, and runs into superfluous subdivisions. The meditations of St. Ignatius are altogether new, and written upon a different plan. He appoints, for the foundation of these exercises, a moving meditation on the end for which we are created, that we fully convince ourselves that nothing is otherwise to be valued, sought, or enjoyed, than as it conduces to the honour and service of God. The meditations on the fall of the angels and of man, on the future punishments of sin, and on the last things, show us the general effects of sin. To point out the particular disorders of our passions, and to purge our hearts of them, he represents to us the two standards of Christ and the devil, and all men ranging themselves under the one or the other, that we may be moved ardently to make our choice with the generous souls that follow Christ. Then he proposes what this resolution requires, and how we are to express in ourselves the perfect image of our Saviour, by the three degrees of humility, by meditating on the mysteries of Christ's life, and by choosing a state of life, and regulating our employments in it. By meditating on Christ's sufferings, he will have us learn the heroic virtues of meekness and charity, &c. he taught us by them to fortify our souls against contradictions; and by those on his glorious mysteries, and on the happiness of divine love, he teaches us to unite our hearts closely to God. See Bartoli, l. 1. &c.

some state, holy indeed, but impossible to her, or at least different from hers; that by this love of novelty, she may dislike or be slack in her present state, in which God hath placed her, and which is best for her. In like manner he represents to her other actions as more holy and profitable to make her conceive a disgust of her present employment." When some pretended to find fault with this book of St. Ignatius's Spiritual Exercises, pope Paul III. at the request of St. Francis Borgia, by a brief in 1548, approved it, as full of the Spirit of God, and very useful for the edification and spiritual profit of the faithful.

The pestilence which raged in Italy having ceased, Ignatius, after a stay of ten months at Manresa, left that place for Barcelona, neither regarding the tears of those who sought to detain him, nor admitting any to bear him company, nor consenting to accept any money for the expenses of his journey. He took shipping at Barcelona, and in five days landed at Gaeta, whence he travelled on foot to Rome, Padua, and Venice, through villages, the towns being shut for fear of the plague. He spent the Easter at Rome, and sailed from Venice on board the admiral's vessel, which was carrying the governor to Cyprus. The sailors were a profligate crew, and seemed entirely to neglect prayer and all duties of religion, and their discourse was often lewd and profane. Ignatius having reproved them for their licentiousness, his zeal made them conspire to leave him ashore in a desert island; but a gust of wind from the land hindered the ship from touching upon it. He arrived at Cyprus, and found in the port a vessel full of pilgrims, just ready to hoist sail. Going immediately on board, he made a good voyage, and landed at Jaffa, the ancient Joppe, on the last day of August, 1523, forty days after he had left Venice. He went on foot from thence to Jerusalem in four days. The sight of the holy places filled his soul with joy and the most ardent sentiments of devotion and compunction, and he desired to stay there to labour in the conversion of the Mahometans. The provincial of the Franciscans, by virtue of his authority from the holy see over the pilgrims, commanded him to leave Palestine. Ignatius obeyed, but slipped privately back to satisfy his devotion again in visiting twice more the print of our Saviour's feet on mount Olivet.

He returned to Europe in winter in extreme cold weather, poorly clad, and came to Venice at the end of January in 1524; from whence he continued his journey by Genoa to Barcelona. Desiring to qualify himself for the functions of the altar, and for assisting spiritually his neighbour, he began at Barcelona to study grammar, and addressed himself to a famous master named Jerom Ardebal, being assisted in the mean time in his maintenance by the charities of a pious lady of that city, called Isabel Rosella. He was then thirty-three years

old; and it is not hard to conceive what difficulties he must go through in learning the rudiments of grammar at that age. Moreover, he seemed, by his military employments, and after his retreat by his contemplative life, very unfit for such an undertaking. At first, his mind was so fixed only on God, that he forgot every thing he read, and conjugating *amo*, for example, could only repeat to himself, "I love God; I am loved by God," and the like; but resisting this as a temptation, he began to make some progress, still joining contemplation and extraordinary austerities with his studies. He bore the jeers and taunts of the little boys, his schoolfellows, with joy. Hearing that a poor man called Lasano had hanged himself on a beam in his chamber, he ran to him, cut the rope, and prayed by him till the man returned to himself, though he had before seemed perfectly dead to all the bystanders. Lasano made his confession, received the sacraments, and soon after expired. This fact was regarded in the city as miraculous.

Some persons persuaded Ignatius to read Erasmus's Christian Soldier, an elegant book wrote by that master of style, at the request of an officer's pious lady, for the use of her husband, a man of loose morals. The saint always found his heart dry after reading this or any other of that author's works; which made him afterward caution those of his society against reading them, at least very much. Though in that writer's paraphrase on the Lord's prayer and other such treatises of piety, we find very pious sentiments collected from great authors, and elegantly and concisely expressed, yet a devout reader finds the language of the heart wanting. On the other side, it is well known how much St. Ignatius read daily, and recommended to all others the incomparable book, *Of the Imitation of Christ*, which he made frequent use of to nourish and increase the fervour of his soul. He lodged at the house of one Agnes Pascal, a devout woman. Her son John Pascal, a pious youth, would sometimes rise in the night to observe what Ignatius did in his chamber, and saw him sometimes on his knees, sometimes prostrate on the ground, his countenance on fire, and often in tears, repeating such words as these: "O God, my love, and the delight of my soul, if men knew thee they could never offend thee! My God, how good art thou to bear with such a sinner as I am!"

The saint, after studying two years at Barcelona, went to the university of Alcalá, which had been lately founded by cardinal Ximenes, where he attended at the same time to lectures in logic, physics, and divinity; by which multiplicity he only confounded his ideas, and learned nothing at all, though he studied night and day. He lodged in a chamber of an hospital, lived by begging a small subsistence, and wore a coarse grey habit, in which he was imitated by four companions. He catechised children,

held assemblies of devotion in the hospital, and by his mild reprehensions converted many loose livers, and among others one of the richest prelates in Spain. Some accused him of sorcery, and of the heresy of certain visionaries lately condemned in Spain under the name of the Illuminati, or Men of New Light: but, upon examination, he was justified by the inquisitors. After this, for teaching the catechism, being a man without learning or authority, he was accused to the bishop's grand vicar, who confined him to close prison two-and-forty days, but declared him innocent of any fault by a public sentence on the 1st day of June, 1527; yet forbidding him and his companions to wear any singular habit, or to give any instructions in religious matters, being illiterate persons. Ignatius rejoiced in his jail that he suffered though innocent, but spoke with such piety that many called him another St. Paul in prison. Being enlarged, he went about the streets with a public officer to beg money to buy a scholar's dress, in which action he rejoiced at the insults and affronts which he met with. However, he went himself to the archbishop of Toledo, Alphonsus de Fonseca, who was much pleased with him, but advised him to leave Alcalá, and go to Salamanca, promising him his protection. Ignatius, in this latter place, began to draw many to virtue, and was followed by great numbers, which exposed him again to suspicions of introducing dangerous practices, and the grand-vicar of Salamanca imprisoned him; but after two-and-twenty days declared him innocent, and a person of sincere virtue. Ignatius looked upon prisons, sufferings, and ignominy as the height of his ambition; and God was pleased to purge and sanctify his soul by these trials. Recovering his liberty again, he resolved to leave Spain.

He from that time began to wear shoes, and received money sent him by his friends, but in the middle of winter travelled on foot to Paris, where he arrived in the beginning of February, 1528. He spent two years in perfecting himself in the Latin tongue; then went through a course of philosophy. He lived first in Montaigue college; but being robbed of his money was obliged to lodge in the hospital of St. James, to beg his bread from day to day, and in the vacation time to go into Flanders, and once into England, to procure charities from the Spanish merchants settled there, from whom and from some friends at Barcelona he received abundant supplies. He studied his philosophy three years and a half in the college of St. Barbara. He had induced many of his schoolfellows to spend the Sundays and holy-days in prayer, and to apply themselves more fervently to the practice of good works. Pegna his master thought he hindered their studies, and finding him not corrected by his admonitions, prepossessed Govea, principal of the college of St. Barbara, against him, so that he was ordered by him to undergo the greatest



punishment then in use in that university, called *The Hall*, which was a public whipping; that this infamy might deter others from following him. The regents came all into the hall with rods in their hands, ready to lash the seditious student. Ignatius offered himself joyfully to suffer all things; yet, apprehending lest the scandal of this disgrace should make those whom he had reclaimed fall back, when they saw him condemned as a corrupter of youth, went to the principal in his chamber, and modestly laid open to him the sentiments of his soul, and the reasons of his conduct; and offered himself as much as concerned his own person, that any sacrifice should be made of his body and fame, but begged of him to consider the scandal some might receive, who were yet young and tender in virtue. Govea made him no answer, but taking him by the hand led him into the hall, where, at the ringing of the bell, the whole college stood ready assembled. When all saw the principal enter, and expected the sign for the punishment, he threw himself at the feet of Ignatius, begging his pardon for having too lightly believed such false reports; then rising, he publicly declared that Ignatius was a living saint, and had no other aim or desire than the salvation of souls, and was ready to suffer joyfully any infamous punishment. Such a reparation of honour gave the saint the highest reputation, and even the ancient and experienced doctors asked his advice in spiritual matters. Pegna himself was ever after his great admirer and friend, and appointed another scholar, who was more advanced in his studies, and a young man of great virtue and quick parts, to assist him in his exercises. This was Peter Faber, a Savoyard, a native of the diocese of Geneva, by whose help he finished his philosophy, and took the degree of master of arts with great applause, after a course of three years and a half, according to the custom of the times. After this, Ignatius began his divinity at the Dominicans.

Peter Faber had from his childhood made a vow of chastity, which he had always most faithfully kept, yet was troubled with violent temptations, from which the most rigorous fasts did not deliver him. He was also tempted to vain-glory, and laboured under great anxiety and scruples about these temptations, which he at length disclosed to Ignatius his holy pupil, whose skillful and heavenly advice was a healing balsam to his soul. The saint at last prescribed him a course of his spiritual exercises, and taught him the practices of meditation, of the particular examination, and other means of perfection, conducting him through all the paths of an interior life. St. Francis Xavier, a young master of philosophy, full of the vanity of the schools, was his next conquest. St. Ignatius made him sensible that all mortal glory is emptiness; only that which is eternal deserving our regard. He converted many abandoned sin-

ners. When a young man, engaged in a criminal commerce with a woman of the city, was proof against his exhortations, Ignatius stood in a frozen pond by the way side up to the neck, and as he passed by in the night, cried out to him, "Whither are you going? Do not you hear the thunder of divine justice over your head, ready to break upon you? Go then; satisfy your brutish passion; here I will suffer for you, to appease heaven." The lewd young man, at first affrighted, then confounded, returned back, and changed his life. By the like pious stratagems the saint recovered many other souls from the abysses into which they were fallen. He often served the sick in the hospitals; and one day finding a repugnance to touch the ulcers of one sick of a contagious distemper, to overcome himself he not only dressed his sores, but put his hand from them to his mouth, saying, "Since thou art afraid to his one part, thy whole body shall take its share." From that time he felt no natural repugnance in such actions.

James Laynez, of Almazan, twenty-one years of age; Alphonsus Salmeron, only eighteen; and Nicholas Alphonso, surnamed Bobadilla, from the place of his birth, near Valencia, all Spaniards of great parts, at that time students in divinity at Paris, associated themselves to the saint in his pious exercises. Simon Rodriguez, a Portuguese, joined them. These fervent students, moved by the pressing instances and exhortations of Ignatius, made all together a vow to renounce the world, to go to preach the gospel in Palestine, or if they could not go thither within a year after they had finished their studies, to offer themselves to his holiness to be employed in the service of God in what manner he should judge best. They fixed for the end of all their studies the 25th day of January in 1537, and pronounced this vow aloud, in the holy subterraneous chapel at Montmartre, after they had all received the holy communion from Peter Faber, who had been lately ordained priest. This was done on the feast of the Assumption of our Lady, in 1534. Ignatius continued frequent conferences, and joint exercises, to animate his companions in their good purposes; but soon after was ordered by the physicians to try his native air, for the cure of a lingering indisposition. He left Paris in the beginning of the year 1535, and was most honourably and joyfully received in Guipuscoa by his eldest brother Garcias, and his nephews, and by all the clergy in processions. He refused to go to the castle of Loyola, taking up his quarters in the hospital of Azpetia. The sight of the places where he had led a worldly life excited in him the deepest sentiments of compunction, and he chastised his body with a rough hair shirt, iron chains, disciplines, watching, and prayer. He recovered his health in a short time, and catechised and instructed the poor with incredible fruit. Ignatius, in his childhood had with some com-

panions robbed an orchard, for which another man had been condemned to pay the damages. In the first discourse he made he accused himself publicly of this fact, and calling the poor man, who was present, declared that he had been falsely accused, and for reparation gave him two farms which belonged to him, begging his pardon before all the people, adding that this was one of the reasons of his journey thither.

In the mean time, three others, all doctors in divinity, by the exhortations of Faber, joined the saint's companions in Paris. Claudius le Jay, a Savoyard, John Codure, a native of Dauphiné, and Pasquier Brouet, of Picardy; so that with Ignatius they were now ten in number. The holy founder, after a tedious and dangerous journey both by sea and land, arrived at Venice about the end of the year 1536, and his nine companions from Paris met him there on the 8th of January, 1537, they employed themselves in the hospitals, but all except Ignatius went to Rome, where pope Paul III. received them graciously, and granted them an indulgent, that those who were not priests might receive holy orders from what bishop they pleased. They were accordingly ordained at Venice by the bishop of Arbe. Ignatius was one of this number. After their ordination they retired into a cottage near Vicenza, to prepare themselves in solitude by fasting and prayer for the holy ministry of the altar. The rest said their first masses in September and October, but Ignatius deferred his from month to month till Christmas day, overflowing in his retirement with heavenly consolations, and in danger of losing his sight through the abundance of his tears. Thus he employed a whole year in preparing himself to offer that adorable sacrifice. After this they dispersed themselves into several places about Verona and Vicenza, preaching penance to the people, and living on a little bread which they begged. The emperor and the Venetians having declared war against the Turks, their pilgrimage into Palestine was rendered impracticable. The year therefore being elapsed, Ignatius, Faber, and Laynez went to Rome, threw themselves at his Holiness's feet and offered themselves to whatever work he should judge best to employ them in. St. Ignatius told his companions at Vicenza, that if any one asked what their institute was, they might answer, "the Society of Jesus;" because they were united to fight against heresies and vice under the standard of Christ. In his road from Vicenza to Rome, praying in a little chapel between Sienna and Rome, he, in an ecstasy, seemed to see the eternal Father, who affectionately commended him to his Son. Jesus Christ appeared at the same time also shining with an unspeakable light, but loaded with a heavy cross, and sweetly said to Ignatius,—"I will be favourable to you at Rome."\*

\* Ego vobis Romæ propitiuss ero. See F. Bouhours, b. 3.

This St. Ignatius disclosed to F. Laynez, in a transport when he came out of the chapel; and F. Laynez, when he was general, related it to all the fathers in Rome in a domestic conference, at which F. Ribadeneira, who records it, was present. The same was attested by others to whom the saint had discovered this signal favour. Pope Paul III. accordingly received them graciously; and appointed Faber, called in French Le Fevre, to teach in the Sapienza at Rome scholastic divinity, and Laynez to explain the holy scripture; whilst Ignatius laboured, by means of his spiritual exercises and instructions, to reform the manners of the people.

The holy founder, with a view to perpetuate the work of God, called to Rome all his companions, and proposed to them his design and motives of forming themselves into a religious Order. After recommending the matter to God by fasting and prayer, all agreed in the proposal, and resolved, first, besides the vows of poverty and chastity already made by them, to add a third of perpetual obedience, the more perfectly to conform themselves to the Son of God who was obedient even to death; and to establish a general whom all, by their vow, should be bound to obey, who should be perpetual, and his authority absolute, subject entirely to the pope, but not liable to be restrained by chapters. He likewise determined to prescribe a fourth vow of going wherever the pope should send them for the salvation of souls, and even without money, if it should so please him; also that the professed Jesuits should possess no real estates or revenues, either in particular, or in common; but that colleges might enjoy revenues and rents for the maintenance of students of the Order. In the mean while Govea, principal of the college of St. Barbara at Paris, had recommended the Jesuits to the king of Portugal as proper missionaries for the conversion of the Indies, and that prince asked of Ignatius six labourers for that purpose. The founder having only ten, could send him no more than two, Simon Rodriguez, who remained in Portugal, and Xavier, afterward the apostle of the Indies. The three cardinals appointed by the pope to examine the affair of this new Order, at first opposed it, thinking religious Orders already too much multiplied, but changed their opinions on a sudden, and pope Paul III. approved it under the title of "The Society of Jesus," by a bull, dated the 27th of September, 1540. Ignatius was chosen the first general, but only acquiesced in obedience to his confessor. He entered upon his office on Easter-day, 1541, and the members all made their religious vows, according to the bull of their institution.

Ignatius then set himself to write constitutions or rules for his Society, in which he lays down its end to be, in the first place, the sanctification of their own souls by joining together the active and the contemplative life; for nothing



so much qualifies a minister of God to save others as the sanctification of his own soul in the first place ; Secondly, to labour for the salvation and perfection of their neighbour, and this, first, by catechising the ignorant ; (which work is the basis and ground of religion and virtue, and though mean and humble, is the most necessary and indispensable duty of every pastor.) secondly, by the instruction of youth\* in piety and learning ; (upon which the reformation of the world principally depends ;) and thirdly, by the direction of consciences, missions, and the like.†

\* There is another religious Order, very famous in Italy, established for the education of youth, called the Regular Clergy of the *Schola Pia*. The founder was F. Joseph Cazalana, a nobleman of Arragon. He took priestly orders in 1582, and, going to Rome, devoted himself with great fervour to the heroic practice of all good works, especially to the catechising and teaching of children. To propagate this design, he instituted a congregation of priests, approved by Paul V. in 1617, and declared a religious Order with ample privileges, by Gregory XV. in 1621. These religious men bind themselves by a fourth vow, to labour in instructing children, especially the poor. The holy founder died in 1648, on the 25th of August.

† He appointed no other habit than that used by the clergy in his time, the more decently and courteously to converse with all ranks of people, and because he instituted an order only of regular clerks. He would not have his religious to keep choir, because he destined their time to evangelical functions. He ordered all, before they are admitted, to employ a month for a general confession and a spiritual exercise. After this, two years in a novitiate ; then to take the simple vows of scholars, binding themselves to poverty, chastity, and obedience, which vows make them strictly religious men ; for by them a person in this Order irrevocably consecrates himself to God on his side, though the Order does not bind itself absolutely to him, and the general has power to dismiss him ; by which discharge he is freed from all obligation to the Society, his first vows being made under this condition. These simple vows are only made in the presence of domestics. The professed Jesuits make these same vows again (commonly after all their studies) but publicly, and without the former condition ; so that these second are solemn vows, absolutely binding on both sides ; wherefore a professed Jesuit can be no more dismissed by his Order, so as to be discharged from his obligations by which he is tied to it. In these last is added a fourth vow of undertaking any missions, whether among the faithful or infidels, if enjoined them by the pope. There is a class of Jesuits who take the other vows, without this last relating to the missions ; and these are called spiritual coadjutors. So this Order consists of four sorts of persons ; scholars or Jesuits of the first vows ; professed Jesuits or of the last or four vows ; spiritual coadjutors, and temporal coadjutors.

No particular bodily mortifications are prescribed by the rule of the Society ; but two most perfect practices of interior mortification are rigorously enjoined, on account of which Suarez, (t. 3. de Relig.) who treats at length of the obligations of their Order, calls it the most rigorous of religious Orders ; the first is, the rule of Manifestation, by which every one is bound to discover his interior inclinations to his superior ; the second is, that every Jesuit renounces his right to his own reputation with his superior, giving leave to every brother to inform immediately his superior of all his faults he knows, without observing the law of private correction first, which is a precept of fraternal charity, unless where a person has given up his right.

The general nominates the provincial and rectors ; but he has five assistants nominated by the general congregation, who prepare all matters to his hands, each for the

St. Ignatius would have the office of general to be perpetual or for life, being persuaded this would better command the respect of inferiors, and more easily enable him to undertake and carry on great enterprises for the glory of God, which require a considerable time to have them well executed. Nevertheless, he often strenuously endeavoured to resign that dignity, but was never able to compass it ; and at length the pope forbade him any more to attempt it. He had no sooner taken that charge upon him than he went into the kitchen, and served as a scullion under the cook, and he continued for forty-six days to catechise poor children in the church of the Society. By preaching he gained such an ascendancy over the hearts of the people as produced many wonderful conversions. Among the pious establishments which he made at Rome, he founded a house for the reception of Jews who should be converted, during the time of their instruction, and another for the reception and maintenance of lewd women who should be desirous to enter upon virtuous courses, yet were not called to a religious state among the Magdalens or penitents. When one told him that the conversion of such sinners is seldom sincere, he answered : “ To prevent only one sin would be a great happiness, though it cost me ever so great pains.” He procured two houses to be erected at Rome for the relief of poor orphans of both sexes, and another for the maintenance of young women whose poverty might expose their virtue to danger. The heart of this blessed man so burned with charity, that he was continually thinking and speaking of what might most contribute to promote the divine honour and the sanctification of souls ; and he did wonders

province of his assistancy ; and these have authority to call a general congregation to depose the general if he should evidently transgress the rules of the Society. Every provincial is obliged to write to the general once every month, and once in three years transmit to him an account of all the Jesuits in his province. The perfect form of government which is established, the wisdom, the unction, the zeal, and the consummate knowledge of men, which appear throughout all these constitutions will be a perpetual manifest monument of the saint's admirable penetration, judgment, and piety. He wrote his constitutions in Spanish, but they were done into Latin by his secretary, father John Polancus. It is peculiar to the Society, that the religious, after their first vows, retain some time the dominion or property of their patrimony, without the administration (for this latter condition is now essential to a religious vow of poverty) till they make their renunciation.

St. Ignatius forbade the fathers of his Society to undertake the direction of nunneries on the following occasion. In 1545, Isabel Rozella, a noble Spanish widow, and two others, with the approbation of pope Paul III. put themselves under St. Ignatius's direction, to live according to his rule ; but he soon repented and procured from his Holiness, in 1547, the abovesaid prohibition, saying, that such a task took up all that time which he desired to dedicate to a more general good in serving many. When certain women in Flanders and Piedmont afterward assembled in houses under vows and this rule, and called themselves Jesuitesses, their institute was abolished by Urban VIII in 1631, the end and exercises of this Society not suiting that sex.

by the zealous fathers of his Society in all parts of the globe. He was entreated by many princes and cities of Italy, Spain, Germany, and the Low-Countries to afford them some of his labourers. Under the auspicious protection of John III. king of Portugal, he sent St. Francis Xavier into the East-Indies, where he gained a new world to the faith of Christ. He sent John Nunez and Lewis Gonzales into the kingdoms of Fez and Morocco to instruct and assist the Christian slaves; in 1547, four others to Congo in Africa; in 1555, thirteen into Abyssinia, among whom John Nunez was nominated by pope Julius III. patriarch of Ethiopia, and two others, bishops; lastly, others into the Portuguese settlements in South America.

Pope Paul III. commissioned the fathers James Laynez and Alphonsus Salmeron to assist, in quality of his theologians, at the council of Trent. Before their departure St. Ignatius, among other instructions, gave them a charge in all disputations to be careful above all things, to preserve modesty and humility, and to shun all confidence, contentiousness, or empty display of learning. F. Claudius Le Jay appeared in the same council as theologian of cardinal Otho, bishop of Ausberg. Many of the first disciples of St. Ignatius distinguished themselves in divers kingdoms of Europe, but none with greater reputation, both for learning and piety, than Peter Canisius, who was a native of Nimeguen, in the Low-Countries, and having with wonderful success employed his zealous labours at Ingolstadt and in several other parts of Germany, and in Bohemia, died in the odour of sanctity, at Fribourg, in 1597, seventy-seven years old.<sup>2</sup> Whilst F. Claudius Le Jay was at Trent, Ferdinand, king of the Romans, nominated him bishop of Trieste. The good father seemed ready to die of grief at this news, and wrote to St. Ignatius, humbly requesting him to put some bar to this promotion. The holy founder was himself alarmed, and by a pressing letter to the king, prevailed upon him not to do what would be an irreparable prejudice to his young Society. He urged to the pope and sacred college many reasons why he desired that all the fathers of his Society should be excluded from all ecclesiastical dignities, alleging that this would be a means more easily to preserve among them a spirit of humility and poverty, which is the very soul and perfection of their state; and that, being missionaries, it was more advantageous to the Church that they should remain such, always ready to fly from pole to pole, as the public necessities should require. The pope being satisfied with his reasons, the saint obliged all professed Jesuits to bind themselves by a simple vow never to seek prelatures, and to refuse them when offered, unless compelled by a precept of the pope to accept them.

In 1546 the Jesuits first opened their

schools in Europe, in the college which St. Francis Borgia had erected for them at Gandia, with the privileges of an university.<sup>4</sup> The seminary of Goa in Asia, which had been erected some years before for the Indian missions, was committed to the Jesuits, under the direction of St. Francis Xavier, the preceding year. King John also founded for them, in 1546, a noble college at Coimbra, the second which they had in Europe. F. Simon Rodriguez directed this establishment, and many others in Portugal, Spain, and Brasil, and died at Lisbon in the highest reputation for sanctity and learning in 1579. Among the rules which St. Ignatius gave to the masters, he principally inculcated the lessons of humility, modesty, and devotion; he prescribed that all their scholars should hear mass every day, go to confession every month, and always begin their studies by prayer; that their masters should take every fit occasion to inspire them with the love of heavenly things; and that by daily meditation, self-examinations, pious reading, retreat, and the constant exercise of the divine presence, they should nourish in their own souls a fervent spirit of prayer, which without the utmost care is extinguished by a dry course of studies and school disputations; and with it is destroyed the very soul of a religious or spiritual life. He recommended nothing more earnestly, both to professors and scholars, than that they should dedicate all their labours, with the greatest fervour, to the greater glory of God, which intention will make studies equal to prayer. He treated very harshly all those whom learning rendered self-conceited, or less devout; and removed all those masters who discovered any fondness for singular opinions. It is incredible with what attention and industry he promoted emulation and every means that could be a spur to scholars. He required that copies of some of the principal literary performances should be sent from all the colleges to Rome, where he had them examined before him, that he might better judge of the progress both of masters and scholars.

He encouraged every branch of the sciences, and would have the fathers in his Society applied to those functions, whether in teaching, preaching, or the missions, for which God seemed chiefly to qualify and destine them by their genius, talents, and particular graces; yet so that no one should neglect the duties either of assiduous prayer and an interior life, or of instructing and catechising others. He recommended to them all, especially to the masters of novices, &c. to read diligently the conferences, lives, and writings of the fathers of the desert, and other pious ascetics, in order to learn their spirit. With what success many among them did this, appears from the Practice of Christian Perfection, compiled by F. Alphonsus Rodriguez, one of the most eminent

<sup>2</sup> See his edifying life by Raderus and Sacchini.

Bouhours, l. 4. Orlandin. Hist. Soc. l. 7. c. 25



persons whom our saint had admitted into his Society. In this excellent work he gathered and digested, in a clear and easy method, the most admirable maxims and lessons of the ancient monks; and having many years trained up, according to them, the novices of his Order in Spain, died holily in the year 1616, the ninetieth of his age.\* We have other eminent instances of this holy spirit and science among the primitive disciples of St. Ignatius, in the works of F. Lewis de Ponte or Puente, who died in 1624, and whose canonization has been often desired by the kings of Spain; in those of F. Alvarez de Paz, who died in Peru in 1620; and in the writings and life of F. Baltassar Alvarez, who died in Spain in 1580, in the odour of sanctity.

St. Francis Borgia, in 1551, gave a considerable sum towards building the Roman college for the Jesuits. Pope Julius III. contributed largely to it; Paul IV. in 1555, founded it for perpetuity with great munificence; afterward Gregory XIII. much augmented its buildings and revenues. St. Ignatius, intending to make this the model of all his other colleges, neglected nothing to render it complete, and took care that it should be supplied with the ablest masters in all the sciences, and with all possible helps for the advancement of literature. He made it a strict rule in the Society, that every one should study to speak correctly the language of the country where he lives; for, without being perfect in the vulgar tongue, no one can be qualified to preach or perform many other functions with profit. On this account he established in the Roman college daily lessons in the Italian tongue, and he carefully studied that language, and appointed others to put him in mind of all the faults which he should commit in speaking. St. Ignatius also directed the foundation of the German college in Rome made by Julius III. but afterward finished by Gregory XIII. He often met with violent persecutions, but overcame them by meekness and patience. When the French king Henry II. gave the Society letters patent to settle in France, the parliament of Paris made the most outrageous remonstrances, and the faculty of Sorbon, though not without opposition, passed a virulent decree against it. The other fathers at Rome thought it necessary to answer these censures; but St. Ignatius would have nothing printed or written in their defence, saying, that it was better to commit their cause to God, and that the slanders raised against them would fall of them-

\* Orland. Hist. Soc. l. 16.

\* The value of this treasure is enhanced by the elegant dress by which it is set off in the French translation of the abbé Regnier des Marais, three volumes in 4to. four in 8vo. and six in 12mo. The devout abbé Tricalet gave a good abridgement of this excellent work, printed in 1760. The translation of Rodriguez made by the gentlemen of Port-Royal is faulty in several places, particularly Tr. l. c. 10.

selves; and so it happened. Indeed the storm was too violent to last. Upon other occasions the saint modestly defended his institute against slanderers.

The prudence and charity of the saint in his conduct towards his religious, won him all their hearts. His commands seemed rather entreaties. The address with which he accommodated himself to every one's particular genius, and the mildness with which he tempered his reproofs, gave to his reprehensions a sweetness which gained the affections whilst it corrected a fault. Thus chiding one for his too little guard over his eyes, he said to him with tenderness: "I have often admired the modesty of your deportment, yet observe that unguarded glances often escape you." When another had fixed his eye stedfastly upon him a long time, the saint enjoined him to make the government of his eye the subject of his particular examination, and to say every day a short prayer for fifteen months. He extremely recommended a strict modesty in the whole exterior as the index of the interior, and a means absolutely necessary for the regulating of it, and the government of the senses and passions. He always showed the affection of the most tender parent towards all his brethren, especially towards the sick, for whom he was solicitous to procure every spiritual and even temporal succour and comfort, which it was his great delight to give them himself. The most perfect obedience and self-denial were the two first lessons which he inculcated to his novices, whom he told at the door as they entered, that they must leave behind them all self-will and private judgment. In his famous letter to the Portuguese Jesuits, On the Virtue of Obedience, he says, this alone bringeth forth and nourisheth all other virtues; and calls it the peculiar virtue, and distinguishing mark and characteristic of his Society, in which, if any member suffer himself to be outdone by those of other Orders in fasting or watching, that he must yield to none in obedience. He adds, true obedience must reach the understanding as well as the will, and never suffer a person even secretly to complain of, or censure the precept of a superior, whom he must always consider as vested with the authority of Jesus Christ over him. He says, it is not a less fault to break the laws of obedience in watching than in sleeping, in labouring than in doing nothing.

When F. Araos, whose spiritual labours were very successful in the court of Spain, seemed to seek the conversation of the great ones of the world, upon pretence of conciliating their favour to his ministry, St. Ignatius sent him a sharp reprimand, telling him, that the necessary authority for the ministers of the word of God, is to be gained only by a spirit of recollection, and the exercises of Christian humility; for the loss of every thing is to be feared in an intercourse with the great ones of the world. He used to say, that prosperity

caused in him more fear than joy, that when persecution ceased he should be in apprehension lest the Society should somewhat relax in the observance of its regular discipline; that good fortune is never to be trusted, and that we have most to fear when things go according to our desires. He made a most severe regulation, that in the Society no one should even visit women, even of the highest quality, alone; and that when they discoursed with them, or heard their confessions, this should be so ordered, that the companion might see all that passed, without hearing what ought to be secret, this being a means to prevent the possibility of evil suspicions or slanders. In the assigning the employments of those under his charge, he had usually a regard to their inclinations, though he always required that, on their parts, they should be wholly indifferent, and disposed cheerfully to accept and discharge any.

Notwithstanding the fatigue and constant application which the establishment of his Order in all parts of the world, and so many other great enterprises undertaken to promote the glory of God required, he was all on fire with an excess of charity, and a restless desire of gaining souls to God, and wearied himself out in the service of his neighbour, always labouring to extirpate vice, and to promote virtue in all, and set on foot several practices which might conduce to the divine service and the salvation of men. It is not to be believed how many and how great affairs this blessed man was able to go through, and with what courage and spirit he bore so continual a burden, and this with so weak health and infirm body. But he was assisted by the powerful hand of our Lord, that furnished him with strength for all his labours; so that he then appeared strongest and most courageous, when he was weary, sickly, and unprovided of human and natural helps; for, in his infirmity, the power of God manifested itself, and the saint seemed to support the weakness of his body with the vigour of his soul. This interior strength he chiefly maintained by an eminent spirit of prayer, and the constant and closest union of his soul with God. For he was favoured with an extraordinary grace of devotion, which he, out of humility, thought God had given him out of compassion for his weakness and misery, which he said was greater than that of any other. In saying the holy mass, and reciting the divine office, the abundance of heavenly delights which God poured into his soul, was often so great, and made such showers of tears stream from his eyes, that he was obliged to stop in a manner at every word, sometimes to make a considerable interruption whilst he gave vent to his tears. It was once feared, lest his continual effusion of tears should hurt his eyesight. At other times, though his eyes were dry at his devotion, and the sluices of his tears were shut up, yet their influence and effect was

not wanting; for his spirit was still watered with heavenly dew, and the divine illustrations ceased not to flow copiously into his soul.

In matters of concern, though reasons were ever so convincing and evident, he never took any resolution before he had consulted God by prayer. He let not an hour pass in the day without recollecting himself interiorly, and examining his conscience, for this purpose banishing for a while all other thoughts. He never applied his mind so much to exterior affairs as to lose the sweet relish of interior devotion. He had God always and in all things present to his mind. Every object served him for a book, wherein he read the divine perfections, and by that means raised his heart to his Creator. He recommended this manner of prayer to every one, especially to those who are employed in spiritual functions for the help of their neighbour. Before he betook himself to public or private prayer, he prepared his soul with great fervour, and entering into the oratory of his heart, enkindled his affections, so that this appeared in his countenance, and he seemed to be all on fire, as we ourselves frequently observed, says Ribadeneira. The saint being once asked by F. Lainez what manner of prayer he used, gave this answer, that in matters concerning Almighty God he behaved himself rather passively than actively. He prayed sometimes standing, and profoundly adored the majesty of God present to his soul; he often bowed his body low, and most frequently prayed on his knees. No sooner had he recollected his mind in God, but his countenance put on an air which appeared altogether heavenly, and often streams of tears fell sweetly from his eyes.

He prescribed to the priests of his Order to be about half an hour at the altar in saying mass, to avoid on one side the least appearance of indecent hurry and precipitation in that tremendous sacrifice; and on the other, not to be tedious to the people by unseasonably indulging their private devotion. Nevertheless, he was himself about an hour in saying mass, to excuse which he alleged the plea of necessity, being often obliged to make pauses through an irresistible tenderness of devotion. After mass he spent two hours in private prayer, during which time no one was admitted to speak to him except on some pressing necessity. F. Lewis Gonzales, who for some time governed the college under him, says, "As often as I went to him at that time, which necessity frequently obliged me to do, I always saw his face shining with an air so bright and heavenly, that, quite forgetting myself, I stood astonished in contemplating him. Nor was his countenance like that of many devout men in whom I have admired a wonderful serenity at their prayers, but it breathed something quite unusual, and, as it were, divine." On other occasions the like was remarked in him; on which account F. Lainez compared him to Moses



when he came from conversing with God. Nicholas Lanoy testified, that he one day saw a fire flame on his head whilst he was saying mass. Saint Philip Neri, who often visited St. Ignatius, used to assure his friends that he had seen his face shining with bright rays of light, as F. Antony Galloni, his disciple and confidant in all his concerns, and Marcellus Vitelleschi declared they had often heard from his own mouth; of which cardinal Taurusius, archbishop of Sienna, published an authentic certificate.<sup>6</sup> John Petronius, a famous physician in Rome, declared publicly that, when sick, he once saw his own chamber, which was then very dark, by reason of the windows being shut, filled with a dazzling light from such rays upon the blessed man's coming into it. Isabel Rossella, John Pascal, and several other persons testified, that they had sometimes beheld his countenance at prayer sparkling with radiant beams of light, the abundant consolations which replenished his soul redounding on his body. John Pascal added, that he had seen him in prayer raised more than a foot above the ground, and heard him say at the same time, "O my God! O my Lord! O that men knew thee!" The saint was often favoured, amidst the tears and fervour of his devotion, with wonderful raptures, visions, and revelations; and some of these visions and other supernatural favours St. Ignatius mentioned himself in short notes which he wrote, and which were found in his own hand after his death, some of which notes are published by F. Bartoli.<sup>7</sup> Others are mentioned by Ribadeneira, who inserted in the saint's life, as he declares, only what himself had seen, or had heard from his mouth, or from persons of unquestionable authority, and whose life of his holy founder, by the order of Saint Francis Borgia, was carefully examined and approved by the principal persons then living who had frequently conversed with the saint, as Salmeron, Bobadilla, Polancus, who had been the saint's secretary, Natalis, &c.

If the spirit of prayer was that virtue by which our saint was admitted to the familiar intercourse with God, was the key which unlocked to him the treasure of all other virtues and graces, and was the continual comfort, support, and light of his soul, and the constant advancement of its supernatural life in his mortal pilgrimage, this spirit was itself founded in the most perfect self-denial. The Holy Ghost never communicates himself, by the infusion of this grace, but to a heart that is entirely dead to itself and its passions, and crucified to the world. This St. Ignatius understood so well, that hearing another once say, that a certain person was endowed with a great gift of contemplation, and was eminently a man of prayer, he corrected the expression, saying, "call him rather a man of the most perfect self-denial;" because the spirit of

grace and prayer requires a perfect purity and disengagement from all inordinate affections, and a heart empty of itself. This victory over himself the saint obtained by an habitual practice of the exterior mortification of his senses; and by that perfect patience, resignation, and confidence in God, and constancy with which he bore the most severe interior and exterior trials. To complete the most essential interior mortification of his will and passions, he added the practice of an unlimited obedience to his directors and superiors, and of the most profound and sincere humility. Even when broken with age and infirmities, he said, that should his Holiness command it, he would with joy go on board the first ship he could find; and if he were so ordered, though it had neither sails nor rudder, and without any warning, would immediately set out for any part of the globe. It was his perpetual lesson to his novices,—"Sacrifice your will and judgment by obedience. Whatever you do without the consent of your spiritual guide will be imputed to wilfulness, not to virtue, though you were to exhaust your bodies by labours or austerities."

Humility is the sister virtue of obedience, the foundation of a spiritual life, and the distinguishing mark or characteristic of all the saints. This virtue St. Ignatius embraced with the utmost ardour, from his first entering upon a spiritual course of life. He went a long time in old tattered rags, and lived in hospitals, despised, affronted, and persecuted; this he desired, and in it he found his great joy and satisfaction. He ever retained this affection for humiliations, out of a sincere contempt of himself; for acknowledging himself a sinner, he was thoroughly persuaded that contempt and injuries from all creatures, as instruments of the divine justice, were his due, and that he was most unworthy of all comforts, favour, or regard. Nothing but charity and zeal to procure his neighbour's good restrained him from doing ridiculous things on purpose to be laughed at by all; and he always practised such humiliations as were consistent with prudence and his other duties. All his actions and whatever belonged to him, breathed an air of sincere humility. His apparel was poor, though clean; his bed was very mean, and his diet coarse, and so temperate, that it was a perpetual abstinence. He employed himself often most cheerfully in the meanest offices about the house, as in making beds, and in cleansing the chambers of the sick. It was his great study to conceal his virtues, and nothing was more admirable in his life than the address with which he covered his most heroic actions under the veil of humility. Though he was superior, he frequently submitted to inferiors with wonderful meekness and humility, when he could do it without prejudice to his authority. In things of which he was not certain, he readily acquiesced in the judgment of others;

<sup>6</sup> Extant in Bartoli, l. 4. p. 372.

<sup>7</sup> l. 4. n. 29. p. 355.

and was a great enemy to all positiveness, and to the use of superlatives in discourse. He received rebukes from any one with cheerfulness and thanks. If in his presence any thing was said that redounded to his praise, he showed an extreme confusion, which was usually accompanied with many tears. He was seldom heard to speak of himself, and never but on very pressing occasions. Though visions, revelations, and the like favours were frequently vouchsafed him, he scarce ever mentioned such things; but all his discourse was of humility, charity, patience, divine zeal, prayer, mortification, and other such virtues, of which we are to make the greatest account, and by which alone men become saints and friends of God. Ribadencira heard him say, that every one in the house was to him an example of virtue, and that he was not scandalized at any one besides himself. It was his usual saying, that he did not think there was a man in the world, that on one side received from God so great and continual favours, and yet on the other side was so ungrateful, and so slothful in his service as himself. It was his desire that, after his death, his body might be thrown upon some dunghill, in punishment of the sins he had committed by pampering it. The chief reasons why he would have his Order called The Society of Jesus, were lest his name should be given it, and that his followers might be known by their love and zeal for their Redeemer. As often as he spoke of his Order, he called it, This least Society; for he would have his children to look upon themselves as the last and least of all persons in the Church.

From the perfect mortification of all his passions and inordinate affections resulted an admirable peace and evenness of mind which nothing seemed able ever to disturb or ruffle. His contempt of the world appeared by the disinterestedness with which he rejected legacies and presents whenever they might give occasion to complaints. When he looked up towards the heavens, he used feelingly to repeat, "How contemptible doth earth appear when I behold the heavens!" Charity, or the most ardent and pure love of God, was the most conspicuous, and the crown of all his other virtues. He had often in his mouth these words, which he took for his motto or device, "To the greater glory of God," referring to this end, with all his strength, himself, his Society, and all his actions, in which he always chose that which appeared to him the most perfect. He often said to God, "Lord, what do I desire, or what can I desire besides thee?" True love is never idle; and always to labour, to promote God's honour, or to suffer for his sake, was this saint's greatest pleasure. He said, that no created thing can bring to a soul such solid joy and comfort as to suffer for Christ. Being asked what was the most certain and the shortest way to perfection, he answered, "To

endure for the love of Christ many and grievous afflictions. Ask this grace of our Lord: on whomsoever he bestoweth it, he does him many other signal favours, that always attend this grace." Out of this burning love of God, he most ardently desired the separation of his soul from his mortal body, when it should be God's will; and, when he thought of death, he could not refrain from tears of joy, because he should then see his loving Redeemer; and, beholding God face to face, should love and praise him eternally, without let, abatement, or intermission.

From this same love of God sprang his ardent thirst for the salvation of men, for which he undertook so many and so great things, and to which he devoted his watchings, prayers, tears, and labours. When he dismissed any missionaries to preach the word of God, he usually said to them, "Go, brethren, inflame the world, spread about that fire which Jesus Christ came to kindle on earth." To gain others to Christ he, with admirable address, made himself all to all, going in at *their* door, and coming out at *his own*. He received sincere penitents with the greatest sweetness and condescension, so as often to take upon himself part of their penance. When a brother, growing weary of the yoke of Christ, had determined to leave the Society, St. Ignatius by his remonstrances made such an impression upon his heart, that falling at the feet of the general, he offered to undergo whatever punishment he would impose upon him. To which the saint replied, "One part of your penance shall be, that you never repent more of having served God. For the other part, I take it upon myself, and will discharge it for you." He endeavoured to bring all his penitents to make, without reserve, the perfect sacrifice of themselves to God, telling them, that it is not to be expressed what precious treasures God reserves for, and with what effusion he communicates himself to, those who give themselves to him with their whole heart. He proposed to them for their model this prayer, which he used often to recite,—"*Receive, O Lord, all my liberty, my memory, my understanding, and my whole will. You have given me all that I have, all that I possess, and I surrender all to your divine will, that you dispose of me. Give me only your love, and your grace. With this I am rich enough, and I have no more to ask.*"

St. Ignatius was general of the Society fifteen years, three months, and nine days; but was in the end so worn out with infirmities that he procured that the Society should choose him an assistant in that office. This was F. Jerom Nadal. After which, the saint reserved to himself only the care of the sick, and spent his time in continual prayer, and in preparing himself for death. By way of his last will and testament, he dictated certain holy maxims concerning the obligation and conditions of reli-



gious obedience, which he bequeathed to his brethren of the Society. The saint, on the day before he died, charged F. Polancus to beg his Holiness's blessing for him at the article of death, though others at that time did not think it so near. The next morning having lifted up his eyes and hands to heaven, and pronouncing, both with his tongue and heart, the sweet name of Jesus, with a serene countenance, he calmly gave up his happy soul into the hands of his Creator on the last day of July, in the year 1556, the sixty-fifth of his age, the thirty-fifth after his conversion, and the sixteenth after the confirmation of the Society. The people esteemed him a saint both living and after his death; and the opinion of his sanctity was confirmed by many miracles.\* He saw his Society in very few years divided into twelve

provinces, with above one hundred colleges, and spread over almost the whole world. In 1626, it contained thirty-six provinces, and in them eight hundred houses, and fifteen thousand Jesuits, since which time it is much increased. St. Ignatius's body was buried first in the little church of the Jesuits, dedicated in honour of the blessed Virgin in Rome. When cardinal Alexander Farnesius had built the stately church of the professed house called Il Gesu, it was translated thither in 1587; and, in 1637, was laid under the altar of the chapel, which bears his name. This church is one of the most magnificent piles of building in the world next to the Vatican, and is not less admired for the elegance of the architecture than for its riches, consisting in costly beautiful ornaments of gold, silver, jewels, exquisite paintings, statues, and carving, and a great

\* Bayle makes exceptions to the miracles of St. Ignatius because Ribadeneira, in the first life of this saint, which he writ in 1572, inquires why his sanctity was not equally attested by wonderful miracles as that of the founders of some other Orders. "*Quamobrem illius sanctitas minus est testata miraculis,*" &c. But in this very edition, in the last chapter, p. 209. he writes: "*Mihi tantum abest ut ad vitam Ignatii illustrandam miracula deesse videantur, ut multa eaque præstantissima judicem in mediâ luce versari.*" He then recapitulates some facts which he had before related, and which he esteems miraculous, as a rapture in which the saint continued for eight days; so many wonderful, heavenly illuminations and revelations; the restoration of F. Simon, who lay dangerously sick, to his health, pursuant to his prediction; the wonderful deliverance of a demoniac; the cures of several sick persons; the foretelling many particular things to private persons, &c. The author republished this life in 1587, with some additions. He afterwards wrote a Latin abstract of this first life, in which he inserted many miracles. This he calls "*Alteram brevioram vitam, sed multis ac novis miraculis auctam.*" In this he tells us, that he had before been more cautious in relating miracles because they had not yet been examined and approved; but that he chose some which were esteemed miraculous, not in the opinion of the common people, but in the judgment of prudent persons. See this remark also in the Spanish abstract of this life, published in 1604; and in the Latin abstract reprinted at Ipres in 1612. In his Spanish life of St. Ignatius, among his lives of saints, printed in 1604, he writes thus: "Though, when I first printed his life in 1572, I knew of some miracles of the holy father, I did not look upon them to be so verified (*averiguados*) as to think that I ought to publish them, which afterward, by the authentical informations taken for his canonization, were proved true by credible witnesses; and the Lord, who is pleased to exalt him, and make him glorious on earth, works daily such miracles on his account as oblige me to relate part of them here, taken from the original juridical informations which several bishops have made, and from the depositions made upon oath by the persons on whom the miracles were wrought," &c. Ribad. Spanish lives, p. 1124. Moreover, Ribadeneira mentions in his first and second edition of this life, prophecies, revelations, visions, and the like miraculous favours, and he expressly distinguishes these from the gift of miracles, by which he means miraculous cures and the like, though the former may be justly placed in the general class of miracles. If the works of Ribadeneira on this subject be all carefully perused, it will be easy to discern the scrupulous accuracy of the author in this point; and the candid reader will be convinced how much some have misrepresented his testimony. Nor was he allowed to publish miracles before they had been approved, as the Council of Trent severely ordained.

(Sess. 25. de Inv. Sanct.) See on it Julius Nigrionius (Disp. Hist. de SS. Ignatio et Cajetano, n. 57.) and Pinus the Bollandist in his confutation of this slander.

In the relation made in the secret consistory before Gregory XV. of miracles which had been examined and approved by the cardinal à Monte and other commissaries, are mentioned the supernatural light shining on his face at prayer, upon the testimony of St. Philip Neri and F. Oliver Maerius. That St. Ignatius, by his blessing and prayer, cured one Bastida of the falling sickness, and the hand of a cook miserably burnt; delivered Pontanus from most violent temptations with which he had been grievously molested for two years, &c.; but the miracles which are chiefly attended to in a canonization, are those which have been performed after the person's death. Of such, many manifest ones were approved, first by the Auditors of the Rota, and afterward by the Congregation of Rites. Among these are mentioned the following: Isabel Rebelles, a nun of Barcelona, sixty-seven years old, in 1601, had broken her thigh-bone; and being attended by a physician and surgeon during forty days, and under grievous pains and a violent fever, was expected to die that night, and given over as to all natural remedies; when by applying a relic of St. Ignatius, and saying the Lord's Prayer and Hail Mary, with an invocation of this saint, the swelling of the thigh and leg went down, she found herself able to stir both, and without any pain; and calling for her clothes she got up, walked perfectly, and with ease, and felt no more of her complaint, not even at new moons or in the dampest seasons. Anne Barozellona, at Valadolid, almost sixty years old, was cured of a desperate palsy by invoking St. Ignatius, with a vow to perform a novena. A widow who had lost her sight in both her eyes, recovered it by recommending herself to the prayers of Saint Ignatius, and touching her eyes with a relic, &c. F. Jos. Juvency (Hist. Soc. Jesu, l. 15. part 5. § 9.) has selected and related many like miracles of St. Ignatius. F. Daniel Bartoli, in his life of this saint, has given a history of a hundred such miracles. (l. 5.) See also the great collection made by F. Pinus, the continuator of Bollandus.

Though cardinal Pole thought circumstances did not allow him to make any settlement for Jesuits in England, as the author of the Monastic History of Ireland and others take notice, that great and holy man highly esteemed St. Ignatius and his institute. See a letter of Saint Ignatius to cardinal Pole dated at Rome, 24th of January, 1553, and that cardinal's answer to him from Richmond, 8th of May; and another from London, 15th of December the same year; also his letter of condolence to F. Lainez upon the death of St. Ignatius, dated at London, 15th of November, 1556, published among the letters of cardinal Pole collected by cardinal Querini at Brescia, t. 5. p. 117, 118, 119, 120, 121.

profusion of fine marble. Among the many chapels which it contains, those of the Blessed Virgin, of the Angels, of SS. Abundius and Abundantius, martyrs, of St. Francis Borgia, and of St. Ignatius, are the admiration of travellers, especially the last; in which the remains of the holy founder lie, in a rich silver shrine under the altar, exposed to view. The other glittering rich ornaments of this place seem almost to lose their lustre when the statue of the saint is uncovered. It is somewhat bigger than the life, because raised high. Its bright shining gold, silver, and sparkling diamonds, especially in the crown of glory over the head, dazzle the eye. In the professed house are shown the pictures of St. Ignatius and St. Philip Neri, taken from the life. St. Ignatius's chamber is now a chapel, his study is another, in which prelates, and sometimes popes, come to say mass on the saint's festival. He was beatified by Paul V. in 1609, and canonized by Gregory XV. in 1622, though the bull was only published the year following by Urban VIII.

The example of the saints evinces that to disengage our affections from earthly things, and to converse much in heaven by the constant union of our hearts to God, is the short road to Christian perfection. Those who are employed in the active life, ought to learn the art of accompanying all their actions with a lively attention to the divine presence, as our guardian angels are faithful in discharging every duty of that external ministry which God hath committed to them, yet so as never to intermit their contemplation of the Godhead, and their incessant homages of praise and love, which are the uninterrupted employment of their happy state. Without this precaution, by the hurry of dry studies, and even the discharge of the sacred ministry itself, the spirit of piety and devotion is extinguished in the heart, and the more sacred functions are easily profaned.

### ST. JOHN COLUMBINI, C.

FOUNDER OF THE ORDER OF THE JESUATI.

He was descended of one of the most ancient and noble families of Sienna; and being chosen first magistrate of that commonwealth, acquitted himself of all the duties of that charge with integrity and honour, and to the great satisfaction of his countrymen; but he was passionate, and his heart was strongly wedded to the world, and buried under the weight and hurry of its business, vanity, and ambition, so that he scarce seemed able to find leisure to breathe, or to think of eternity. One day, after being taken up the whole morning in deciding causes in his court, he came home, much fatigued, and not finding dinner ready, flew into a violent passion. His wife put a book of the Saints' Lives into his hands; but he threw it on the ground. The next moment,

being ashamed of his passion, he took it up again, and sitting down to read, fell on the life of St. Mary of Egypt. He read it with so much pleasure that he thought no more of his dinner; and insensibly found his heart pierced with compunction and remorse for his past sins and unthinking conduct, and entirely weaned from the world.

From that moment he resolved to begin a new life; and, to expiate his offences, he embraced the most austere practices of penance. Resigning his public employs, he consecrated the greatest part of his estates to alms-deeds; and being sensible that the first sacrifice which God requires of a sinner is that of a contrite and humble heart, without which no other can be acceptable to him, he spent his time chiefly in prayers and tears. He sold his rich clothes and furniture, giving the money to the poor, that they might be intercessors in his behalf at the throne of mercy; he lay on two boards, watching great part of the night in prayer, and his house seemed converted into an hospital, so great was the number of the poor and sick that he caused to be brought thither, and attended. The whole country was astonished at so great a change, and so exemplary a penance. Francis Vincent joined him in this manner of life. They both ran the same course, and with equal paces. One day seeing a leper lying at the door of the great church, covered with blotches and ulcers, the saint carried him on his back through the public market-place; attending him both as his servant and physician, tenderly kissing his running sores one after another, till he had perfectly overcome the abhorrence which nature inspires in such actions, and continued his care of this patient till he was perfectly cured.

St. John had one son and one daughter. The former God called to himself by death, and the latter consecrated herself to his divine service in a nunnery. St. John had before this, with his wife's consent, made a vow of chastity; and after their children were thus disposed of, he sold his estate, and gave one-third of it to an hospital, and the other two-thirds to different churches and the poor. Having thus reduced himself to a state of poverty like that of the apostles, he gave himself up to serve the poor in the hospitals, and to the exercises of devotion and the most rigorous penance. Several others, moved by his example, became his faithful imitators and companions. They were solicitous to exhort the sick and poor to the sincere dispositions of repentance, and to fervour in the divine service; and the charity and disinterestedness with which they ministered to them corporal relief and comfort, gave great force to their zealous instructions. Out of their ardent love of our Redeemer, whom they considered and served in his afflicted members, they had his holy name so often, and with so great devotion and respect in their mouths, that the people gave



them the name of Jesuats. That adorable name is repeated fifteen hundred times in the few letters which St. John wrote. The number of his disciples being increased to about seventy, he formed them into a religious Order, under the rule of St. Austin, and took St. Jerom for their patron.\* He addressed himself to pope Urban V. at Viterbo, who approved and confirmed his institute in 1367, and granted to it most ample privileges. Such was the fervour of the first disciples of our saint, that almost all their names have been placed among the blessed. The holy founder fell sick soon after the approbation of his Order; and, having received the last sacraments, commending his soul into the hands of his Creator through the death of Christ, and in union with his recommendation of his divine soul to his Father on the cross, he happily expired on the 31st of July, in the year 1367, the twelfth after his

\* The Jesuats of St. Jerom were at first all lay-brothers, and practised pharmacy; but, in 1606, obtained leave of Paul V. to study and take holy orders. The houses of the friars being reduced, they were suppressed by Clement IX. in 1668; but some nunneries of this Order still subsist in Italy. See the life of this saint, and those of other illustrious persons of this Order, written by Moriggia, a pious general of the same, who died in 1604. Also the Bollandists and Helyot.

conversion, only thirty-seven days after his Order had been confirmed by pope Urban V. See F. Cuper, the Bollandist, *Julij*, t. 7. p. 333. and Helyot, *Hist. des Ord. Rel.* t. 3. p. 410.

#### SAINT HELEN OF SKOFDE IN SWEDEN, M.

SHE was a lady of quality in Westrogothia, whom Saint Sigfrid, apostle of that province in Sweden, who died in 1045, converted to the faith. She made a pilgrimage to Rome, and upon her return was martyred by her own relations about the year 1160, at her own estate of Skofde or Scœude, in Westrogothia in Sweden. She was honoured on the 31st of July, with extraordinary devotion in that country, and in the isle of Seland in Denmark, especially in the church which bears her name, where her body was kept in a rich shrine, eight miles from Copenhagen, near the sea, in which place there is a famous miraculous well still resorted to by the Lutherans, and called to this day St. Lene Kild, or St. Helen's well. She was canonized by Alexander III. in 1164, and her feast fixed on the 31st of July. See the Bollandists ad 31 Julii.





THE  
L I V E S  
OF  
THE FATHERS, MARTYRS,  
AND OTHER  
PRINCIPAL SAINTS;  
COMPILED FROM  
ORIGINAL MONUMENTS, AND OTHER AUTHENTIC RECORDS;  
ILLUSTRATED WITH  
THE REMARKS OF JUDICIOUS MODERN CRITICS AND HISTORIANS.

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BY THE REV. ALBAN BUTLER.

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## AUGUST I.

### ST. PETER AD VINCULA,

#### OR ST. PETER'S CHAINS.

From Acts xii. Tillemont, t. 1. p. 185. 536. Orsi, l. 1. n. 37. p. 58. See Jos. Assem. in Cal. Univ. ad 16 Jan. '6. p. 84. and Monsacrat, Diss. de Catenis S. Petri ad Bend. XIV. 1750.

THE chains and prisons of the saints were the subject of their greatest joy and glory, and the source of the highest graces and crowns. God honoured them in the prince of the apostles with wonderful miracles. It has been related in the life of St. James the Great, that Herod Agrippa, king of the Jews, having put to death that apostle in the year 44, in order to gain the affection and applause of his people, by an action still more agreeable to them, caused St. Peter, the prince of the sacred college, to be cast into prison. It was his intention to put him publicly to death after Easter. The whole church at Jerusalem put up its prayers and cries to God, without ceasing, for the deliverance of the chief pastor of his whole flock, and God favourably heard them. The king took all precautions possible to prevent

the escape of his prisoner, as he and the other apostles had formerly been miraculously delivered out of prison by an angel.<sup>1</sup> St. Peter himself remained, no doubt, in perfect joy, committing himself with entire confidence and submission to the divine disposal. In this tranquillity of mind and entire resignation of himself, he lay fast asleep, on the very night before the day intended for his execution, when it pleased God to deliver him out of the hands of his enemies. He was guarded by sixteen soldiers, four of whom always kept sentry in their turns; two in the same dungeon with him, and two at the gate. He was fastened to the ground by two chains, and slept between the two soldiers. In the middle of the night a bright light shone in the prison, and an

<sup>1</sup> Acts v. 19.

angel appeared near him, and striking him on the side, awaked him out of his sleep, and bade him instantly arise, gird his coat about him, put on his sandals and his cloak, and follow him. The apostle did so, for the chains had dropped off from his hands. Following his guide, he passed after him through the first and second ward or watch, and through the iron gate which led into the city, which opened to them of its own accord. The angel conducted him through one street; then, suddenly disappearing, left him to seek some asylum. Till then the apostle, in his surprise, doubted whether the whole was not a mere vision; but, upon the angel's vanishing, he acknowledged his miraculous deliverance, and blessed the author of it. He went directly to the house of Mary the mother of John, surnamed Mark, where several disciples were met together and were sending up their prayers to heaven for his deliverance. As he stood knocking without, a young woman going to the door and perceiving it was his voice, ran in and acquainted the company that Peter was at the door; and when she persisted in the thing, they concluded rather it must be his guardian angel, sent by God upon some extraordinary account: until, being let in, he related to them the whole manner of his miraculous escape; and having enjoined them to give notice thereof to St. James and the rest of the brethren, he withdrew to a place of more retirement and security, carrying, wherever he went, the heavenly blessing and life. The next day, when he was not to be found, Agrippa commanded the keepers to be put to death, as supposing them accessory to St. Peter's escape. This wonderful deliverance is a proof, that though God does sometimes allow the wicked to execute their designs, yet when it pleases him, he restrains them, and sets bounds to their wickedness, and that he always watches over his faithful servants. We likewise see, by this event, the power and efficacy of public prayer. The Jewish passover that year fell on the 1st of April; but the Greek Menæa commemorates this miracle and St. Peter's chain on the 16th of January, in memory of the dedication of a church called St. Peter's Chain, in which one of his chains was kept. The Western church has long kept this festival on the 1st of August, on account of a dedication made on this day of the famous old church of this title in Rome, which has been a place of great devotion.\* It gives a title to a cardinal. Mention is made of priests of this church in the fifth century.†

\* The church of St. Peter in *Carcere* in Rome stands over the ancient Roman dungeon, called *Tulliano* from king Tullus Hostilius, who built it; and Mamertino, either from Ancus Martius who enlarged it, or from the neighbouring street Mamertino. St. Peter was prisoner here. It is a double frightful dark cave in a rock. See the history and description in *Venustis Rom. Antiq.* p. 58.

† See Florentinius, Not. in *Martyr. S. Hieronymi*.

Such was the veneration of the faithful for the relics of the apostles SS. Peter and Paul, deposited at Rome, that the popes themselves durst not presume to touch, separate, or give away part of the precious remains of their bodies. This St. Gregory the Great often testifies in his epistles.<sup>2</sup> Pope Hormisdas assures us of the same in his letter to Justinian, nephew to the emperor Justin I. and afterward his successor, who had begged a small particle of them for a church he was building to their honour at Constantinople.<sup>3</sup> Both these popes testify that it was the custom for the popes only to put down a linen cloth, called *Brandeum*, upon the tomb of the apostles, which being thus blessed was sent and received with the respect due to a relic; and God often worked miracles by these *Brandeums*. Justinian was satisfied with such a relic, and with the reasons of respect for the sacred bodies alleged by the pope. His ambassadors at the same time begged and obtained a small portion of St. Peter's chains, which were kept at Rome with great devotion in the ancient church which is known by that title, at least ever since the fifth century. The popes were accustomed to send the filings of these chains as precious relics, to devout princes, and they were often instruments of miracles. The pope himself rasped off these filings, which he enclosed in a cross or in a golden key, as appears from St. Gregory,<sup>4</sup> who says in his letter to king Childebert,<sup>5</sup> to whom he sent one of these keys, that many persons, out of devotion, hung such keys about their necks as preservatives from dangers. St. Cæsarius says,<sup>6</sup> that the chains, with which this apostle was bound in his last imprisonment before his martyrdom, were preserved by the faithful, and honoured at Rome in his time. Arator, subdeacon of the church of Rome, who composed a poem on the Acts of the Apostles, in the reign of Justinian, says, that Rome was also enriched with one of the chains with which that apostle was bound by Agrippa at Jerusalem, and from which the angel delivered him. St. Chrysostom affirms the same, and expresses the most earnest desire to have been able to go so far to see and kiss that relic of this great apostle's glorious sufferings.<sup>7</sup> It is said, that Eudocia, the wife of Theodosius the Younger, in 439, brought from Jerusalem two chains with which St. Peter had been bound in that city, and having given one to a church in Constantinople, sent the other to Rome to her daughter Eudoxia, who was married to Valentinian III. and who is said to have built a church on the Esquiline hill, in which it was deposited.<sup>8</sup>

<sup>2</sup> See Greg. M. l. 3. ep. 30. p. 567, &c.

<sup>3</sup> Conc. t. 4. p. 1515.

<sup>4</sup> L. 3. ep. 30. L. 5. ep. 6. L. 11. ep. 49. L. 6. ep. 23.

<sup>5</sup> L. 5. ep. 650.

<sup>6</sup> Serm. 203. in Append. Op. S. Aug. n. 5.

<sup>7</sup> S. Chrys. hom. 8. in Ephes.

<sup>8</sup> See Baron. ad ann. 439.



The iron chains of this apostle have been esteemed as more precious and valuable than gold, says St. Cæsarius.<sup>9</sup> Pagan Rome never derived so much honour from the spoils and trophies of a conquered world as Christian Rome receives from the corporeal remains of these two glorious apostles, before which the greatest emperors lay down their diadems, and prostrate themselves, as St. Chrysostom<sup>10</sup> and St. Austin<sup>11</sup> observe. Among other proofs of the veneration of the primitive Christians towards those sacred pledges, Orsi appeals<sup>12</sup> to the images of SS. Peter and Paul, which are found frequently carved in the ancient cemeteries of Rome, and on many sepulchral urns, which many antiquaries have shown to be more ancient than the persecution of Dioclesian. Eusebius<sup>13</sup> tells us, that he had seen the pictures of these two apostles which had been preserved down to his time. That of St. Paul agrees with the description given of him in the dialogue entitled *Philopatris*, wrote about the end of the first century, before Lucian who was born under Trajan, and flourished under Marcus Aurelius.\* It also agrees with that extant in the very ancient, though apocryphal acts of St. Thecla.<sup>14</sup>

The 1st day of August is called by us Lammas-day, softened from Loaf-mass; a mass of thanksgiving for the first fruits of the earth, or of the corn,† being anciently celebrated in England on this day.<sup>15</sup> It was kept with a solemn procession, and was also called the Guild of August. The solemn blessing of new grapes was performed both among the Greeks and Latins, in some places on the 1st, in others on the 6th day of August, and is expressly mentioned in ancient

liturgical books, as cardinal Bona and others take notice.\*

We owe to God, in a special manner, the first fruits of our lives, and of all our actions, in acknowledgment that he is our beginning and last end. Of this tribute he is extremely jealous, as he expressed in the old law by his rigorous precept of the sacrifice of first fruits. A Christian, to acquit himself of this duty, ought to begin every day, and every undertaking, by fervently renewing the consecration of himself and of all his actions to God, with an humble sacrifice of thanksgiving for his benefits, and an earnest petition of the divine blessing and grace to make a good use of the gifts of heaven.

### THE SEVEN MACHABEES, BROTHERS, WITH THEIR MOTHER, MM.

THE seven brothers, called Machabees, are holy Jewish martyrs who suffered death in the persecution of Antiochus Epiphanes, the impious king of Syria. The Jews returned from the Babylonish captivity in the first year of the reign of Cyrus,† and were al-

\* See Bona de Rebus Liturgicis: also for the Greeks, F. Goar's notes on the *Euchologium*, and Constantine Porphyrogenetta, l. 1. de *Ceremoniis Aulæ Byzantinæ*, c. 78. p. 217. who describes the ceremonies with which the emperor and patriarch went before the vintage from the country palace of Hieria to a neighbouring vineyard with a great procession, where, on a marble table, the patriarch blessed a basket of grapes, after which the emperor gave a grape to each patrician, nobleman, and officer among his attendants, &c.; for the Latins, see the notes of Dom. Menard on the *Sacramentary* of St. Gregory the Great; and the comments of the Jesuit Azevedo, on an ancient missal of the Lateran basilic, published by him at Rome in 1754.

† The ten tribes among the Jews, commonly called the kingdom of Israel, in punishment of their repeated infidelities and obstinate abuse of divine grace, deserved at length to be cast off by Almighty God. In the reign of Phacee, Theglathphalasar, king of Assyria, led away captives the tribes of Nephthali, Ruben, Gad, and the half tribe of Manasses that bordered on Syria,\* and placed them in the country about Habor, Lahela, and the river Gozan, in Media.† Seventeen years after this expedition of Theglathphalasar against Phacee, his successor Salmanasar, in the year of the world 3283, before the Christian æra 721, took the city of Samaria under Osee the last king of Israel, and transplanted the residue of those ten tribes into the same country with the former.‡ This Calmet shows most probably to have been Colchis and its borders,§ and that some part afterward were dispersed into Great Tartary, others into Mesopotamia, and some returned into Judæa after the Jews had rebuilt Jerusalem: for some remains of them are mentioned in all these places. But they no where formed a body politic, nor retained the distinction of their tribes, as some moderns have pretended.

The tribes of Juda and Benjamin, of which the kingdom of Juda consisted, were subdued by Nabuchodonosor, in the reign of Joakim, in the year of the world 3398, before the Christian æra 606, the first of Nabu-

\* 4 Kings xv. 29.

† 1 Par. v. 26.

‡ 4 Kings xvii. 6. xviii. 10, 11.

§ Dissert. sur le Pays où les 10 Tribus furent transplantées.

<sup>9</sup> Loco cit.

<sup>10</sup> Ib.

<sup>11</sup> St. Aug. ep. 232. alias 42. ad Madaur.

<sup>12</sup> Orsi, l. 2. n. 24. p. 265.

<sup>13</sup> Eus. l. 7. hist. c. 18.

<sup>14</sup> Grabe, Spicil. t. 1.

<sup>15</sup> See Hearne on Rob. of Gloc. t. 2. p. 679.

\* Lucian died above a hundred years after St. Paul, and cannot be the author of this Dialogue, as is demonstrated in the notes upon the new edition of Lucian's works, put out at Amsterdam in 1745, and in the learned dissertation of Gesner, surnamed the German Pliny. Not only the style of this dialogue differs entirely from Lucian's manner of writing, but this author tells us he had seen St. Paul, and had been baptized by him.

† In all ancient Saxon books it is called Hlaf-mass, that is, Loaf-mass, as may be seen in old Saxon MS. books in the Cottonian and other libraries. This name often occurs in the printed Saxon Chronicle, and is particularly described to be the feast of the first fruits of corn, ibid. ad ann. 921. This etymology is clearly demonstrated by the learned Sonner in his Saxon Glossary, v. Hlaf, and by Francis Junius in his accurate *Dictionarium Etymologicum Anglicanum*, published by Mr. Edmund Lye in 1743. See also Ham's *Resolves*, &c. It was formerly the custom for tenants who held lands of the cathedral of York, to pay on this day a live lamb to that church; but Bailey, Johnson, and others, who derive this name from that custom, or from a supposed offering or tithing of lambs at this time, never consulted the Saxon Antiquities, the true etymology of the word, or any competent vouchers.

lowed to form themselves into a republic, to govern themselves by their own laws, and live according to their own religion.

chodonosor, when he began to reign with his father Nabopolassar, who dying two years after, in the year of the world 3400, left to him the entire empire of Babylon. Upon the revolt of Joakim, Nabuchodonosor's general besieged Jerusalem a second time, in 3409, and Joakim being slain, his son Joachin or Jechonias succeeded in the throne; but Nabuchodonosor, coming in person to the siege, took the city, and led away captives to Babylon the new king, and his chief princes, having appointed Sedecias king. This prince also rebelled against the Chaldeans, and sought the alliance of their enemy the king of Egypt. Nabuchodonosor returning into Judæa laid siege to Jerusalem, in 3414, defeated the king of Egypt, who was marching to relieve it, and took that city in 3416, burned the temple, caused the eyes of Sedecias to be put out, carried him to Babylon, and soon after the whole nation of the Jews, except the poorest sort, over whom his general Nabuzardan placed Godolias governor.

Nabuchodonosor, having taken Tyre and conquered Egypt, died in 3442. His son and successor Evilmerodach, after a reign of two years, was slain by Neriglissor, who reigned four years. Cyaxares II. son of Astyages, king of the Medes, assisted by Cyrus, son of Cambyses (a Persian of low birth) and of Mandana, daughter of the late king Astyages, at the head of the Persians, defeated and slew Neriglissor in 3448. Laborosarchod, the son of Neriglissor, after a reign of nine months, was killed by Nabonides, called in scripture Baltassar, son of Evilmerodach, in 3449.

Cyrus took Babylon in 3466, and Baltassar being slain, added Chaldæa to the empire of his uncle Cyaxares, called by Daniel Darius the Mede, then sixty-two years old. (Beross. Herodot. Xenophon, Jeremy, Daniel, Usher.) He dying in 3468, Cyrus united in one empire the great kingdoms of the Chaldæans, Medes, and Persians, under the name of the Persian empire. The same year, which was the seventieth from the first taking of Jerusalem by Nabuchodonosor, he gave the Jews leave to return into Palestine, and rebuild Jerusalem and the temple. Zorobabel, a prince of the royal house of David, led back a colony of Jews, and laid the foundations of the city; but the Samaritans opposing the undertaking, it was interrupted during the reigns of Cambyses or Assuerus, (Esd. iv. 6.) and of Smerdis Magus or Artaxerxes. (Esd. iv. 7.) But in the second year of Darius Hystaspis, of the world 3483, on the prophets Aggæus and Zachary encouraging the Jews, and with the leave of that prince, the foundations of the temple were laid. (Aggæ, i. 12.) It was completed and dedicated in the eighth year of his reign, and of the world 3488. He filled the throne thirty-six years, and his son Xerxes twenty-one.

In the seventh year of Artaxerxes Longimanus, after he was associated by his father Xerxes, and the first after the death of Xerxes, Esdras, a holy priest and prophet, obtained leave to lead back from Babylon to Judæa the remainder of his people, and to finish the buildings begun at Jerusalem. In the twentieth year of the same prince, Nehemias, his cup-bearer, a most zealous and virtuous Jew, whether of the tribe of Juda or of Levi is uncertain, procured the most ample authority to encompass Jerusalem with walls, and to restore its splendour; which authority was again confirmed to him two years after. (2 Esd. ii. 5.) This excellent man re-established over all Judæa the commonwealth of the Jews, though still subject to the Persians. The empire of the latter flourished during two hundred and seven years, under thirteen kings. But the princes that succeeded Artaxerxes Longimanus degenerated from the temperance and valour of their predecessors; and loathing the crosses and sallads, which were the abstemious food of Cyrus and the first Persians, abandoned themselves to voluptuousness, at least if we except Artaxerxes Mnemon. It was also a standing defect in this state, that it was not so properly a regular empire as a tumultuous disjointed assemblage of many nations; divided by

Their privileges were much extended by Artaxerxes Longimanus; but their liberty was limited and dependent, and they lived in a certain manner, their languages, interests, laws, customs, and government, which circumstances weakened its power, and rendered its fall inevitable.

Alexander the Great having vanquished the last king of Persia, Darius the son of Codomanus, in the year of the world 3674, before Christ 330, the sixth of his reign, founded the Grecian empire, which he extended in the East as far as the ocean. This rapid conqueror, who is compared in Daniel to a pard with four wings, (Dan. vii. 6.) flew, rather than marched; and in the space of six years made himself master of all the East. Having reigned twelve years, he fell sick at Babylon; and this lord of so many empires, and terror of so many kings, saw himself suddenly in the jaws of death, and divided his empire among his captains. (1 Mac. i. 7. See Calmet.) He left his wife Roxana with child, and her son when born was named Alexander, and styled king under the regency of his weak uncle, called Aridæus or Philip. But Perdicas, general of the household troops, Ptolemy in Egypt, Antipater in Macedon, Eumenes in Cappadocia, Antigonus in Phrygia, Lysimachus in Thrace, Laomedon in Syria, Cassander in Caria, Seleucus, general of the royal cavalry and governor of Babylon, and others, under the title of governors, acted the part of kings. (Arrian. de Exped. Alex. Diodor. Justin.) Perdicas, attacking Ptolemy, was slain. Antigonus made great conquests in Asia, and Cassander in Macedon; this latter having already murdered Olympias, the mother of Alexander, caused his widow Roxana and his son Alexander Ægus, then about fourteen years of age, to be secretly put to death by the keeper of the castle wherein they were confined. Hercules, the eldest son of Alexander by a concubine, was also treacherously murdered by him. The ambitious Antigonus, flushed with success, was the first among the captains that put a crown upon his own head in Asia, and sent another to his son Demetrius. This was immediately imitated by Ptolemy in Egypt. After which Seleucus, Lysimachus, and Cassander also took the title of king. Antigonus was slain, four years after, in battle, by Seleucus, and after various vicissitudes of fortune in Macedon and in Asia, Demetrius fell into his hands; and though he was honourably treated by him, died of grief when he had been a prisoner three years.

After various struggles, the empire of Alexander remained divided into four principal kingdoms. That of Macedon, founded by Antipater, devolved successively on Cassander, Demetrius, Pyrrhus king of Epirus, and Ptolemy; but at length was settled in the line of Antigonus king of Asia, by Antigonus Gonatas, son of Demetrius. That of Egypt was founded by Ptolemy, the son of Lagus, surnamed Soter, three hundred and four years before Christ. This prince was the most virtuous of all the successors of Alexander; most humane, compassionate, and generous to all: he retained on the throne the same simplicity of manners, which he had shown while in a private station; and it was his usual saying, that the true grandeur of a king consisted in enriching others, not himself, and in making many happy. But his successors soon forgot the example of prudence and moderation which he had set them. The kingdom of Thrace and Bithynia was erected by Lysimachus; but, upon his death, his disjointed dominions fell a prey to the neighbouring princes.

The fourth kingdom was that of Syria, or rather of Asia, which was founded by Seleucus after he had defeated Antigonus and Demetrius, from whom he had revolted, and fled into Egypt from Babylon, of which city he was left governor by Alexander. Returning with an army, he defeated Nicanor, whom Antigonus had made governor of Babylon in his room, and retook the city in the year of the world 3692, before Christ 312, from whence in autumn is dated the æra of the Seleucidæ, or of the kingdom of the Greeks in Asia; though the author of the first book of Machabees,



tain degree of subjection to the Persian kings, and shared the fate of that empire under Alexander the Great, and after his death under the

Josephus, and the Jews, generally dated it from the spring or their month Nisan. Seleucus reigned first over Babylon, Bactriana, Media, and Persia; but twelve years after, by the defeat and death of Antigonus in the battle of Ipsus, added Syria to his kingdom, and built the city of Antioch, so called from his father or son, both named Antiochus, which his successors made the place of their residence, and the capital of all the East. He also built two cities called Seleucia; the one on the Orontes near the sea, and the other on the confluence of the Tigris and Euphrates, about forty miles from Babylon, which latter city became by this means, and on account of its marshes, soon after abandoned. In his old age he vanquished Lysimachus, who was killed in the battle which was fought in Phrygia. By this victory he joined Asia Minor to his empire, and took from it the surname of Nicator or the Conqueror; but was soon after treacherously murdered as he was marching into Macedon.

Seleucus's successors were Antiochus Soter, Antiochus Theos, or the god, (to whom, yet living, many flattering nations paid divine honours, as his father and grandfather had been enrolled among the gods after their death,) Seleucus II. surnamed Callinicus, Seleucus III. called Ceraunus, Antiochus the Great, Seleucus Philopator, Antiochus Epiphanes, and sixteen others, till Syria was reduced into a Roman province sixty-five years before the birth of Christ. This kingdom was the most powerful of all those that were formed by the successors of Alexander, and besides Syria, comprised, under the first kings, Palestine, Mesopotamia, Chaldæa, Media, and Persia; and toward the west, Cappadocia, Cilicia, and several other provinces, whence these princes chose rather to be styled kings of Asia than of Syria. Pontus and Bithynia had their own kings from the time of Seleucus; and the former grew afterward very powerful. Armenia revolted from Antiochus the Great in the beginning of his reign, and chose its governor king. Some time after, Edessa in Mesopotamia, and Adiabene, the most fruitful province in Assyria, Bactriana, and some other little kingdoms were formed. But the Syrian empire received the greatest wound by the rise of the Parthian kingdom, founded by Arsaces, a Parthian, who, revolting from Antiochus Theos, erected a new empire, and made himself master also of Media, Persia, Hyrcania, Bactriana, and Carmania, in the midst of which provinces Parthia was situated. The Parthians often triumphed over the Roman eagles in the most flourishing times of that empire. Their kingdom had subsisted four hundred and eighty years, when Artaxerxes, a Persian officer, revolted with his countrymen, and defeated and killed the Parthian king, Artabanus III. in the eleventh year of Alexander Severus, the two hundred and thirty-third year of Christ. Upon its ruins he raised the second Persian monarchy, which was destroyed by Abubeker, the first caliph of the Saracens, the father-in-law and successor to the impostor Mahomet. See Lewis's History of the Parthians; and abbé Guyon, t. 8. Hist. des Assyrs, &c. t. 8.

The prophet Daniel saw in a vision the empires rising one out of the ashes of the other, and passing in a review before his eyes. The four great empires which were represented to him under the figures of four beasts, (Dan. ii.) and of a great statue composed of four kinds of metal, (Dan. vii.) were those of the Chaldæans, Persians, Greeks, and Romans, according to the most general opinion, which is confirmed by a judicious dissertation prefixed to the book of Daniel, in the new French commentary; though Calmet and some others have attempted to expound the fourth of the successors of Alexander, principally the Ptolemies in Egypt, and the Seleucidæ in Syria. The fifth empire is evidently the church of Christ, being compared to a stone cut from a mountain without the hands of men, which, increasing, became a great mountain, and filled the whole earth. This was the kingdom raised by God, which was to subsist for ever.

Nothing could exhibit a stronger portrait of the insta-

Seleucidæ, kings of Syria. Antiochus III. (the sixth of these kings) was complimented with the surname of The Great, on account of his conquests in Asia Minor, and his reduction of Media and Persia; though these two latter provinces soon after submitted themselves again to the Parthians. But this prince met afterward with great disgraces, especially in his war with the Romans, who curtailed his empire, taking from him all his dominions which lay west of mount Taurus, a good part of which they bestowed on Eumenes.<sup>1</sup> He was likewise obliged to give up to them all his armed galleys, and all his elephants, to pay to them for twelve years the annual tribute of one thousand talents (or two hundred and fifty-eight thousand three hundred and thirty-three pounds sterling) and one hundred and forty thousand *modii* of the best wheat, (or thirty-five thousand English bushels,) and to send to Rome twenty hostages, of which his son Antiochus was to be one. In Elymais, a province of Persia, between Media and the Persian gulf, which, from the death of Alexander, was governed by its own kings, there stood two famous rich temples, the one of Diana, the other of Jupiter Belus. Antiochus, after his fall, being in extreme want of money, marched to Elymais, and in the night plundered this temple of Belus; but the inhabitants pursued and slew him, and recovered the treasure.<sup>2</sup> The Jews had often done important services to this king, and to several of his predecessors, particularly in the reign of his father Seleucus II. When a numerous army of Gauls or Galatians had invaded Babylonia, and the Syrians and Macedonians had not courage to meet them in the field, six thousand Jews boldly attacked, and, by the divine assistance, defeated and repulsed them, having slain a hundred and twenty thousand of them.<sup>3</sup>

Seleucus III. eldest son of Antiochus, suc-

<sup>1</sup> See Calmet, Hist. Prof. t. 7. The new Fr. Comm. t. 7. p. 896. and Foy-Vaillant, Hist. Seleucidarum.

<sup>2</sup> S. Hier. in Dan. c. 11. Diodor. Sicul. in excerpt. Vales. p. 292. Strabo, l. 16. Justin, l. 32. c. 2.

<sup>3</sup> 2 Mach. viii. 20.

bility of all human things than the rapid revolutions of the greatest empires, which Daniel saw in this vision rise and fall like vast billows of water succeeding one another on the surface of the ocean. The empires of the Assyrians, Medes, and Persians, are long ago as if they had never been, and those strong and rich cities of wonders, Ninive, Babylon, Ecbatana, Persepolis, Thebes, and many others, have either left no traces at all, or dismal ruins which serve only for lurking-holes and dens for serpents and wild beasts. Those immortal works, the mausolæums, pyramids, and obelisks, which seem to out-brave time itself, have scarce been able to preserve the names of any of their vain founders. "Mors etiam saxa nominibusque venit." What wonder then if families are liable still to greater vicissitudes? It was the remark of the judicious antiquary Mr. Erdeswick, that within the space of a hundred years three parts of the estates in a county passed into the hands of new families. This observation made the ingenious marquis of Halifax frequently say, that the raising of a family seemed to him like children's play when they build houses of cards, which the next shake or puff of wind throws down again.

ceeded him in the throne, and continued for some time to favour the Jews as his father had done. The Jews were then in such high esteem, that sovereign princes courted their friendship, and made magnificent presents to the temple; and Seleucus furnished out of his own treasury all the expenses of it. Judæa enjoyed a profound peace; and their laws were observed with a religious strictness under their worthy high-priest Onias III.,<sup>4</sup> until a misunderstanding which happened between him and Simon, a powerful man of the tribe of Benjamin, and governor of the temple, brought a series of evils on the whole nation. This contest grew to such a height, that Simon, finding he could not carry his iniquitous design into execution, or get the better of the zealous high-priest, who had then held that dignity about sixteen years, went away to Apollonius, governor of Cœlesyria and Palestine under Seleucus, and acquainted him, that there were immense treasures deposited in the temple of Jerusalem, which might be seized upon for the king's use. The governor sent to inform Seleucus of the matter, who, being in distress for money to pay the Roman tribute, was taken with the bait, and despatched Heliodorus to fetch the treasure away to Antioch.

When this officer was arrived at Jerusalem, and had disclosed his commission to the high-priest, the pontiff made the strongest remonstrances against the sacrilegious attempt, urging that the sacred treasure consisted of things consecrated to God, or the deposits of orphans and widows. Heliodorus, still intent upon executing the king's orders, entered the place with a body of armed men; and, as he was about to seize upon the treasure, there appeared a man on horseback in shining armour, who flew upon him with the utmost fury, and whose horse struck him with his fore feet. There were seen at the same time two other young men, strong, beautiful, and glorious; who, standing by him, one on each side, scourged him severely. Heliodorus fell down to the ground half dead; and all that presumed to accompany him were struck with fear and trembling. Being carried out in a litter almost dead, he continued in this condition till some of his friends entreated Onias to call upon God to grant him his life; who having offered a sacrifice for the man's recovery, he was restored to health. He thereupon went back to Antioch, and made a faithful relation to the king of all that had befallen him; adding that, if he had any enemy whom he desired to get rid of, he needed but send him to rifle that sacred place, and he would see him come back in such a condition, as would convince him, that the Jewish temple was under the protection of some divine and irresistible power.<sup>5</sup> Heaven did not long defer punishing this king for his sacrilegious attempt, by that very hand which he had employed in it. Seleucus had agreed with the

Romans to send his own son Demetrius, then ten years old, to remain an hostage at Rome in the place of his brother Antiochus, who should be allowed to return to Syria. During the absence of the two heirs to the crown, Heliodorus cut off Seleucus by poison, and placed himself on the throne. Antiochus, who was then at Athens on his return, obtained by great promises the assistance of Eumenes, king of Pergamus, and of Attalus, that king's brother, who led him into Syria with a powerful army, and driving out the usurper, left him in quiet possession of the kingdom. Antiochus took the title of Epiphanes, or The Illustrious, though by the whole series of his life he better deserved that of Vile or Despicable, which was given him long before his birth by the prophet Daniel,<sup>6</sup> and which is confirmed by Polybius and Philarchus, his contemporaries, quoted by Athenæus. Livy and Diodorus Siculus say, that he would frequently ramble about the streets of Antioch with two or three lewd companions, drink and carouse with the dregs of the people, and intrude himself into the parties of the vilest rakes, and be their ringleader in wanton frolics, public lewdness, and a thousand ridiculous follies, without any regard to virtue, law, decency, or his royal character: above all other vices, he was addicted to drunkenness and lust, and most profuse and extravagant in squandering away his revenues; on which see Guyon, Hist. des Emp. t. 7. p. 218. Upon the death of Ptolemy Epiphanes in Egypt, and his widow Cleopatra, a war was lighted up between the Syrians and the two Ptolemies, the elder brother surnamed Philometor, and the younger Physcon or Big-bellied, who reigned sometimes jointly, and sometimes the one, sometimes the other alone, as their parties prevailed; though the latter survived, and was the most profligate and barbarous tyrant that ever reigned in Egypt.

Joshua or Jesus, the wicked brother of Onias the good high-priest, blinded by ambition, changed his name into that of Jason, which he thought more conformable and pleasing to the Greeks, and repairing to Antiochus Epiphanes as soon as he was settled on the throne, for the price of four hundred and forty talents of silver, procured from him the high-priesthood, and an order that Onias should not only be deposed, but sent to Antioch, and confined to dwell there. Jason, apostatizing in many articles from the Jewish religion, gave Antiochus another sum of a hundred and fifty talents of silver for the liberty of erecting at Jerusalem a gymnasium, or place of public exercises, such as were practised in Greece, with an academy for training up of youth in the fashion and manners of the heathens; and for the liberty of making such as he thought fit free of the city of Antioch. By this bait he drew many into his apostasy, whom commerce with the heathens, and vanity or interest had already

<sup>4</sup> 2 Mach. iii. 1.<sup>5</sup> 2 Mach. iii. 24, 39.<sup>6</sup> Dan. xi. 21.



disposed to prefer worldly advantages to those which are to come. Jason had not enjoyed his ill-gotten dignity three years when another Jew, brother of the treacherous Simon above-mentioned,<sup>7</sup> changed his name Onias into that of Menelaus, bought the high-priesthood of Antiochus for three hundred talents more, and outdid Jason in his apostasy, endeavouring to engage the Jews to forsake their religion, and wholly to conform to that of the heathens. He procured Onias, the true high-priest, to be put to death at Antioch.

Dreadful signs in the heavens prognosticated the evils that were to befall the city of Jerusalem.<sup>8</sup> They were begun by the seditions raised by Jason and Menelaus. Upon a false report that Antiochus was slain in the Egyptian war, Jason came out of the land of the Ammonites, and at the head of a thousand men possessed himself of the city and temple of Jerusalem. But he was obliged to retire upon the approach of Antiochus, who led his army from Egypt to Jerusalem; and, in the space of three days, killed in that city fourscore thousand Jews, sold forty thousand to neighbouring nations for slaves,<sup>9</sup> and made as many more prisoners. His fury did not stop here. He caused the traitor Menelaus, who had recovered his good graces, to lead him into the most holy recesses of the temple, and he laid his impious hands upon all that was most sacred. He seized the golden altar of incense, the golden table of the shewbread, the golden candlestick, the censers, vessels, and other holy utensils, and the crowns, golden shields, and other ornaments which had been dedicated to the temple, besides one thousand eight hundred talents of gold and silver, which he forcibly took out of the treasury. He took away the gold plating that covered the gates, the veil of the innermost sanctuary, and all that was valuable, whether for its metal or workmanship. After this, leaving Philip, a most brutish Phrygian, governor of Judæa, and the impious Menelaus in possession of the high-priesthood, he returned to Antioch in triumph, "thinking through pride, that he might now make the land navigable, and the sea passable on foot; such was the haughtiness of his mind."<sup>10</sup> He thence set out at the head of a numerous army on another expedition into Egypt, having nothing less in view than the entire conquest of that rich kingdom. He reduced the country as far as Memphis, and there received the submission of most of the other cities and provinces. Thence he marched towards Alexandria, but at Eleusina, a village but four miles from that city, was met by Caius Popilius Lænas, Caius Decimius, and Caius Hostilius, three ambassadors sent by the Roman senate, with an order that he should suspend all hostilities, and put an end to the war; which, if he refused to do, the Roman people would

no longer look upon him as their friend and ally. Popilius delivered to him this decree at the head of his army; and when the king desired leave to advise with his council about an answer, the ambassador drew a circle round him in the sand with the staff he held in his hand, and raising his voice said, "You shall not go out of this circle, till you either accept or reject the proposal which is made you." Hereupon the king answered, "I will do what your republic requires of me."<sup>11</sup>

Antiochus, exceedingly mortified at this check, led back his army, but being resolved to vent his rage upon the Jews, in his return detached Apollonius with twenty-two thousand men to plunder Jerusalem. Apollonius came to that city dissembling his design under an outward show of a peaceable intention. But on the next sabbath-day, when all things were in profound quiet, he commanded his soldiers to go through the streets, and massacre all persons they should meet; which they did without the least resistance from the Jews, who suffered themselves to be butchered for fear of violating the sabbath. About ten thousand persons who escaped the slaughter were carried away captives; and some others fled. Apollonius then ordered the city to be plundered, and afterward set on fire. The walls were demolished, the service of the temple quite abandoned, and the holy place every where polluted. The temple itself was dedicated to Jupiter Olympius, and his statue was erected on the altar of burnt-offerings, which was foretold by Daniel.<sup>12</sup> Sacrifices were begun to be offered to this abominable idol on the king's birth-day, which was the 25th day of the month Casleu, which answers to part of our November and December.<sup>13</sup>

About the same time the temple of the Samaritans on mount Garizim was dedicated to Jupiter Hospitalis, or the Protector of Strangers; which implied that the Samaritans were not originally natives of that country, but a colony of strangers settled there. These latter strove to prevent the king's orders; so ready were they to offer sacrifice to their abominable idol. Many also among the Jews, who professed the true religion, apostatized under this persecution; but others courageously sealed their fidelity to the law of God with their blood. Altars and statues were set up in every town of Judæa, and groves were in every part consecrated to idolatrous mysteries; and the Jews were compelled, under pain of death, to offer sacrifice to idols; so that the whole land became a scene of idolatry, debaucheries, and the most horrid butcheries. It was made immediate death to be caught observing the sabbath, the rite of circumcision, or any other part of the Mosaic law. Two women having been discovered to have circumcised their children, were

<sup>11</sup> Polybins, Legat. 92. Livy, l. 45. c. 11. Appian. in Syriac. Patere. l. 1. c. 10. Hier. in Dan. xi. 27.

<sup>12</sup> Dan. xi. 31.

<sup>13</sup> 2 Mach. vi. 7. x. 5. 1 Mach. i. 57. 62.

<sup>7</sup> 2 Mach. iv. 23.

<sup>8</sup> 2 Mach. v. 2.

<sup>9</sup> 2 Mach. v. 11. 14.

<sup>10</sup> 2 Mach. v. 21.

led, with their infants hung about their necks, through the streets of Jerusalem, and at length thrown headlong from the walls. Great multitudes fled into the deserts, and hid themselves among craggy rocks in holes and caverns. Philip the governor, being informed that a considerable number of Jews were assembled in caves to keep the sabbath, marched against them with a sufficient force; and, after having in vain offered them a general amnesty if they would forsake their religion, caused them all, men, women, and children to be burnt. The persecutors committed to the flames the books of the law of God, and put to death every one with whom those books were found; and whoever observed the law of the Lord; but many determined that they would not eat unclean things, and chose rather to die than to be defiled with forbidden meats, or to break the holy law of God.<sup>14</sup>

Among the glorious martyrs who preferred torments and death to the least violation of the divine law, one of the most eminent was Eleazar. He was one of the chief among the scribes or expounders of the law, a man ninety years old; and, notwithstanding his great age, of a comely aspect. His countenance breathing a mixture of majesty and sweetness, inspired all who approached him with veneration for his person, and confidence in his virtue. The persecutors flattered themselves that they should gain all the rest, if they could succeed in perverting this holy man, whose example held many others stedfast. Him therefore they brought upon the butchering stage; and as it was their design not so much to torment as to seduce him, they employed successively threats and promises. Finding these weapons too feeble against so stout a soldier, they had recourse to a most ridiculous act of violence, opening his mouth by force that they might at least thrust into it some swine's flesh; not considering that an action in which the heart has no share, can never be construed a criminal transgression of the law; but this free consent was what they could never extort from the martyr. To purchase life by such an infidelity he justly regarded as the basest infamy and crime; and, out of a holy eagerness rather to suffer the most dreadful torments and death, he courageously walked of his own accord towards the place of execution. Certain Gentiles or apostates who were his friends, being moved with a false and wicked pity, taking him aside, desired that flesh might be brought which it was lawful for him to eat, that the people might believe that he had eaten swine's flesh, and the king be satisfied by such a pretended obedience; but the holy old man rejected with horror the impious suggestion, and answered, that by such a dissimulation the young men would be tempted to transgress the law, thinking that Eleazar, at the age of fourscore and ten years, had gone over to the rites of the heathens; adding, that

if he should be guilty of such a crime, he could not escape the hand of the Almighty, either alive or dead. Having spoken thus, he was forthwith carried to execution; and they that led him were, by his resolute answer exceedingly exasperated against him. When he was ready to expire under the stripes, he groaned, and said, "O Lord, whose holy light pierces the most secret recesses of our hearts, thou seest the miseries I endure; but my soul feelth a real joy in suffering these things for the sake of thy law, because I fear thee." With these words the holy man gave up the ghost, leaving, by his death, an example of noble courage, and a memorial of virtue to his whole nation.

The glorious conflict of this venerable old man was followed by the martyrdom of seven brothers, who suffered, one after another, the most exquisite torments, with invincible courage and constancy; whilst their heroic mother, divested of all the weakness of her sex, stood by, encouraging and strengthening them, in the Hebrew tongue, and last of all died herself with the same cheerfulness and intrepidity. Their victory was the more glorious because they triumphed over the king in person, who seems to have taken a journey to Jerusalem on purpose to endeavour, by the weight of his authority, and by the most barbarous inventions of cruelty, to overcome the inflexible constancy of men who were proof against all the artifices and most barbarous racks of his ministers. Some moderns think they rather suffered at Antioch than at Jerusalem:<sup>15</sup> but this latter city seems the theatre of this as well as of the other transactions related by the sacred writer.<sup>16</sup> By an order of Antiochus, these seven brothers were apprehended with their mother, and tormented with whips and scourges in order to compel them to eat swine's flesh, against their divine law. The eldest said to the tyrant, "We are ready to die rather than to transgress the laws of God." The king being provoked at this resolute answer, commanded the frying-pans and brazen caldrons to be made hot; then the tongue of him that had spoken thus to be cut out, and the skin of his head to be drawn off, and afterward the extremities of his hands and feet to be chopped off, his mother and the rest of his brothers looking on. When he was maimed in all his parts, the tyrant commanded him, yet alive, to be brought to the fire, and to be fried in a pan. While he was suffering therein a long time, the other brothers and the mother exhorted one another to die manfully, because God, who is glorified by the fidelity of his servants, takes pleasure in beholding them suffering for his truth. The first having thus ended his painful life, the guards advanced with his second brother. The executioner having flayed off all the hair and skin of his beard, face, and head, inquired whether he would eat of the meats the

<sup>15</sup> Rufinus, Serrarius, Calmet.

<sup>16</sup> Mach. vii. Guyon, *Hist. des Seleucides*, t. 7 p. 250. F. Berruyer, t. 7.

<sup>14</sup> 1 Mach. i. 60. 66.



king commanded, before they proceeded any farther, and tormented him. Finding by his answer, that he was in the same noble resolution with his brother, they inflicted on him the same torments. When he was at the last gasp, he said to the king, with a courage and strength which God alone can inspire in those moments, "You indeed destroy our mortal life; but the king of the world, for whose laws we suffer, will raise us up in the resurrection of eternal life." After him the third was made a laughing-stock; and when he was commanded, he quickly put forth his tongue, and courageously stretched out his hands, saying with confidence, "These have I received from heaven, and with pleasure resign them, to bear testimony to the laws of God; and I trust that I shall one day receive them again from the omnipotent hand of Him that gave them." The king and his courtiers stood amazed at his courage, not understanding by what means religion could inspire such an excess of greatness of soul, by which a tender youth despised, in such an age, the most frightful torments; but the tyrant seeing his power set at nought and foiled grew more enraged than ever, and after this martyr was dead, without giving himself time to breathe, or to put any questions to the fourth, he commanded him to be flayed, his hands and feet maimed, and his body at length thrown into the burning pan; but he, looking upon the king, said, "Death is our advantage, who meet it with an assured hope in God that he will raise us up again. As for thee, thou wilt have no share in the resurrection to eternal life." No sooner had his brother finished his course, but the fifth was brought forth to be butchered after the like manner, unless he chose to accept of the conditions of escape; but the executioners finding him resolute, they inflicted on him the same torments with those already mentioned. Being near his end, he told the king, that he ought not to imagine God had entirely forsaken his people, and that he had reason to tremble for himself, for he should very soon find himself and his family overtaken by the divine vengeance. When he was dead the sixth youth was presently brought forward, and being put into the hands of the bloody executioners, on his refusal to comply with the king's orders, they immediately fell to work, cutting, slashing, and burning him without being able to shake his constancy. Addressing himself also to the barbarous king in his latter moments, he said, "Deceive not thyself; for though we suffer these things because we have offended God, do not flatter thyself that thou wilt escape unpunished: who hast attempted to fight against God."

The admirable mother animated by a lively faith, saw her seven sons slain, one after another, by the most barbarous torments, in the space of one day. Filled with a heavenly wisdom, and more than heroic courage, she overcame the weakness of her sex, and giving

nothing to nature, did not let drop one dangerous tear, which might have discouraged her children; all this time she thought of nothing but of securing their victory to which she animated them by the strongest and most inflamed exhortations. She bravely encouraged every one of them in her own language. "I know not how you were formed in my womb," said she to them, "you received not a soul or life from me; nor did I frame your limbs. It is God, the Creator of the world, who gave you all this; it is easy to him to repair his own work, and he will again restore to you, in his mercy, that breath and life which you now despise for the sake of his laws." The tyrant all this while was intent only on the affront, which he thought put upon him by the courageous martyrs, who seemed to outbrave his power, to which he desired to make every thing bend; and his mind was wholly taken up in carrying his impotent revenge to the utmost extremities; but his rage was turned into despair when he saw himself already so often vanquished, and that of these heroic brothers there now remained only one tender child alive. He earnestly desired at least to overcome him, and for this purpose he had recourse to that feigned compassion which tyrants often make so dangerous a use of, and by a thousand engaging caresses endeavoured to seduce him. He called himself his master, his king, and his father; and promised him upon his oath, if he would comply with his desire and turn to his religion, he would make him rich, happy, and powerful; would treat him as his friend, and always rank him among his principal favourites; in a word, that his obedience should be recompensed beyond his utmost desires.

The youth not being yet moved, the king addressed himself also to the mother with a seeming compassion for her loss, and entreated her to prevail upon her only surviving child; in pity to herself at least, to spare this small remnant of the family, and not to give her the affliction of having her whole offspring torn away from her at once. She joyfully undertook to give him counsel, but of a very different kind from that intended by the king; for, bearing towards her son, and leaning to his ear, she said in her own language, "My dear child, now my only one, have pity on me thy mother, who bore thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age. Afflict me not by any base infidelity and cowardice. Look up to the heavens, behold the earth, and the vast variety of creatures in both; and consider, I conjure thee, my son, that God made them all out of nothing, by his almighty power. This is the God whom thou adorest. Have him before thy eyes, and thou wilt not fear this bloody executioner. Show thyself worthy of thy brothers, and receive death with constancy; that I may have the comfort to see you all joined in martyrdom, and meet you in the

place of eternal mercy and repose." The young martyr had scarce patience to hear his mother finish these words, but desiring ardently to complete his sacrifice, and to follow his brothers, cried out to his executioners, "For whom do you wait? I do not obey the command of the king, but the precept of the divine law." Then addressing himself to the king he said, "You, who glory in the invention of so much malice and evil against the Hebrews, shall not escape the hand of God. We suffer thus for our sins, yet God will be again reconciled to his servants. My brothers having now undergone a short pain, are under the covenant of eternal life. Like them I offer up my life and my body for the holy laws of our fathers, begging God to be speedily merciful to our people. In me and in my brothers the wrath of the Almighty, which has been justly brought upon our nation, shall cease." The king hearing him speak to this purpose, was no longer master of himself; but, condemning himself for having had this little spark of patience, resolved to wreak his vengeance on this tender child with greater excess and cruelty than he had done on all his brothers. This last therefore stood the utmost shock of the rage of the executioners, and exhausted both their invention and their strength. Persevering faithful to his last breath he deserved to receive the most glorious crown. The mother standing now alone amidst the mangled limbs of her seven sons, triumphed with joy, and embraced their dead bodies with greater tenderness than she had ever embraced them living. She sighed to arrive herself at the like crown of martyrdom, and prayed that God would give her a share in the glory of her sons, to survive whom one day would have been her grief. Antiochus, always the same tyrant, ashamed to yield, and incapable of relenting or forgiving, gave orders that the mother should likewise be tormented, and put to death. She therefore was cut off last of all. These martyrs suffered in the year of the world 3837, of the æra of the Seleucidæ 145, before Christ 164.

Antiochus, covered with confusion and shame to see himself vanquished by a weak woman and her children, retired; giving every where the strictest orders for the extirpation of the Jewish religion; but God turned his rage and vain projects to his own disgrace and ruin, and raised his people again to a flourishing condition. This was effected by the glorious achievements chiefly of the sons of Mathathias, who when the temple was profaned, had left Jerusalem, and retired into the mountains near Modin, his native place. He was an eminent priest, of the family of Joarib, which was the first of the twenty-four classes appointed by David to officiate in the temple.<sup>17</sup> He was descended from Aaron by his eldest son and successor Eleazar, and was the son of John, the son of Simon, the son of Asmoneus, from

whom the princes of this family, that afterward reigned in Judæa, were called Asmoneans. Mathathias was then very old, and had with him his five sons, John surnamed Gaddis, Simon surnamed Thasi, Judas called Machabeus, Eleazar, and Jonathan. When the officers of king Antiochus arrived at Modin, to compel all the Jews to forsake the true religion, he went to the town; and to encourage others to remain steadfast, declared to those officers that he would continue faithful to God, and, imitating the zeal of Phineas, he slew an apostate who was going to offer sacrifice to an idol. After which he fled into the wilderness, and was followed by others. Dying soon after, in the hundred and sixty-sixth year before Christ, he appointed Judas Machabeus general.<sup>18</sup>

This valiant captain with six thousand men, defeated and slew Apollonius, the governor of Samaria, and a great persecutor of the Jews, who had marched against him with a numerous army. Seron, deputy-governor of Cœlesyria, under Ptolemy Macron the chief governor, advanced with a fresh body of forces, but was overthrown and killed. Philip the Phrygian, governor of Jerusalem, sent to Antioch for succour. Antiochus being absent beyond the Euphrates, Lysias, whom he had left regent, despatched forty thousand foot to Ptolemy Macron, governor of Cœlesyria and Phœnicia, with Nicanor and Gorgias, two experienced commanders; but Judas discomfited Nicanor, burned Gorgias's camp, and when Timotheus, governor of the country beyond the Jordan, with Bacchides, another famous general, came up, he met and overthrew them in a set battle, killing twenty thousand of their men. Upon this news Lysias, the regent, came in person into Judæa with sixty thousand foot and five thousand horse. Judas, by the divine assistance, gave him an entire overthrow, and obliged him to fly to Antioch. After the retreat of the enemy, Judas purified the temple, celebrated the dedication during eight days, and restored the sacrifices to the true God. This dedication\* was performed on the twenty-fifth of the month Casleu, in the hundred and sixtieth year before Christ, the second of Judas's government, on the very day on which the temple had been polluted by the abomination of desolation, or the statue of Jupiter Olympius set up in it three years before. Judas prospered exceedingly, and performed exploits of valour against three Syrian kings and other enemies of the people of God, far more wonderful, and more glorious than those of the most famous heroes recorded in profane history. He was no less

<sup>18</sup> 1 Mach. ii. 2 Mach. viii.

\* The feast of this dedication was kept by the Jews ever after, though instituted only by the synagogue. Our Saviour assisted at it near the winter solstice, John x. 22. See Grotius in loc. The Jews also celebrated the feast of the dedication under king Solomon, in the month Tisri, in Autumn; and of that under Zorobabel in the month Adar, in spring.

<sup>17</sup> 1 Paral. xxiv. 6, 7.



eminent for virtue and religion. He died in battle with great honour in the hundred and fifty-seventh year before Christ, having been general six years, and executed the office of high-priest three years, as Josephus says.

Menelaus the apostate high-priest having been condemned to death by the young king Antiochus IV. or Eupator, son of Epiphanes, and smothered in ashes, Alcimus, an apostate of the race of Aaron, obtained of king Demetrius Soter (who by the murder of Antiochus Eupator, and his regent Lysias, had stepped into the throne) the title of high-priest, and fought against Judas, and his religion and country. Onias, son of Onias III. to whom the high-priesthood belonged, upon the intrusion of Alcimus, retired to Alexandria, and with leave of Ptolemy Philometor built a temple at Heliopolis in Egypt for the Hellenistical Jews in the year 169 before Christ. Alcimus being struck with a palsy, and carried off by a miserable death, Jonathan the worthy brother of Judas Machabeus, who after his death had been chosen general of the people of God, was appointed lawful high-priest in the hundred and fifty-third year before Christ, and was succeeded in both those dignities by his virtuous and valiant brother Simon. The posterity of this last enjoyed the same, and are called the Asmonean princes. His son and immediate successor, John Hircanus, discharged the functions of that double office with virtue, wisdom, and valour; and added to his dominions Idumæa, Samaria, and Galilee. His sons Aristobulus (during a short reign of one year) and Alexander Jannæus, about one hundred and seven years before Christ, assumed the regal diadem and title, but degenerated from the virtue of their ancestors; and from their time pride, hypocrisy, and luxury, began to overrun the Jewish state and nation, and to pave the way to the most grievous of all crimes, the crucifixion of the Son of God, by which that ungrateful people completed the measure of their iniquities.

The servants of God equally triumphed, whether by a glorious death or by temporal victories in the cause of virtue.\* Infinitely

\* The name of *Machabee* was given to Judas by way of eminence, and from him it passed to all those who took up arms, or who died for the Jewish religion in this persecution, especially the seven brothers martyrs. The etymology of this word is more uncertain, as the name is no where extant in the original Hebrew or Syriac; nor is it known whether the middle letter be מ, כ or פ. Some derive the word from the Hebrew מַחֲבֵה, *Macchabeh*, *hid*: others from *Makhabah*, *a cavern*: because these holy men were at first, lurkers in caverns. Many deduce the name from the four initial letters of those four words of the eleventh verse of the fifteenth chapter of Exod. יְהוָה נִמְכָּר בְּאֵלֶיךָ, *Mi camoca baelim Jehovah*; "Who is like to thee, O Lord, among the gods?" which words these heroes of religion are said to have embroidered on their standards and shields. See Rabbi Isaac, Sixtus of Sienna, Genebrard, and Grotius. Calmet derives it from the words, *Makke bejah*, "Striking or conquering in the Lord." The saints in the Old Law are saved by the

different was the miserable conflict which the persecutor sustained with himself in the terrible agonies of his unhappy death. Antiochus being much distressed for money, his treasury being always drained by his perpetual follies and extravagant expenses, he marched with fifty thousand men beyond the Euphrates in quest of spoils; but, attempting to plunder a rich temple in Persepolis, and afterward another at Elymais,<sup>19</sup> he was in both places repulsed by the inhabitants. Wherefore he fled with great grief and shame towards Babylonia, and met on the road about Ecbatana an express with news that Judas had defeated Lysias, taken his fortresses in Judæa, and exterminated the idol which he had set up. Swelling with anger, he said he would march straight to Jerusalem, and make it a sepulchre of the Jews. In this fit of rage he commanded his chariot to be driven with the utmost speed, and without stopping. He had no sooner done speaking than God struck him with an incurable disease, and a dreadful pain in his bowels came upon him, and bitter torments of the inner parts. Still breathing revenge in his rage against the Jews, and travelling in great haste, he fell from his chariot, and his body was grievously bruised. Then he, who seemed to himself to command the waves of the sea, and to be raised above the condition of man, being cast down to the ground was carried in a litter: worms swarmed out of his body, and his flesh fell off; and the man, who, a little before, thought he could reach to the stars, no man could endure to carry, by reason of the intolerable stench of his body which was noisome to the whole army; and when he was not able to bear the smell of his own flesh, and great grief came upon him, he called for all his friends, and said to them, "*Sleep is gone from my eyes, and I am fallen away, and my heart is cast down through anxiety. And I said in my heart: Into what tribulation am I come, and into what floods of sorrow, wherein I now am? I who was pleasant, and beloved in my power; but now I remember the evils that I did in Jerusalem. I know that for this cause these evils have found me: and behold I perish with great grief in a strange land.*"<sup>20</sup> He promised to make Jerusalem a free city, and to favour it with the most honourable privileges, equal to those which the commonwealth of Athens enjoyed; to adorn

<sup>19</sup> 1 Mach. vi. 2. and 2 Mach. ix. 2.

<sup>20</sup> 1 Mach. vi. 10—13.

same faith which we more explicitly confess; they believed in Christ to come; we believe in him already come. The words are changed, Our Redeemer will come, and, He is come, as St. Austin frequently observes; but the object of this faith is the same. Nor could any man ever be saved but by supernatural faith in this Redeemer. Many saints of the Old Law were commemorated in the Roman Martyrology: churches in some places, particularly at Venice, are dedicated to God in their honour. The lives of the saints in the Old Testament are elegantly compiled in French.

the temple with great gifts, increase the holy vessels, and allow out of his revenues the charges belonging to the sacrifices; also that he would become a Jew, and go through every place of the earth, and declare the power of God; but his repentance was only founded on temporal motives. Wherefore the Holy Ghost says of him: *This wicked man prayed to the Lord, of whom he was not like to obtain mercy.*<sup>21</sup> He died one hundred and sixty years before the Christian æra. See 2 Mach. v. vi. vii. Joseph. l. de Imperio Rationis. Guyon, t. 7. Univ. Hist. t. 10. p. 275. Calmet on the Machabees. F. Berruyer, t. 7. The feast of the Seven Machabees and their mother was celebrated on the 1st of August in the first ages of the Church, as may be seen by very ancient Calendars, especially that of Carthage.<sup>22</sup> Also by those of the Syrians, Arabians, and other Orientals.<sup>23</sup> We have panegyrics in honour of these Martyrs by SS. Greg. Naz. Chrysost. August. Gaudent. and Leo the Great.

## SS. FAITH, HOPE, AND CHARITY, VV. MM.

THESE three holy sisters suffered many torments and a cruel death for the faith at Rome, in the reign of Adrian. St. Sophia, their mother, gave them these names out of devotion, and her love of the theological virtues. She trained them up in most perfect sentiments of religion and piety, rejoiced exceedingly to see them honoured with the crown of martyrdom, and exhorted them in their conflict. She served God in holy widowhood, and died in peace. She is commemorated on the 30th of September. The names of these saints have been always famous both in the Eastern and Western churches.

## SAINT ETHELWOLD, BISHOP OF WINCHESTER, C.

THIS saint was nobly born, and a native of Winchester. Being moved in his youth with an ardent desire totally to devote himself to the divine service, he for some time made it his most earnest request to the Father of lights, that he might find an experienced guide in the paths of salvation. He met with this director in the great St. Dunstan, then abbot of Glastenbury, to whom he addressed himself, and received from his hands the monastic habit. Knowing that heavenly wisdom is an inestimable treasure, to purchase which we must sell all things and exert our whole strength, he bid adieu to all other thoughts and pursuits, and never ceased to sigh, to pray, to weep, and to labour, with all the ardour of his soul, that he might be so happy as to obtain so great

a good, to which God himself vouchsafes, in his mercy, to invite us. The earnestness with which he sought daily to improve his soul in perfect virtue, was the surest mark how much the Holy Ghost already reigned in his heart. At the same time his zeal for knowledge, made him embrace every branch of the sacred sciences with so much the greater ardour as these studies were become his essential duty. St. Dunstan, after some time, made him dean of his monks. In 947, king Edred\* rebuilt and richly endowed the abbey of Abingdon in Berkshire, which had formerly been founded by king Cissa, in 675, and augmented by Ina. Ethelwold was appointed abbot of this great monastery, which he rendered a perfect model of regular discipline, and a nursery of other like establishments. He procured from Corbie a master of church music, and sent Osgar to Fleury, a monastery which at that time surpassed all others in the reputation of strict observance of the most perfect monastic discipline. The fury of the Danes had made such havock of religious houses, that no monks were then left in all England except in the two monasteries of Glastenbury and Abingdon, as the historian of this latter place, published by Wharton, testifies; and the education of youth, and every other support of learning and virtue was almost banished by the ravages of those barbarians. These deplorable circumstances awaked the zeal of the virtuous, especially of St. Dunstan, St. Ethelwold, and St. Oswald. These three also set themselves with great industry to restore learning.<sup>1</sup>

St. Ethelwold was consecrated bishop of Winchester by St. Dunstan. The disorders and ignorance which reigned among some of the clergy of England occasioned by the Danish devastations, produced a scandalous violation of some of the canons. Ethelwold found these evils obstinate and past recovery among the disorderly secular canons of the cathedral of Winchester. Wherefore he expelled them, allotting to each of them a part of their prebends for their annual subsistence, and placing monks from Abingdon in their room, with whom he kept choir as their bishop and abbot.†

<sup>1</sup> See Elfrich, a learned disciple of Ethelwold, Præf. in Gramat. Saxon.

\* King Edred measured with his own hand the ground for the foundation and site of this noble abbey, and gave a great treat of hydromel to his nobles and others in the same place on that occasion.

† Bishop Burnet leads his readers into a gross mistake when he represents most of our cathedral churches to have been converted into priories of monks by St. Dunstan, St. Ethelwold, and St. Oswald, under the authority of King Edgar. These three zealous bishops restored many monasteries as a means to establish the studies of literature and religion, which the depredations of the northern barbarians had exceedingly impaired; and at that time our universities are no where mentioned, and in whatever state some may presume one or both of them then to have been, their schools must certainly have been at too low an ebb sufficiently to answer these purposes.

<sup>21</sup> 2 Mach. ix. 13.

<sup>22</sup> Ap. Jos. Assemani, Bibl. Orient.

<sup>23</sup> Ap. Ruinart et Bolland.



Three of the former canons took the monastic habit, and continued to serve God in that church. The year following, St. Ethelwold expelled the seculars out of the new monastery of Winchester, and placed there monks with an abbot. He repaired the nunnery dedicated to the Virgin Mary in the same city, and bought of the king the lands and ruins of the great nunnery of St. Audry in the isle of Ely, which had been burnt by the Danes a hundred years before; and he erected on the same spot a sumptuous abbey of monks, which king Edgar exceedingly enriched, as is related by Thomas of Ely. He likewise purchased the ruins of Thorney in Cambridgeshire, which he restored in like manner about the year 970.\* He assisted and directed Adulph to buy the ruins of Peterborough abbey, and rebuilt the same in a most sumptuous manner. The foundation of this house was laid by Peada, the first Christian king of the Mercians, in 646; but it was finished by that king's brothers Wulphere and Ethelred, and their devout virgin sisters Kineburg and Kinewith, who were there interred. This abbey, after having flourished two hundred years in great reputation for piety, was destroyed by the Danes in 870. Adulph, chancellor to king Edgar, having buried his only son, who died in his infancy in 960, gave his whole estate to this house,†

As to our cathedral churches, the monks were only introduced into two in the reign of king Edgar, namely those of Winchester and Worcester, as Mr. Harmer (that is, Henry Wharton) takes notice, in his *Specimen of Errors and Defects in Burnet's History of the Reformation*, p. 12. The Normans after the Conquest, not only advanced their own new nobility in every part of the kingdom, and committed to them the strongholds and castles; but also, wherever it was possible, brought in their own churchmen, suspecting the affections of the old English before their government had taken root among them. Under these first Norman kings were most of the cathedral priories erected in England. The bishopric of Ely was in its original foundation, fixed in that great monastery by pope Paschal II. in the reign of Henry I. in 1108; that is, a hundred and forty years after king Edgar. Monks were placed in the cathedral of Canterbury in the beginning of the eleventh century, and in the course of the same, were introduced into some other cathedrals. At the dissolution of monasteries, nine cathedrals were monasteries of Benedictin monks, namely, Canterbury, Winchester, Durham, Worcester, Rochester, Ely, Norwich, Bath, and Coventry; and that of Carlisle was a priory of regular canons. Fuller and Wharton take notice that monks were never settled in half the cathedrals of England. See Harmer, *loc. cit.* and Dr. Brown Willis's *History of Cathedral Priories*.

\* Thorney abbey was founded in a place called Anderge, from a great number of cells of anchorites, who lived here before the Danish depredations. Dugdale *On Embanking*, p. 360. Leland, *Collect. t. 1. p. 8. 28*. The western nave of Thorney church is standing and serves for the use of the parish.

† This abbey was dedicated in honour of St. Peter, and being encompassed with a wall, like a city, by abbot Kenulph, it was called Peterborough, says Malmesbury. In the dissolution of monasteries, king Henry VIII.

took the monastic habit in it, and was chosen the first abbot. St. Ethelwold, who laboured so strenuously to propagate the divine honour, and the sanctification of others, was always solicitous and zealous, in the first place, to adorn his own soul with all virtues, and to make himself in all things a sacrifice agreeable to God; for it is only the humility and charity of the heart that give a value to exterior actions; without these, to give our goods to the poor, and our bodies to the flames, would not avail us. The fervour of devotion and compunction must be always nourished and increased in the breast, or it grows slack, as an arrow shot from a bow loses by degrees its force, and at length falls to the ground. In our saint, the fervent exercise of interior devotion, and the practice of exterior actions of virtue, mutually supported and gave strength to each other. He rested from his labours on the 1st of August 984, and was buried in the cathedral of Winchester, on the south side of the high altar. Authentic proofs of miracles wrought through his intercession having been made, his body was taken up and solemnly deposited under the altar by St. Elphege, his immediate successor, afterward archbishop of Canterbury, and martyr. See his life written by Wolstan, his disciple, in Mabillon, *Act. Ben. Sæc. 5*. See also the histories of Glastenbury, Ely, and Abingdon monasteries.

### ST. PELLEGRINI OR PEREGRINUS, HERMIT.

An Irish young prince of royal blood, who, after visiting the holy places in Palestine, led an austere eremitical life for forty years in the chain of mountains near Modena in Italy. He died in 643. He is honoured among the patrons of the country of Modena and Lucca, and from him that chain of the Apennine hills is called *Monti di S. Pellegrini*. See Colgan in *MSS. ad 1. Aug* and Dempster in his *Etruria Regalis*, printed at Florence in 1723, in 2 vols. folio, at the expense of Mr. Thomas Coke, afterward earl of Leicester.

dealt more favourably with this than with any other, out of regard to his virtuous queen Catharine, who lies buried in this church, with no other inscription than that of Katherina R. still to be seen. Notwithstanding his divorce, he could not smother his esteem for her sincere piety, and for her sake spared this stately building, converting the monastery into a bishopric; and the church is one of the finest cathedrals in England, though it suffered exceedingly from the forces of Oliver Cromwell in 1643. Mary queen of Scots was buried in the same church; but her body was afterward removed to Westminster abbey, by her son James I. who caused a monument to be there erected to her memory, though, after the most diligent search, no account of this removal can be found in the archives of this church, as Mr. Widmore assures us.

## AUGUST II.

## ST. STEPHEN, POPE AND MARTYR.

See the Pontificals, and the works of St. Cyprian, &c.  
Also Tillemont, t. 11. Orsi, t. 3. b. 7.

A. D. 257.

ST. STEPHEN was by birth a Roman, and being promoted to holy orders, was made arch-deacon of that church under the holy popes and martyrs St. Cornelius and St. Lucius. The latter going to martyrdom recommended him to his clergy for his successor. He was accordingly chosen pope on the 3d of May 253, and sat four years, two months, and twenty-one days. Soon after his election, he was called to put a stop to the havoc which certain wolves, under the name and habit of pastors, threatened to make in the churches of Gaul and Spain. Marcian, bishop of Arles, (in which see he seems to have succeeded St. Regulus, immediate successor of St. Trophimus,) embraced the error of Novatian, and, upon the inhuman maxim of that murderer of souls, refused the communion, that is, absolution, to many penitents even in the article of death. Faustinus, bishop of Lyons, and other Gaulish prelates sent informations and complaints against him to St. Stephen and St. Cyprian : to the first, on account of the superior authority and jurisdiction of his see ; to the other, on account of the great reputation of his sanctity, eloquence, and remarkable zeal against the Novatians. St. Cyprian having no jurisdiction over Arles, could do no more than join the Gaulish Catholics in stirring up the zeal of Saint Stephen to exert his authority, and not suffer an obstinate heretic to disturb the peace of those churches to the destruction of souls. This he did by a letter to St. Stephen, in which he says,<sup>1</sup> "It is necessary that you despatch away ample letters to our fellow-bishops in Gaul, that they no longer suffer the obstinate Marcian to insult our college.—Write to that province, and to the people of Arles, that Marcian being excommunicated, a successor may be provided for his see.—Acquaint us, if you please, who is made bishop of Arles in the room of Marcian, that we may know to whom we are to send letters of communion, and to direct our brethren." Though the letters of St. Stephen on this head have not reached us, we cannot doubt but by his order every thing here mentioned was carried into execution ; for, in the ancient list of the bishops of Arles published by Mabillon, the name of Marcian does not occur.

<sup>1</sup> S. Cypr. ep. 67. Pam. 68. Fello. See Ganpred's *Histoire de Provence*. Gallia Christ. Nov. t. 1. p. 552. *Hist. Littér. de la Fr. t. 1. p. 306.* Longueval *Hist. de l'Egl. Gallicane*. Dupin de *Antiqu. Eccl. Discipl.*

An affair of no less consequence happened in Spain. Basilides, bishop of Merida, and Martialis, bishop of Leon and Astorga, had fallen into the crime of the Libellatici, that is, to save their lives in the persecution had purchased for money libels of safety from the persecutors as if they had sacrificed to idols. For this and other notorious crimes Martialis was deposed in a synod, and Basilides was so intimidated that he voluntarily resigned his see. Sabinus was placed in that of Basilides, and Felix in that of Martialis. Basilides soon after repented of what he had done, went to Rome, and imposing upon St. Stephen, was admitted by him to communion as a colleague in the episcopal order ; which was the more easy as no sentence of deposition had passed in his case. Returning into Spain with letters of the pope in his favour, he was received in the same rank by some of the bishops ; and Martialis, encouraged by his example, presumed to claim the same privilege. The Spanish bishops consulted St. Cyprian what they ought to do with regard to the two delinquents, and that learned prelate answered ; that persons notoriously guilty of such crimes were, by the canons, utterly disqualified for presiding in the church of Christ, and offering sacrifices to God ; that the election and ordination of their two successors having been regular and valid, they could not be rescinded or made null ; and lastly, that the pope's letters were obreptitious, and obtained by fraud and a suppression of the truth, consequently were null. "Basilides," says he, "going to Rome, there imposed upon our colleague Stephen, living at a distance, and ignorant of the truth that was concealed from him. All this only tends to accumulate the crimes of Basilides, rather than to abolish the remembrance of them ; since, to his former account, hereby is added the guilt of endeavouring to circumvent the pastors of the church."<sup>2</sup> He lays the blame not on him who had been imposed upon, but Basilides who fraudulently gained "access to him." We know no more of this affair ; but cannot doubt that the pope (whose jurisdiction none of the parties disclaimed) was better informed, and the proceedings of the Spanish bishops confirmed.

The controversy concerning the rebaptization of heretics gave St. Stephen much more trouble. It was the constant doctrine of the Catholic church, that baptism given in the evangelical words, that is, in the name of the three persons of the Holy Trinity, is valid, though it be conferred by an heretic. This was the practice even of the African church till Agrippinus, bishop of Carthage, in the close of the second century, changed it, fifty years before St. Cyprian, as Saint Austin and Vincent of Lerins testify ; and St. Cyprian himself only appeals to a council held by Agrippinus for the origin

<sup>2</sup> S. Cypr. ep. 63. Pam. 67. Fello. See Cenni, *Antiqu. Eccl. Hisp.* and Dupin, de *Antiqu. Eccl. Discipl.*



of his pretended tradition.\* St. Cyprian, in three African councils, decreed, according to this principle, that baptism given by an heretic is always null and invalid; which decision he founds in this false principle, that no one can receive the Holy Ghost by the hands of one who does not himself possess him in his soul. Which false reasoning would equally prove that no one in mortal sin can validly administer any sacrament; but Christ is the principal, though invisible minister in the administration of the sacraments; and though both faith and the state of grace be required in him who confers any sacrament, not to incur the guilt of sacrilege; yet neither is required for the validity. St. Cyprian sums up all the arguments which he thought might serve his purpose in his letter to Jubaianus, written in 256. Many bishops of Cilicia, Cappadocia, and Phrygia, having at their head Firmilian, the learned bishop of Cæsarea, and Helenus of Tarsus, fell in with the Africans, and maintained the same error. All the partisans of this practice falsely imagined it to be a point, not of faith, which is every where invariable, but of mere discipline, in which every church might be allowed to follow its own rule or law.\* St. Cyprian and Firmilian carried on the dispute with too great warmth, the latter especially, who spoke of St. Stephen in an unbecoming manner. If such great and holy men could be betrayed into anger, and biassed by prepossession, how much ought we sinners to watch over our hearts against passion, and mistrust our own judgment! The respect which is due to their name and virtue obliges us to draw a veil over this fault, as Saint Austin often puts us in mind, who, speaking of Firmilian, says: "I will not touch upon what he let fall in his anger against Stephen."† The pope, who saw the

\* S. Cyp. ep. 73. ad Jubaian. n. 3.

\* Some moderns have made the numbers of those who were engaged in this error with St. Cyprian much greater than the truth. It is false that the Asiatics generally favoured it, which can only be true of some bishops of Cappadocia, and certain neighbouring countries. Those are grossly mistaken who reckoned Dionysius of Alexandria, with the Egyptian bishops, among the abettors of this error. Had he been on St. Cyprian's side, he could never have been a mediator between the two parties. St. Austin knew their number when he said, "Are we to believe fifty Orientals, and seventy or a few more Africans, against so many thousands?" See Petitiidier in his Remarks upon Du Pin's Bibliothèque. Tillem. in S. Cyp. § 44.

† "Quæ in Stephanum irritatus effudit, retractare nolo." S. Aug. l. 5. de Bapt. c. 25, p. 158. It is necessary here to make two remarks, First, that none of those that maintained what they called a point of discipline against Saint Stephen, ever called in question the supremacy of the apostolic see of Rome, which St. Cyprian strongly asserts in many places of his works; and Firmilian, who in the heat of the contest was inclined to blame St. Stephen's words, calls it boasting that he should maintain the preeminence of his see, yet does not deny it, which in the temper in which he writ he would most certainly have done, if he could have found the least colour for it. "Stephen boasts," says he, "of the

danger which threatened the Church under the colour of zeal for its purity and unity, and an aversion from heresy, opposed himself as a rampart for the house of God, declaring that no innovation is to be allowed, but that the tradition of the Church, derived from the apostles, is to be inviolably maintained. He even threatened to cut off the patrons of the novelty from the communion of the Church. But St. Dionysius of Alexandria interceded by letters, and procured a respite, as Eusebius mentions.<sup>4</sup>

St. Stephen suffered himself patiently to be traduced as a favourer of heresy in approving heretical baptism, being insensible to all personal injuries, not doubting but those great men, who by a mistaken zeal were led astray, would, when the heat of disputing should have subsided, calmly open their eyes to the truth. Thus by his zeal he preserved the integrity of faith, and by his toleration and forbearance saved many souls from the danger of shipwreck. "Stephen," says St. Austin,<sup>5</sup> "thought of excommunicating them; but being endued with the bowels of holy charity, he judged it better to abide in union. The peace of Christ overcame in their hearts."\* Of this contest, the

<sup>4</sup> Hist. l. 7. c. 5.

<sup>5</sup> L. 5. de Bapt. c. 21.

rank and eminence of his see, and alleges his succession to the chair of Peter, upon whom the foundations of the church were laid." (Firmil. ep. ad Cyp. inter Cyprianicos, 75.) A second remark is, that the pope never proceeded to pronounce any excommunication or other sentence against these bishops, or they would never have stood out against a censure in which the whole Church acquiesced. Nay, St. Austin was willing to persuade himself that they afterward laid aside their prejudices, and embraced the truth. He often repeats that their eminent labours and charity atoned for this fault. Writing of St. Cyprian, he says: "His charity covered that spot in the whiteness of his holy soul." (l. 1. de bapt. c. 19.) And again, "That fault was compensated by the abundance of his charity, and was purged by the axe of his passion." Ib. c. 18.

\* Nothing can be more unjust than with some Protestants to tax this good pope with pride, haughtiness, and obstinacy on this occasion, in which his meekness, charity, and zeal excited the admiration of the most illustrious fathers of the Church.

It is a no less notorious slander of Blondel, Launoy, Du Pin, and Basnage, that St. Stephen fell into the opposite error to that which he condemned, and maintained that any baptism conferred by heretics is valid, even though administered by those who corrupted the form, and entirely omitted the invocation of the three persons of the Holy Trinity. But Eusebius, l. 7. c. 3. Saint Austin in many places, as l. 5. de bapt. c. 23. l. 3. contr. Crescon. c. 3. &c. Saint Jerom, Dial. contr. Lucif. Vincent of Lerins, c. 9. Facundus Hermian. l. 10. c. 3. &c. unanimously aver, that Saint Stephen maintained the apostolical tradition, and the doctrine of the Church, which was afterward solemnly defined and canonized by the great councils of Arles and Nice. It is objected, first, that the bishop Jubaianus, an advocate with St. Cyprian for the rebaptization of heretics, found a letter, in which the baptism of the Marcionites was allowed valid, which the council of Constantinople rejected, because in it the essential form was corrupted. But those heretics might have used at first a valid form, as they often changed both their discipline and their doctrine. Neither does it appear probable that this letter could have been anonymous, had it been written by St. Stephen.

It is urged, secondly, by Du Pin, &c. that St. Cyprian,

judicious Vincent of Lerins<sup>6</sup> gives the following account:—"When all cried out against the novelty, and the priests every where opposed it in proportion to every one's zeal, then pope Stephen, of blessed memory, bishop of the apostolic see, stood up, with his other colleagues against it, but he in a signal manner above the rest, thinking it fitting, I believe, that he should go beyond them as much by the ardour of his faith as he was raised above them by the authority of his see. In his letter to the church of Africa he thus decrees: 'Let no innovation be introduced, but let that be observed which is handed down to us by tradition.' The prudent and holy man understood that the rule of piety admits nothing new, but that all things are to be delivered down to our posterity with the same fidelity with which they were received; and that it is our duty to follow religion, and not make religion follow us; for the proper characteristic of a modest and sober Christian is, not to impose his own conceits

<sup>6</sup> Common. c. 9. See Ant. Sandini's Diss. 7. ad Hist. Pontif. Rom. p. 61. Alex. Herdt's *Discordia concors inter Steph. et Cypr.*

ep. 73 and 74, understood St. Stephen's decree of the baptism of all manner of heretics, "from whatever heresy they came." But no man's opinion can be learned from an adversary, who often imputes to him consequences which he condemns. Saint Stephen's decree contained only this short determination: "Let nothing be changed, but let the ancient tradition be maintained," as Vincent of Lerins gives it. Nor can he be understood of those heresies which do not observe the essential form; for Firmilian himself sufficiently clears this difficulty by saying that Stephen admitted the baptism of heretics "in which the Trinity of names of the Father, Son, and Holy Ghost was invoked," ep. 75. n. 7. He subjoins the following example:—He says that twenty years before this, a certain woman started up in Africa, who, in fits of enthusiasm, pretended to the gift of prophecy, and was so far under the power of the devil that she deceived the brethren for a great while, performed many strange and wonderful feats, and at last undertook to bring on an earthquake. For the devil being a subtle and cunning spirit, says Firmilian, he may sometimes foresee that there will be an earthquake, and then pretend that he will bring it about. He also made this woman go barefoot over frozen snow, in a very cold winter, without receiving any harm. But one of our exorcists, says this author, a man of an approved character, by the importunity of several of the brethren, inspired with the grace of God, withstood the wicked spirit, and proved him to be what he was. This woman had presumed to celebrate the eucharist, and thus to offer sacrifice to the Lord in the usual mysterious rite; she likewise baptized several persons, using the known and proper interrogatories. "Will Stephen approve this baptism," says Firmilian, "because there was no defect as to the article of the Trinity? *Symbolum Trinitatis*. Can the patrons of heretical baptisms proceed so far as to affirm, that the devil himself may confer the grace of baptism in the name of the Father, and of the Son, and of the Holy Ghost?" To this, St. Stephen would have answered, that the woman could not validly confer baptism, if by the influence of the devil or otherwise she was out of her senses; much less could the devil be the minister of a sacrament. This passage in an adversary is a convincing proof that St. Stephen spoke of baptism in which every thing which is required in point of form is observed; and in particular as to the invocation of the Trinity.

upon posterity, but to make his own imaginations bend to the wisdom of those that went before him. What then was the issue of this grand affair, but that which is usual?—antiquity kept possession, and novelty was exploded."

St. Stephen died on the 2nd of August, 257, and was buried in the cemetery of Calixtus. He is styled a martyr in the Sacramentary of St. Gregory the Great, and in the ancient Martyrologies which bear the name of St. Jerom. The persecution of Valerian was raised in the year 257, and in it St. Stephen could not fail to be sought out as the principal victim. The acts of his martyrdom deserve some regard, as Tillemont observes. They are esteemed genuine by Baronius and Berti.<sup>7</sup> This latter shows the exceptions made to their authority by Basnage, to be altogether founded in mistakes. These acts relate that the saint was beheaded by the pursuivants whilst he was sitting in his pontifical chair, which was buried with his body, and is still shown as stained with his blood. The relics were translated to Pisa in 1682, and are there venerated in the great church which bears his name. But his head is kept with great respect at Cogn.

Not only bishops, but all superiors, are Christ's viceregents, and are bound to be mindful of their charge, for which they will be demanded a rigorous account. How many such live as if they had only their own souls to take care of; yet think themselves good Christians? Few have the light, the courage, the charity, and the zeal necessary for such a charge; and many through sloth, self-love, or a passion for pleasure, company, vanity, and the world, neglect various obligations of their state. It will be a false plea for such to allege at the last day, that they have kept well their own vineyard, whilst they have suffered others under their care to be overgrown with briars and weeds.

## ST. ETHELDRITHA, VIRGIN,

CALLED ALSO ALFRIDA.

SHE was daughter of Offa king of the Mercians in England, and of queen Quindreda. Having refused to marry Ethelbert, king of the East-angles, from an ardent desire of consecrating herself entirely to God, she quitted the court, and retired to a small cell near Croyland in Lincolnshire, where she lived during the space of forty years. Several miracles gave testimony of her eminent sanctity; and assiduous prayer, accompanied with the practice of other Christian virtues, rendered her worthy of the society of angels, to which God was pleased to remove her about the year 834. Her relics were lost during the ravages of the Danes. See her acts; also Ingulphus, Bromton, and F. Bosch the Bollandist, t. 1. Aug. p. 171.

<sup>7</sup> Laur. Berti, Diss. Hist. t. 2. p. 170.





ROMNEY SCULPT.

ST. ETHELDRIETHA OR ALFRIDA, VIRGIN.





## AUGUST III.

## THE INVENTION OF ST. STEPHEN,

OR THE DISCOVERY OF HIS RELICS.

From the authentic relation of Lucian, and from St. Austin, Evodius, &c. See Tillemont, t. 2. p. 9. Orsi, l. 25. n. 118. t. 11. p. 218. Fleury, l. 23. n. 22. t. 5. p. 425.

THIS second festival, in honour of the holy protomartyr St. Stephen, was instituted by the Church on the occasion of the discovery of his precious remains. His body lay long concealed, whilst the glory of his sanctity shone both in heaven and on earth. The very remembrance of the place of his burial had been blotted out of the minds of men, and his relics lay covered under the ruins of an old tomb, in a place twenty miles from Jerusalem, called Caphargamala, that is, borough of Gamaliel, where stood a church which was served by a venerable priest named Lucian. In the year 415, in the tenth consulship of Honorius, and the sixth of Theodosius the Younger, on Friday the 3d of December, about nine o'clock at night, Lucian was sleeping in his bed, in the baptistery, where he commonly lay, in order to guard the sacred vessels of the church. Being half awake, he saw a tall comely old man of a venerable aspect, with a long white beard, clothed in a white garment, edged with small plates of gold, marked with crosses, and holding a golden wand in his hand. This person approached Lucian, and calling him thrice by his name, bid him go to Jerusalem, and tell bishop John to come and open the tombs in which his remains, and those of certain other servants of Christ lay, that through their means God might open to many the gates of his clemency. Lucian asked his name. "I am," said he, "Gamaliel, who instructed Paul the apostle in the law; and on the east side of the monument lieth Stephen who was stoned by the Jews, without the north gate. His body was left there exposed one day and one night, but was not touched by birds or beasts. I exhorted the faithful to carry it off in the night-time, which when they had done, I caused it to be carried secretly to my house in the country, where I celebrated his funeral rites forty days, and then caused his body to be laid in my own tomb to the eastward. Nicodemus, who came to Jesus by night, lieth there in another coffin. He was excommunicated by the Jews for following Christ, and banished out of Jerusalem. Whereupon I received him into my house in the country, and there maintained him to the end of his life; after his death I buried him honourably near Stephen. I likewise buried there my son Abibas, who died before me at the age of twenty years. His

body is in the third coffin which stands higher up, where I myself was also interred after my death. My wife Ethna, and my eldest son Semelias, who were not willing to embrace the faith of Christ, were buried in another ground, called Capharsemalia." Lucian, fearing to pass for an impostor if he was too credulous, prayed, that if the vision was from God, he might be favoured with it a second and a third time; and he continued to fast on bread and water. On the Friday following Gamaliel appeared again to him in the same form as before, and commanded him to obey. As emblems of the relics he brought and showed Lucian four baskets, three of gold and one of silver. The golden baskets were full of roses; two of white and one of red roses; the silver basket was full of saffron of a most delicious smell. Lucian asked what these were. Gamaliel said, "They are our relics. The red roses represent Stephen, who lieth at the entrance of the sepulchre: the second basket Nicodemus, who is near the door; the silver basket represents my son Abibas, who departed this life without stain; his basket is contiguous to mine." Having said this, he disappeared. Lucian then awaked, gave thanks to God, and continued his fasts. In the third week, on the same day, and at the same hour, Gamaliel appeared again to him, and with threats upbraided him with his neglect, adding, that the drought which then afflicted the world, would be removed only by his obedience, and the discovery of their relics. Lucian being now terrified, promised he would no longer defer it.

After this last vision, he repaired to Jerusalem, and laid the whole affair before bishop John, who wept for joy, and bid him go and search for the relics, which the bishop concluded would be found under a heap of small stones, which lay in a field near his church. Lucian said he imagined the same thing, and returning to his borough, summoned the inhabitants to meet the next day in the morning, in order to search under the heap of stones. As Lucian was going the morning following to see the place dug up, he was met by Migetius, a monk of a pure and holy life, who told him, that Gamaliel had appeared to him, and bade him inform Lucian that they laboured in vain in that place. "We were laid there," said he, "at the time of our funeral obsequies, according to the ancient custom; and that heap of stones was a mark of the mourning of our friends. Search elsewhere, in a place called Debatalia. In effect," said Migetius, continuing the relation of his vision, "I found myself of a sudden in the same field, where I saw a neglected ruinous tomb, and in it three beds adorned with gold; in one of them more elevated than the others, lay two men, an old man and a young one, and one in each of the other beds." Lucian having heard Migetius's report, praised God for having another witness of his revelation, and having removed

to no purpose the heap of stones, went to the other place. In digging up the earth here three coffins or chests were found, as above-mentioned, whereon were engraved these words in very large characters: *Cheliel, Nasuam, Gamaliel, Abibas*. The two first are the Syriac names of Stephen, or *crowned*, and *Nicodemus, or victory of the people*. Lucian sent immediately to acquaint bishop John with this. He was then at the council of Diospolis, and taking along with him Eutonium, bishop of Sebaste, and Eleutherius, bishop of Jericho, came to the place. Upon the opening of St. Stephen's coffin the earth shook, and there came out of the coffin such an agreeable odour, that no one remembered to have ever smelt any thing like it. There was a vast multitude of people assembled in that place, among whom were many persons afflicted with divers distempers; of whom seventy-three recovered their health upon the spot. Some were freed from evil spirits, others cured of scrophulous tumours of various kinds, others of fevers, fistulas, the bloody flux, the falling-sickness, head-aches, and pains in the bowels. They kissed the holy relics, and then shut them up. The bishop claimed those of St. Stephen for the church of Jerusalem, of which he had been deacon; the rest were left at Caphargamala. The proto-martyr's body was reduced to dust, excepting the bones, which were whole, and in their natural situation. The bishop consented to leave a small portion of them at Caphargamala; the rest were carried in the coffin with singing of psalms and hymns to the church of Sion at Jerusalem. At the time of this translation there fell a great deal of rain, which refreshed the country after a long drought. The translation was performed on the 26th of December, on which day the church hath ever since honoured the memory of St. Stephen, commemorating the discovery of his relics on the 3rd of August, probably on account of the dedication of some church in honour of St. Stephen, perhaps that of Ancona.\* The history of this

\* The relics of St. Stephen were soon dispersed in many places, and God was pleased to glorify his divine name by many miracles wrought through their means, and the intercession of his servant. St. Austin relates, (Serm. 323. p. 12. 78.) that a certain person who was present at the martyrdom of St. Stephen, picked up one of the stones that had struck his arm, and brought it afterward to Ancona in Italy, where "from that time there began to be a *memory* (that is, an oratory) of St. Stephen," says that father. When the Christians had the liberty to erect churches, a famous one in honour of St. Stephen was built, on this account, near Ancona, which is mentioned by St. Gregory. (Dial. l. 1. c. 5. p. 24.)

After the discovery of his sacred relics, portions of them were brought, with great devotion, into Europe and Africa. Avitus, the Spanish priest, who then lived in Palestine, obtained of Lucian, out of the part which he had reserved for himself, some of the dust of the flesh, and a little portion of the small bones of the martyr, which he sent by Orosius (who was then setting out with a view to return to Spain) to Palconius, bishop of Braga, his native place, to be a comfort to that church under the calamities which were brought upon it by the incursions of the Vandals and Goths. Paul Orosius, a

miraculous discovery and translation, written by Lucian himself, and translated into Latin by Avitus, a Spanish priest, (native of Braga,

native, and a learned priest, of Tarragon, went first into Africa to consult St. Austin, and afterward into Palestine, to advise with St. Jerom about certain difficult points of sacred literature; his name is famous in the writings of both those fathers. Orosius left Palestine in 416, and with his sacred treasure landed first in Africa, to pay a visit to St. Austin, and thence sailed to Minorca, but found it impossible to go to Spain, by reason of the devastations of the Goths. He therefore returned to Africa, where, by the advice of St. Austin, he writ, in seven books, a history of the world from its creation, in a clear and manly style, chiefly to demonstrate against the Pagans that the calamities which the world then felt, were not to be attributed to the neglect of their ancient superstitions; to prove which he shows, that mankind had in all ages been frequently afflicted with the like. Orosius left his relics of St. Stephen in a church near Magoune, now Mahon, (one of the two ancient cities of that island,) till they could be sent to the bishop of Braga, with the letter of Avitus to him, which is still extant. Severus, the bishop of Minorca, came from Jammona, now called Citadella, the other city, to Mahon, to receive the relics, and to hold conferences with the Jews, who were there very numerous. At the sight of the relics, and by the zeal of the Christians, five hundred and forty of that obstinate people, with their patriarch Theodorus, were converted to the faith in eight days' time, and demanded baptism. There were a few women among them who stood out for some days. The converted Jews built a new church, not only at their own cost, but with their own hands. The bishop Severus writ, in a circular letter, an account of this wonderful event, which is yet extant.

On the very day that Evodius, bishop of Uzalis, read this letter of Severus to his flock, some of the martyr's blood contained in a vial, and some small fragments of his bones, which certain monks had procured from Palestine, arrived at the chapel of SS. Felix and Gennadius, two ancient martyrs, near that town. The bishop went out with great joy to receive so precious a treasure. A barber, named Concordius, who had bruised his foot very much by a fall, and kept his bed several days, having recommended himself to St. Stephen, was cured, walked to the church of the martyrs to give God thanks, and having prayed a long time, he lighted up several wax tapers, and left his stick behind him. The bishop, having celebrated the divine mysteries, ordered a procession to the city. An infinite number of people, divided into companies, and carrying tapers and flambeaux, walked in it, singing psalms and hymns. When at night they arrived in the town, the relics were deposited in the church under the *absis*, that is to say, in the chancel, and were put upon the bishop's throne covered with a cloth. A blind woman named Hilaria, a baker, recovered her sight by devoutly applying this cloth to her eyes. Afterward the relics were put upon a little bed, in a place shut up, where there were doors and a little window, through which cloths were applied to the relics, which healed the sick. People came from afar off, and a great number of miracles were wrought there.

Evodius caused a list of them to be written by one of his clerks; which account was publicly read to the people on the festival of St. Stephen, and after the reading of each miracle, the person healed was called upon, and made to pass through the middle of the church, walking alone; and to go up the step of the *absis*, and there remain for some time standing, to be seen by the people, who redoubled their tears and acclamations at the spectacle. Thus Hilaria, and two men, who had all three been blind, and recovered their sight; thus Restitutus, who came from Hippo, and was cured of a palsy, and many others showed themselves to all the people, who seemed to see the miracles rather than hear the account of them read.

The zealous bishop Evodius, the intimate friend of St. Austin, approved and published two books, On the



then living at Jerusalem, an intimate friend of St. Jerom,) is published by the Benedictin monks in the appendix to the seventh tome of

the works of St. Austin. This account is also attested by Chrysippus, an eminent and holy priest of the church of Jerusalem; (whose

Miracles of St. Stephen, which were wrote by his order, and are usually quoted under his name. He mentions (l. 2. c. 4. n. 2.) that before the oratory of the relics of St. Stephen at Uzalis was placed a veil, on which the saint was painted, carrying a cross upon his shoulders. Among these miracles of Uzalis mention is made of some persons restored to life, one of which is also related by St. Austin almost in the same terms. (Serm. 323 and 324.) The account is as follows: A child that was a catechumen, dying, being yet at the breast, the mother seeing him irrecoverably lost, ran to the oratory of St. Stephen, and said, "Holy martyr, you see I have lost my only comfort. Restore me my child, that I may meet him before Him who hath crowned you." She prayed so a great while, and at last the child came to life again, and was heard to cry. She went forthwith to the priests; he was baptized, and received the unction, the imposition of hands, and the sacrament of the Holy Eucharist; for then Confirmation and the Eucharist always followed Baptism, when it was given in a solemn manner. But God took him to himself very soon after, and his mother carried him to the grave with the same confidence as if she had carried him to St. Stephen's bosom. These are the words of St. Austin, who speaks again in another place of the miracles that were wrought at Uzalis. (l. 22. de Civ. c. 8. n. 20, 21.) This town was situated near Utica, in the proconsular Africa.

No less wonderful were the miracles wrought by the intercession of this holy protomartyr at Calama, a city of Numidia, fifteen Roman miles from Hippo Regius, the strongest fortress of that kingdom (standing on the coast of the Mediterranean) and the episcopal see of the great St. Austin. Possidius, the disciple of that holy doctor, was then bishop of Calama, in which city there was a chapel of St. Stephen enriched with some of his relics, which had been procured by Possidius. Eucharis, a Spanish priest, living at Calama, who had been afflicted with the stone for a long time, was cured by the application of these relics. Afterward dying of another distemper, when those about him were going to bury him, upon casting a tunic (which had been brought from the chapel of the saint) over his corpse, he arose. Many sick of the gout and other distempers were healed. St. Austin says, that at the time he wrote, more such cures had been performed at Calama than at Hippo, where he had reckoned seventy. Among those at Calama he dwells the longest on the wonderful conversion of one Martialis, a heathen, a man of quality, and one of the principal persons in the city. He was most obstinate in his infidelity even in his last sickness. All means of conviction having been tried in vain, his Christian son-in-law having prayed a long time before the shrine which contained the martyr's relics, brought home some of the flowers with which it was adorned, and, full of faith in the saint's intercession, laid them near the old man's pillow. It was then evening, and before it was day Martialis desired to speak with the bishop Possidius, who happened then to be at Hippo with St. Austin; but priests coming to him, he desired to be baptized. From his baptism to the time of his death he never ceased to repeat the last words of St. Stephen: "Lord Jesus Christ, receive my soul."

The bishop Projectus carrying some of the relics of St. Stephen to Tibilis, or Aquæ Tibilianæ, an episcopal see fifteen miles from Hippo, on the road to Cirta, a blind woman who desired to be led to them, recovered her sight. Lucilius, bishop of Synica, or Sinita, near Hippo, by carrying the relics in procession, was suddenly cured of a fistula which never returned, though he had long laboured under it, and then waited the coming of a surgeon to cut it. In a village called Andura, a child who was at play, was crushed under the wheel of a cart drawn by oxen, and expired in violent convulsions. His mother carried him before the relics of St. Stephen, and he came to life again without any appearance of being hurt. A nun that was dead in a neighbouring village

called Gaspaliana, came to life again by being covered with a tunic which had been applied to the sacred relics. All these miracles are related by St. Austin. (De Civ. Dei, l. 22. c. 8.) The church of Hippo was enriched with a portion of these relics in the year 425. With what respect St. Austin received this treasure he himself sufficiently declares, (ep. 103.) writing to the bishop Quin-tian, who was going to receive a little portion of the same: "Your holiness," says he, "knows how much you are obliged to honour these relics, as we have done." His three hundred and seventeenth sermon seems to have been delivered on the day of their reception. In it he says, those relics consisted of a little dust into which his sacred flesh was reduced, shut up in a case. An altar was there raised, not to St. Stephen, but to God, over the relics of St. Stephen, as that holy doctor puts his flock in mind. (Serm. 318.) Fearing lest the ignorant might fall into superstition by not sufficiently distinguishing the Master from the servant, he often repeats in his sermons on those occasions, that it is to God we are to refer the miracles which he alone performs by his saints, and the graces which we receive through their intercession.

It was not quite two years after this when he wrote his last book *Of the City of God*, in which he says, (l. 22. c. 8.) that he had received relations of nearly seventy miracles which had been wrought at Hippo by the relics of St. Stephen, besides many others which he knew had not been recorded. Among these he mentions three persons raised from the dead; one, the son of a collector named Irenæus, who when his corpse was laid out, and all things were made ready for the funeral, was raised to life by being anointed with the oil of the martyr, that is, probably, of the lamp that burned before the relics. Another, the daughter of Bessus, a Syrian, was restored to life by being covered with a garment, with which her father had touched the martyr's shrine. St. Austin was eye-witness to many of the miracles that were there performed, as to the following. Ten children, of a considerable family of Cæsarea in Cappadocia, seven sons and three daughters, having been cursed by their mother for their undutiful behaviour, were all successively from the eldest seized with a dreadful trembling or shivering in all their limbs, and a distortion of their body: in this condition they wandered up and down in different places. The second son recovered his health by praying in a chapel of St. Laurence at Ravenna. Paul, the sixth child, and Palladia the seventh, arrived at Hippo in 425. Their unhappy disorder drew the eyes of all persons upon them. On Easter Sunday in the morning Paul praying before the place where the relics were deposited, was perfectly cured. The church echoed with acclamations, every one crying out, "Thanks be to God: praised be the Lord." The young man being presented to St. Austin, threw himself at his feet. The saint raised him up, and embraced him. When sermon time came, he showed him to the people, saying, "We have been used to read the relations of miracles which God has performed by the prayers of the blessed martyr Saint Stephen; but now the presence of this young man supplies the place of a book, nor have we occasion for any other writing than his face, which you all know," &c. He adds, that he should not have had strength himself to support the fatigue of the long service of the foregoing day and night (which was Easter-eve) fasting, and then of preaching to them, had it not been for St. Stephen's prayers. (Serm. 320. ol. 29. de liv.) On Easter Tuesday he caused Paul and Palladia to stand on the steps of the pulpit, that they might be seen by all the people; the first without any distorted motion, but Palladia trembling in every limb. He then made them to withdraw, and began to preach on the respect which children owe their parents, and the moderation which is due from parents to children. His sermon was interrupted by the shouts of the people, repeating, "Thanks be to God." The occasion was, that in the mean time Palladia being gone to pray before

virtue is highly commended by the judicious author of the life of St. Euthymius;) by Idatius and Marcellinus in their chronicles; by Basil

the relics, was healed. The sermon, which was interrupted by the miracle, and all the others which St. Austin preached on this occasion, are still extant. Near a year after this, he, in his last book *Of the City of God*, inserted this account of the healing of Paul and Palladia, and of several other miracles. (See *St. Austin de Civ. Dei*, l. 22. c. 8. and serm. 319, 320. 286. 94. 76.) F. Thyrsus Gonzales, general of the Jesuits, (*Manuductio ad conversionem Mahometanorum*, Par. 2. l. 3. c. 8.) mentions as a standing miracle, that the blood of St. Stephen, which was formerly brought by Orosius from Palestine, and which is now kept at Naples, during high mass on the 3d of August, melts and boils up, though it is at all other times congealed.

John Le Clerc calls in question the judgment and veracity of St. Austin in the relation of these miracles. Such discoveries were reserved after so many ages to this new master in the art of criticism. But it must appear strange to a Christian ear to hear the most holy and learned doctors of the Church traduced as knaves and impostors, and the rest of the faithful put in the class of weak fools. These miracles are attested not only by St. Austin, but also by St. Possidius, Evodius, and many others. Africa at that time abounded with the most subtle, inquisitive, and penetrating geniuses, as the monuments of that age evince. If the Catholics could be presumed to have been all so weak and simple that it was easy for their bishops to impose upon them the grossest cheats, their actions were too narrowly sifted by the Pagans, the Donatists, and the Manichees, (who were at that time very numerous in Africa,) and the Arians who became masters of that country, whilst these miracles were in the greatest vogue. But how can we hear without indignation such great and holy prelates charged with carrying on so wicked and base an imposture, and this by a general conspiracy? St. Austin, especially, whose gravity, wisdom, sanctity, and learning have commanded the highest respect of all succeeding ages. This great father, moreover, was of all others the most zealous in defending the doctrine of the Church against lying on any account; which he maintained by his book *On Lying*, and two other books *Against Lying*, (t. 6.) not to mention several other parts of his works in which he treats of this point. He every where demonstrates against the Priscillianists, that it can never be lawful, in any case whatever, to tell the least wilful lie, not even to save the life of any man, to avert any evils or sins, or to procure baptism for a child who should be in the hands of infidels, and otherwise sure to die without that sacrament; because no necessity or good end can make that lawful which is essentially evil. Above all, a lie is most criminal in matters relating to religion; and could lying ever be lawful, a man's sincerity might be always suspected.

Our critic and his disciples pretend these illustrious fathers were the abettors or authors of frauds, in order to propagate their favourite doctrine of the invocation of saints, and honouring their relics. But this was certainly then established, and sometimes attended with miracles in all parts of the Christian world, as appears from the writings of SS. Paulinus, Prudentius, Sulpicius Severus, Gaudentius, and others in the West; and from those of St. Chrysostom, St. Basil, the two SS. Gregories, St. Asterius, Theodoret, St. Ephrem, &c. in the East, as Le Clerc himself acknowledges in the lives of many of those fathers. St. Austin indeed, with other fathers, often observes, that the miraculous gifts had gradually decreased and ordinarily ceased in the Church, when the gospel was sufficiently confirmed and spread over the world. But he explains himself of the working miracles, usually and almost continually, as the apostles did; and adds, that God still continues, for the glory of his name, to excite the attention and devotion of men to him, by sometimes performing miracles in his Church, (l. de Verâ Relig. c. 25. and *Retract.* l. 1. c. 13, &c.) Hence, in his books *Of the City of God*, he confounds the Pagans by

bishop of Selesia, St. Austin,<sup>1</sup> Bede, &c. It is mentioned by most of the historians, and in the sermons of the principal fathers of that age. St. Stephen's body remained in the church of Sion till the empress Eudocia, wife of Theodosius the Younger, going a second time to Jerusalem in 444, built a stately church to God in his honour, about a furlong from the city, near the spot where he was stoned to death, into which she procured his body to be translated, and in which she was buried herself after her death, in 461. St. Austin<sup>2</sup> speaking of the miracles of St. Stephen, addresses himself to his flock as follows, "Let us so desire to obtain temporal blessings by his intercession, that we may merit in imitating him those which are eternal."

Our corporal necessities were not the motive which drew our omnipotent Physician down from heaven, but the spiritual miseries of our souls. In his mortal life he restored many sick to their health, and delivered demoniacs, to give men a sensible proof of his divine power, and for an emblem that he came to relieve the spiritual miseries of our souls, and to put an end to the empire of the devil over them. In like manner, when through his servants he has bestowed corporal blessings on men, he excites our confidence in his mercy to ask through their intercession his invisible graces. We ought to pray for our daily bread, or all necessary supplies of our bodily necessities; but should make these petitions subordinate to the great end of our sanctification, and his divine honour, offering them under this condition, as we know not in temporal blessings what is most expedient for us. God offers us his grace, his love, himself: him we must make the great and ultimate end of all our requests to him. If some rich prince should engage himself to grant us whatever we should ask, it would be putting an affront upon him, if we confined our petition to pins or such trifles, as St. Teresa remarks.

<sup>1</sup> Tr. 120. in Joan. Serm. 319, &c.

<sup>2</sup> Serm. 317.

the miracles which were then wrought, particularly those performed by the relics of St. Stephen, among which he reckons five persons raised from the dead, mentioning their names, families, and all the circumstances of the facts. Two were restored to life by garments which some had devoutly applied to the relics of the protomartyr, imitating what they had read in the Acts of the Apostles, (ch. 19.) of cloths and handkerchiefs which had touched St. Paul, having been the instruments of such favours. (See John Le Clerc, under the name of John Phereponus, Cens. in Tom. 5. Op. S. Aug. p. 550. Middleton's Free Inquiry, and Beausobre, *Hist. de Manichée*, l. 9. c. 3. t. 2. p. 648.) These authors, to try the fallacy of their sophistry and railery, may turn its edge upon the history of the dead man raised to life by touching the bones of Eliseus, iv. alias ii. Kings, xiii. 21. and upon that of the sick who were cured by a devout application of aprons and handkerchiefs taken from the body of St. Paul. (Acts xix. 12.) God can by any instruments manifest his power and mercy, as Christ often used sensible signs in working miracles.



## ST. NICODEMUS.

HE was by sect a Pharisee, and passed for a master and doctor in Israel, even when he was ignorant of the truths of eternal life. He seems to have been a senator of Jerusalem; for he is called a Jewish chief. The Pharisees were in general, by their pride, the most opposite of all others to the humility of the gospel. St. Nicodemus was an exception, and believed in Christ.<sup>1</sup> At first, something of a secret opinion of his own wisdom and learning, which it is so hard and so rare a thing for men to be perfectly divested of, seems to have been an obstacle to his opening his heart perfectly to the grace of his conversion. To humble him, Christ explained to him the mystery of regeneration by baptism, which Saint Nicodemus did not understand, though it was expressed in the prophets. Our merciful Redeemer reproached him for his ignorance. St. Nicodemus, far from being offended at the reproof, received it with such humility, and was so confounded within himself, that perfecting these dispositions, Christ conducted him into the paths of true virtue. He returned to Jesus from time to time; defended him openly against the Pharisees,<sup>2</sup> assisted at his burial, and embalmed his sacred body with rich spices.<sup>3</sup> Having been turned out of the synagogue by the Jews for believing in Christ, he retired to St. Gamaliel at his country house, and died there, as St. Austin<sup>4</sup> and Photius testify from the Acts of the Invention of St. Stephen's relics.

## ST. GAMALIEL.

HE was of the sect of the Pharisees, and a doctor of the law, in the highest reputation at Jerusalem. St. Paul recommended himself to the Jews by saying that he had been his scholar.<sup>1</sup> When the Jews were deliberating to put the apostle to death, St. Gamaliel prevented such a resolution, and indirectly showed the Christian religion to be the work of God; yet this he did with so much prudence as not to incur any suspicion. Though he had not then embraced the faith, his conversion was more early than that of St. Paul, as St. Chrysostom assures us.<sup>2</sup> Having buried St. Stephen at his own estate, twenty miles from Jerusalem, he was afterward himself interred in the same sepulchre, and discovered his relics to Lucian, in a vision, in 415, as was related above.

## ST. WALTHER OR WALTHEOF, C.

ABBOT OF MELROSS.

HE was second son of Simon, earl of Huntingdon, and Maud, daughter to Judith the niece of William the Conqueror, who was married to Waltheof, the powerful earl of Northumberland, grandson to the warlike earl Siward, in

his time the bulwark of his country. Walthen, the son of Siward, was the valiant count and governor of Northumberland, and part of Yorkshire, when the Norman conquered England, eminent for his martial exploits and much more for his devotion, immense charities, and all heroic Christian virtues. The Conqueror suspecting him to favour the exiled Saxon family which had taken sanctuary in Scotland, treacherously invited him to court as if it had been to honour him; then cast him into prison, and caused him to be beheaded at Winchester. The constancy, piety, and resignation with which he received his death, procured him the title of a martyr among the people. His body was buried in Saint Guthlake's church at Croyland, and afterward, upon the evidence of miracles wrought at his tomb, of which a history was compiled and kept in that abbey, was taken up and deposited behind an altar in that church, as Fordun relates. He left only one child, the countess Maud, who was married to Simon, earl of Huntingdon, by whom she had two sons, Simon and Walthen. In their infancy it was the pastime of Simon to build towers and castles, but Walthen's to build churches and monasteries of paper and wood. When grown up the elder brother Simon inherited his father's martial disposition together with his titles; but Walthen, from his cradle, discovered the strongest inclinations to piety, and was humble, modest, mild, obedient, beneficent, prudent, and devout much beyond his years. The first impressions of these virtues, together with a great esteem of angelical purity, he received from his pious mother Maud, who, after the death of her first husband, was given in marriage by king Henry I. to David, the most religious king of Scotland, and the worthy son of St. Margaret. Walthen followed his mother to that court, where he contracted an intimate friendship with Saint Aëlred, in whose heart our saint sowed the first seeds of his perfect conversion from the world. The good king was charmed with the virtues of his son-in-law, gave him on all occasions marks of his particular affection, and took great delight in his company.

The young nobleman was too stedfastly grounded in the maxims of humility and mortification to be seduced by the flatteries of the world; and the smiles of fortune served only to make him the more apprehensive of its dangers. To fence his heart against these illusions, and the contagion of the air which he breathed in the world, he was solicitous to put on the armour of God, that he might be able to resist all assaults, watch against the secret insinuations of a worldly spirit, and stand in all things perfect. Loving and valuing only heavenly things, and being always fervent in the exercise of good works, he seemed to be carried with wings in the path of every virtue. Whatever he did he used to say to himself, "What will this avail me to eternal life?" Such

<sup>1</sup> John iii.

<sup>2</sup> John xix. 39.

<sup>3</sup> Acts v. 34. xxii. 3.

<sup>4</sup> John vii. 50.

<sup>5</sup> Rom. i. 20. in Joan.

<sup>6</sup> Rom. 14. in Act.

was his ardour for prayer, that he found opportunities to practise it in those very circumstances which often make others forget it. When he went out a hunting with the king, his majesty would himself present him with a bow and quiver; but Walther, giving them to some servant or other person, and withdrawing from the company into the wood, used to hide himself in some secret place amidst the thickets, and there employ the day in prayer, holy meditation, or reading some pious book which he carried in his pocket. The king having one day surprised him in this employment, told the queen at his return that her son was not a man of this world; for he could find no amusement or satisfaction in any of its diversions. By the strictest temperance, the assiduous mortification of his will and senses, and a constant watchfulness over his heart, supported by a life of prayer, he kept his passions in due subjection, and enjoyed a happy tranquillity within himself, in the constant and uniform pursuit of virtue.

His purity he carried unsullied by the least stain from his birth into the heavenly paradise. A subtle assault which was made upon him against his virtue, contributed to disgust him entirely with the world. A certain lady of the first rank at court was fallen in love with him, and not daring to discover her passion, she sought to gain his heart insensibly. With this view she sent him one day a present of a rich gold ring in which the stone was a diamond of extraordinary value. Walther received it as a civility without any further meaning, and innocently put the ring on his finger. Hereupon one of the courtiers said, "Walther begins to have some regard for the ladies." This reflection made the saint sensible of the snare, and of the tendency of such presents. He therefore immediately went out of the room, and to prevent the danger of any temptation ensuing, pulled off the ring, and threw it into a great fire, thus gaining a double victory over impurity, and a vain affection to worldly toys. This accident made him stand more upon his guard against the very shadow of dangers; and the consideration of the snares of the world, and of the unprofitableness of many of his moments in it, led him to a resolution of taking shelter in a monastery.

To be removed from the distracting visits of friends, and from the neighbourhood of the court, he left Scotland, and made his religious profession among the regular canons of St. Austin, in St. Oswald's monastery at Nostel, near Pontefract, in Yorkshire. Here he lived concealed from the world, in the company of his crucified Jesus, humbling himself so much the lower in proportion as he had been exalted above others in the world. Kings and the great ones of the world were astonished at his humility; but his colleagues in a religious state were more surprised to see one come out of a court already perfect in the maxims of the cross.

He was after some time promoted to the holy order of priesthood; and, agreeably to his inclinations, always to attend the altar, was appointed sacristan. He was soon after, against his will, chosen prior of Kirkham, a numerous house of that Order in the same county. Considering the obligations he then lay under for the sanctification of others as well as for his own, in this dignity he redoubled his fervour in the practice of austerity, regularity, and every virtue. Nothing appeared in him more remarkable than his devotion, and the abundance of tears with which his prayers were usually accompanied, especially when he was celebrating the divine mysteries. In saying mass one Christmas-day, after the consecration of the bread, he was ravished in the contemplation of that divine mystery of God made man, and melting into tears of love and tender devotion, was favoured with a wonderful vision. The divine Word, who on that day had made himself visible to mankind by his nativity, was pleased to manifest himself not only to the eyes of faith, but also to the corporal eyes of his servant. The holy man saw in his hands, not the form of bread, but a most amiable infant of ravishing beauty, stretching out its hands as if it had been to embrace him, and looking upon him with a most gracious countenance: in which vision the saint finding himself penetrated with unspeakable sweetness and heavenly delights, paid a thousand adorations to that divine infant whom he could not sufficiently love. When he had laid down the host on the altar he saw only the sacramental form. He could never after remember this favour without tears of sensible joy, sweetness, and love. The saint disclosed this favour only to his confessarius, who after his death told it to several others, and confirmed his testimony that he received the account from the saint himself with an oath. The author says he himself heard it from the mouth of this confessarius, and also from divers Cistercian monks both at Melross and at Holm-Coltrun.<sup>1</sup> Whilst a canon of Kirkham was saying mass, a spider fell into the chalice. The prior being called made the sign of the cross over the chalice, then bid the priest drink it; which he did without receiving any harm, or feeling any repugnance.\*

Walther, moved by the great reputation of the Cistercian Order, was very desirous to embrace it: in which resolution he was encouraged by the advice of his friend St. Aëlred, then abbot of Rievale. Accordingly our saint took the habit of that Order at Warden, a Cistercian convent in Bedfordshire. The regular canons, who both loved and honoured him, used all endeavours to retain him among them. Earl Simon, the saint's brother, alleging that the

<sup>1</sup> See his authentic life; also John de Fordun, *Scotichronicon*, l. 6. c. 8. t. 3. p. 518. ed. Hearne.

\* Though some spiders are venomous, modern philosophers assure us that the domestic kinds which weave webs are harmless. See *Philos. Transact.*



austerities of this latter Order were too severe for his tender constitution, employed both the secular and ecclesiastical power to oblige him to quit it, and even threatened to destroy the monastery if he remained in it. The monks therefore sent the saint to Rievall, their mother-house in Yorkshire, that he might be further out of the earl's reach. During the year of his novitiate St. Walther suffered much more from a most grievous interior trial than he had done from the persecutions of his kindred, or of the canons of Kirkham; but, from these afflictions, his pure soul reaped infinite spiritual advantages; for St. John Climacus observes,<sup>2</sup> that God prepares souls for his choicest graces by interior crosses, by which all earthly dross in their affections is most perfectly purged, their constancy is put to the test, and occasions are afforded them for the exercises of the most difficult and heroic virtues. It was thus by an effect of the divine mercy, that the saint fell into a state of spiritual dryness, and interior desolation and darkness of soul.

Though the canons allow a religious man to pass from one Order to another that is more perfect and austere, he began, nevertheless, to be perplexed with scruples and anxious fears whether he ought not rather to have remained in his first vocation, and whether the extraordinary austerities of this new Order were not above his strength. His body seemed to sink under the weight of his watchings, fasts, and labour, every exercise seemed heavy and grievous, his soul was drowned in bitterness, and he seemed in vain to seek comfort and strength by prayer. Had the enemy prevailed over him by this means to become more remiss in that holy exercise, the saint would have sunk under the trial; but notwithstanding the bitterness and heaviness with which he was overwhelmed so as to seem to himself almost incapable of prayer, the divine grace supported and directed him still to persevere, and even to redouble his fervour in continually laying before the eyes of his heavenly Father, the *God of all Consolation*, the anguish of his heart, and his earnest desires to raise up his soul to praise and love him, with his faithful servants, and to implore his mercy, though of all creatures the most unworthy. Nevertheless his fears and inward darkness and agonies continued still to increase; but after a long conflict with this painful enemy, in great anguish of soul, he one day cast himself on the ground, as he had often done, to pray with the utmost earnestness, and in that posture poured forth a flood of tears, begging of God that he would vouchsafe to direct him that he might follow his holy will, to which he had always desired to consecrate himself without reserve. He no sooner rose from his prayer, but he found the thick mists of darkness, which had overwhelmed his mind, scattered, and his soul suddenly filled with light, fervour, and an inexpressible holy joy, in which he sung the

praises of the divine mercy with an interior jubilation which seemed to give him, in some degree, a foretaste of the joys of the blessed. From that moment he found the yoke of the Lord sweet and easy, and used to repeat that saying of St. Bernard, that worldlings who thought the austerities of devout persons hard, saw their crosses, but saw not the interior unction of the Holy Ghost by which they are made light.\* Neither do they know the strength or wings which the fervour of divine love gives to the soul, nor the vigour and comfort with which the view and hope of an immortal crown inspires her.

Walther, four years after his profession, was chosen abbot of Melross, a great monastery in the marches of Scotland, on the river Tweed, for some time the burying place of the noble family of Douglas. The saint took upon him this charge with great reluctance, and only because he was compelled by obedience. In correcting others he tempered severity with sweetness, so as to make them love the correction itself, and to gain their heart to their duty. After the person had done penance for a fault, he would never suffer it to be any more mentioned, saying this was to act a worse part than that of the devils, who forget our sins when they have been wiped away by sincere repentance. In hearing confessions he often, out of tender compassion, wept abundantly over the penitent, and by moving words softened the hearts of the most hardened sinners to compunction and tears. If he perceived that he was fallen into the smallest failing of inadvertence he had recourse immediately to the remedy of confession, accused himself of it with many tears, and caused another severely to discipline his bare shoulders, often to blood. By the continual exercises of penance, and deep compunction, he endeavoured always to obtain the grace by which his soul might be cleansed more and more perfectly, that he might at prayer present himself without spot before God, who is infinite purity and infinite sanctity, and whose eyes cannot bear the least iniquity or uncleanness. Yet a certain cheerfulness and spiritual joy always shone on his pale countenance. His words were animated with a divine fire, and sweet unction, by which they penetrated the hearts of those that heard him; his voice was sweet and soft, but weak and low, which was owing to the feebleness of his body, and to his assiduous singing of psalms, which was usually accompanied with many tears. He founded the monastery of Kylos in Scotland, and that of Holm-Coltrum in Cumberland. By his great alms he supported the poor of the whole country round his abbey to a considerable distance. In a famine which happened in 1154, about four thousand poor strangers came and settled in huts near Melross, for whom he provided necessary sustenance for several months. He

\* *Crucis vident, unctiones non vident. S. Bern. Sermon in Cant.*

<sup>2</sup> Gr. l. n. 23.

sometimes induced his monks to content themselves with half their pittances of bread, in order to supply the poor. He twice multiplied bread miraculously, and sometimes gave away at once all the cattle and sheep that belonged to his monastery.

His humility and love of holy poverty appeared in all his actions. In travelling he would carry the baggage of his companions, and sometimes that of servants. He went once to wait on King Stephen in England, about certain affairs of his community, carrying a bundle on his back. His brother Simon, who was with the king, was moved with indignation at the sight, and said to his majesty, "See how this brother of mine, and cousin to your majesty, disgraces his family." "Not so," said the king; "but if we understand what the grace of God is, he does us and all his kindred a very great honour." He readily granted all the saint desired, begged his blessing, and after his departure expressed how much he was moved by his example to a contempt of the world for the love of God. In 1154 Waltheu was chosen archbishop of St. Andrew's; but by his tears and repeated assurances that the weight of such a burden would in a short time put an end to his life, he prevailed with his superior St. Aëlred, not to oblige him by his command to accept that dignity. Our saint cured many sick by his prayers, but studied always to disguise whatever appeared miraculous. He was favoured with frequent visions and ecstasies. In one of these, whilst he was praying with ardent sighs that he might be so happy speedily to behold the King of kings manifested in his beauty and glory, and admitted to praise him, with his whole heart, in the company of all the saints, he saw the heavens opened, and God discovered to him the bright thrones in which his saints are seated in that kingdom which he had prepared for them from the beginning. The saint, who never ceased to excite in his monks the desire and expectation of eternal life, in order to encourage them in their penitential courses, in one of those exhortations mentioned this vision in the third person as of another; but at last by surprise spoke in the first person; which he no sooner perceived, but, cutting his discourse short, he withdrew with many tears, much afflicted for the word which had escaped him. The possession of God was the object of his longing and earnest desires night and day; and these were more vehement in the time of consolations than amidst crosses and in adversity. The contemplation of that day which would drown him in the boundless ocean of eternal joy, was the comfort and support of his soul during his last tedious and lingering illness, in which he bore great pains with the most edifying silence and patience. Having exhorted his brethren to charity and regular discipline, and received the last sacraments, lying on sackcloth and ashes, he calmly gave up his soul to God on the 3d

of August, 1160. His body was found uncorrupt thirteen, and again forty-eight years after his death. Several miracles wrought by his relics and intercession are recorded by the authors of his life. His name occurs in the English Calendars, and in those of his Order. See his authentic life written by a disciple, extant in the Bollandists. See also Manriquez in the Annals of his Order, and Le Nain, t. 2. John de Fordun, Scoti-chronicon, l. 6. c. 3, 4, 5, 6, 7, S. 25. 27, 28, 29, 30, 31, 32. 34, &c. t. 3.

## AUGUST IV.

### ST. DOMINIC, CONFESSOR.

FOUNDER OF THE FRIAR PREACHERS.

From the Chronicle of the Origin of this Order, compiled by B. Jordan of Saxony; also from the five lives of this saint, all written by contemporary grave authors, namely F. Theodoric of Apolda, Constantine bishop of Orvieto, Bartholomew bishop of Trent, F. Humbert, and Nicholas Trevet. See his life elegantly compiled by F. Tournon; likewise F. James Echard, the learned French Dominican, *De Script. Ord. S. Dominici*, t. 1. Mamachi, &c.

A. D. 1221.

ST. DOMINIC was born, in 1170, at Calaruega, anciently called Calaroga, in Old Castille, in the diocese of Osma. He was of the illustrious house of the Guzmans, which has been frequently ennobled by alliances with divers royal families, and which still flourishes divided into several branches, of which some are grantees of the first class, as the dukes of Medina Sidonia, and of Medina de las Torres; the marquises of Azdales, of Monte Alegre, &c. the counts of Niebla, of Olivares, &c. The duke of Medina-Sidonia, who is chief of this noble house, is acknowledged patron of the whole Order of St. Dominic. This honourable pedigree of our saint has been demonstrated by Echard,<sup>1</sup> Tournon,<sup>2</sup> and Bremond,<sup>3</sup> from the archives of Bologna drawn up in the saint's life-time, and from other undoubted monuments of the same age in which he lived; though a Christian derives his true nobility from his spiritual regeneration and grace, and it is the chief glory of the saints that they despised all worldly advantages for Christ. St. Dominic's father was called Felix of Guzman, and his mother was Jane of Asa, which family continues still in a flourishing condition in Spain. Their eldest son, Antony, was a priest, and

<sup>1</sup> James Echard, *Bibl. Script. Ord. Prædic.* t. 1.

<sup>2</sup> Tournon, *Vie de S. Domin.* p. 741.

<sup>3</sup> Bremond, general of this Order, in his dissertations entitled *Epistolæ ad quosdam viros eruditos*; viz. the Bollandists, who, before the original authorities were produced, had called in question this circumstance.



devoted himself to the service of the poor in an hospital, in which employment he died in the odour of sanctity. Mames, the second, embraced our Saint's Order, and followed him in his missions. Dominic was the third, and had younger brothers. His mother, whilst she was with child of him, dreamed that she brought forth a whelp which carried in its mouth a burning torch, with which it set the whole world on fire. After his birth it was her first care to procure him speedily the grace of baptism, in which sacrament he received the name of Dominic, in honour of a holy abbot called Dominic of Silos. By her early instructions he was taught happily to turn the first dawning of his reason towards his Creator. Such was his fervour in his childhood that he accustomed himself to rise often in the night to pray, and, leaving his soft bed, used to take his rest lying on the hard boards. His uncle by the mother, the holy archpriest of Gnniel, was his first preceptor. He assisted with this uncle at all the divine offices; and the rest of his time which his studies and other necessary duties left free, he devoted entirely to private prayer, serious or pious reading, and charitable employments; spending none of his moments in the usual amusements of youth, which yet may be sanctified by moderation and a good intention, inasmuch as some exercise is necessary in that tender age to maintain the vigour both of the body and mind.

The saint at fourteen years of age was sent to the public schools of Palentia, which were soon after transferred to Salamanca, where the university, which is the most famous and best provided in all Spain, was erected in the middle of the thirteenth century. Dominic here laid in a solid stock of learning, and became a great proficient in rhetoric, philosophy, and divinity. He was well versed in the knowledge of the holy scriptures and fathers. Instructed by the oracle of the Holy Ghost that the spirit of the Lord rests only on chaste souls, he watched with the utmost attention over his heart, and its avenues, which are the senses; these he kept in constant subjection by austere mortification. Always walking in the presence of God he made his conversation even with the virtuous very short. Boards or the floor were the only bed on which he took his rest. The death of his mother was a sensible affliction to him, but he improved it to a more perfect disengagement of his heart from the world. From her example he had learned a tender devotion to the holy Mother of God, and an extraordinary affection for the poor; to assist whom, in a famine, he not only gave all his money and goods, but sold even his books and his own writings and commentaries. This was in the twenty-first year of his age. So heroic a charity touched the hearts of all the masters, scholars, and citizens; the latter opened their granaries, and the former emptied their purses to supply the necessitous. Thus Dominic, yet

a scholar, became by his example a preacher to his masters. The charity with which his heart was moved towards all that were in distress seemed to have no bounds. A poor woman one day begged of him with many tears an alms to redeem her brother who was made a slave by the Moors. The saint's heart seemed rent with compassion, and having already given away all his money to others, he said to her, "I have neither gold nor silver; but am able to work. Offer me to the Moor in exchange for your brother. I am willing to be his slave." The woman, astonished at such a proposal, durst not accept it; but Dominic's charity was not less before God. As soon as he had finished his studies and taken his degrees, he explained the holy scriptures in the schools, and preached the word of God to the people at Palentia with wonderful reputation and success. Every one looked upon the man of God as an oracle, consulted him in all doubts, whether of learning or of conscience, and acquiesced in his decisions.

Azebedo, a zealous pastor, being made bishop of Osma in 1198, reformed his chapter, introducing into it regular canons of St. Austin, and invited St. Dominic, who was a native of his diocese, to accept a canonry. The disciple of Jesus Christ, believing that he heard the voice of God himself in that of his pastor, left Palentia, and received the habit of the regular canons, being then twenty-eight years old.\* Blessed Jordan, who was familiarly acquainted with St. Dominic, informs us, that the holy canon had no sooner taken possession of his prebend, than he began to shine as a bright star in the church of Osma. He practised all the austerities of the ancient fathers of the desert, and attained to that purity of heart and perfect disengagement from creatures which made up the character of those great saints. He read the conferences of Cassian, and made them the rule of his conduct. Whilst he thus laboured to make his own soul pleasing to God, the fire of divine love was daily more and more enkindled in his breast, and he was consumed with an ardent zeal for the salvation of infidels and sinners. To move the divine mercy to regard them with pity, he spent often whole nights in the church at prayer, watering the steps of the altar with abundance of tears, in which he was heard to sigh and groan before the Father of mercy, in the earnestness and deep affliction of his heart; never ceasing to beg with the greatest ardour, the grace to gain some of those unhappy souls to Christ. He

\* Baillet is evidently mistaken when he antedates these four years; and again, when he relates the saint's missions into Galicia, his being taken by pirates, &c. facts not mentioned by any original writer, and absolutely inconsistent with the narratives of his disciples, who agree that he never left the diocese of Osma whilst he remained in that chapter. Nor could he have converted Reinerius the heresiarch, afterward the famous preacher in the Order of St. Dominic in Italy, which seems to have been the work of St. Peter the martyr.

studied to conceal from the eyes of men as much as possible the holy severity with which he treated his own body; but its effects appeared sensibly in the decay of his strength. His bishop therefore ordered him to mix a little wine with the water which he drank. He still found means to redouble the macerations of his flesh, as he saw the loss of souls and the offences of God multiplied by the growth of heresy and impiety. Since the reformation of the chapter, the titles and offices of dean and provost were changed into those of prior and subprior. The bishop himself was prior and St. Dominic subprior, or the immediate head and superior of that body. He also assisted his prelate in the government and reformation of the whole diocese, and preached in it assiduously with incredible zeal and fruit during five years.

Alphonse IX. king of Castile, chose the bishop of Osma, to go ambassador into La Marche to negotiate a match between the daughter of the earl of that country, and his son prince Ferdinand. Some take this La Marche for a province in the north of Germany or in Sweden; others for the territory of that name in Limosin in France. The bishop took Dominic with him. In their way they passed through Languedoc which was then filled with the abominations of the heresy of the Albigenses. He in whose house they lodged at Toulouse was tainted with it. St. Dominic, pierced to the heart with compassion for the unhappy condition of his soul, in that one night made him a perfect convert. The treaty of marriage being concluded, the ambassadors returned to Spain; but were sent back with a sumptuous equipage to conduct the princess thither. They arrived at her father's house only to assist at the melancholy ceremony of her funeral. Being desirous to devote themselves to labour for the conversion of souls deprived of the light of faith, they sent back their equipage into Spain, and went themselves to Rome to ask of pope Innocent III. leave either to stay in Languedoc to labour among the Albigenses, or to go to preach the gospel to the infidels in the north. His holiness, charmed with their zeal and virtue, exhorted them rather to choose the neighbouring harvest, and to oppose a heresy which threatened the Church with the utmost fury. The holy bishop begged he might be allowed to resign his episcopal see in Spain. This his holiness would not consent to, but gave him leave to stay two years in Languedoc. In their return they made a visit of devotion to Cîteaux, a place then renowned for the sanctity of the monks that inhabited it. They arrived at Montpellier towards the end of the year 1203, where they met several Cistercian abbots, who were commissioned by the pope to oppose the reigning heresies. The archbishop and Dominic proposed that to labour with success, they ought to employ persuasion and example rather than terror; and that their preachers should

imitate the poverty of Christ and the apostles travelling on foot, without money, equipage, or provisions. The abbots readily came into the proposal, and sent away their horses and servants.\* These missionaries saw the

\* The Waldenses or Vaudois were so called from Peter Valdo, a rich merchant of Lyons, who, about the year 1160, was so struck at the sudden death of one who suddenly fell down and expired as they were conversing together with some other merchants, that he gave all his goods to the poor, and pretended to imitate the manner of living of the apostles. Several others joined him, and they were called "The poor men of Lyons." They soon after began to preach and teach the people in imitation of the apostles, though they were mere laymen, and had no mission. The clergy reproved them for this irregularity, and for affecting superstitiously to wear a kind of sandals, cut on the top, to show their bare feet, fancying that the apostles went so shod; and the pope enjoined them silence. Wanting humility to submit, and seeing the pope, to whom some of them applied for the approbation of their institute, reject it, as irregular, and, in some things, superstitious, they haughtily gave out, that the clergy condemned them because they envied their sanctity and morals. Nor was it long before they added heresy to their enthusiasm and disobedience. Pope Lucius III. excommunicated them. Their sect being spread in Languedoc, Alphonse II. king of Arragon, condemned them in 1194, and Bernard, archbishop of Narbonne, in a conference, convicted them of many errors in faith.

Reinerius Sacho, who from a minister of the Waldenses became a Catholic, and a Dominican friar, in 1250, in his treatise against the Waldenses, tells us, that among other errors, they affirmed that the Church had failed ever since St. Sylvester, by possessing temporalities; that it is unlawful for the clergy to have estates or prebends, and that they ought to work with their hands as the apostles did; that no rents or tithes ought to be paid to them, and nothing bequeathed to churches; that all bishops are murderers, because they tolerate wars; that it is never lawful to swear; and that a man ought rather to die than take an oath even in a court of judicature and upon any necessity. They condemned all ecclesiastical judgments; also all princes and judges, pretending that it is never lawful to punish malefactors, or to put any man to death. They denied purgatory, and rejected prayers for the dead, indulgences, all festivals, even Easter-day; also the invocation of saints, and veneration of images, crosses, or relics; they affirmed that absolution or any other sacrament is null if administered by a bad priest; but that a good laic has power to remit sins, and to confer the Holy Ghost by the imposition of hands: that it is a grievous sin for a man to cohabit with his wife when she is past child-bearing. They rejected the exorcisms, benedictions, and surties in baptism, and said that the washing of infants did not avail them. Concerning the eucharist, they said that priests who are in mortal sin, cannot consecrate, and that transubstantiation is not effected in the hands of him who consecrates unworthily, but in the mouth of him who receives worthily. They rejected the canon of the mass, only reciting in the vulgar tongue the words of consecration. They taught that all the laics are as so many priests, and that it is better to confess to a good laic than to a bad priest. Peliclorius, who wrote against the Waldenses one hundred years after Reinerius, gives the same history of their original, and ascribes to them the same errors.

The Waldenses or Vaudois subsisted in certain valleys of Piedmont, till, in 1530, Ocolampadius and the Sacramentarians of Switzerland entered into a treaty with them, but could not bring it to any conclusion. Six years after this, Farel and other Calvinistical ministers, by showing them that their temporal safety made it necessary, effected a union, but obliged them to reject several errors which they maintained, and to acknowledge that a Christian might sometimes lawfully swear



dangers and difficulties that attended their undertaking, but they were persuaded they should be abundantly recompensed for all they

before a magistrate, and punish malefactors with death; also that the ministers of the altar might possess temporal estates, and that wicked ministers validly confer the sacraments. They likewise engaged them to maintain that the body of Christ is not in the eucharist, and that there is no necessity of confessing one's sins: which points were contrary to their former doctrine. Notwithstanding this union, most of the Vaudois adhered to their own principles till, in 1630, they were compelled for protection to receive Calvinistical ministers. On the Waldenses and Albigenes, see Bossuet, in his *History of the Variations*, l. 11. De Marca in his *History of Bearn*, Fleury, b. 73. n. 12. F. Fontenai, in the ninth, tenth, and eleventh tomes of the *Continuation of F. Longueval's Church History of France*, and the late *History of Languedoc*.

Other heresies prevailed in these parts in the twelfth and thirteenth centuries. The Petrobrusians took their name from Peter Bruys, a native of Dauphiné. He was yet young when he commenced reformer: began by a most austere singular manner of life to gain a reputation among the populace and women, though the writers of that age accuse him of covering most wicked actions and corrupt morals under a hypocritical garb. He went very sorrowfully clothed, and his ordinary retreats were the cottages of peasants. Having a ready tongue, he first gained attention by declaiming against the riches and manners of the clergy, and afterward boldly sowed his errors in Provence, Languedoc, and Gascony. Peter the Venerable, abbot of Cluni, who wrote against them, reduces them to five: viz. That he denied the validity of infant baptism; condemned the use of churches and altars, and, wherever his rabble was strong enough, beat them down; rejected the mass; denied that alms and prayers avail the dead, and forbade the singing of the divine praises in churches; rejected the veneration of crosses, broke them down, and made bonfires of the wood, on which he boiled great pots of broth and meat, for a banquet, to which he invited the poor. Peter Abailard (*Introd. ad Theol.* p. 1086,) and other writers of that age give the same account of his heresies. He was taken, strangled, and his body burnt for his riots at St. Giles's, in 1126.

His disciple Henry, a pretended hermit, an eloquent but illiterate man, propagated his errors. Hildebert, the zealous and pious bishop of Mans, famous for his elegant letters, sermons, and other works, tells us, that while he went to Rome to procure the pope's leave to retire to Cluni, (which he did not obtain,) that hypocrite, who went barefoot even in the middle of winter, and ate and slept on some hill in the open air, obtained surreptitiously leave to preach penance in his diocese. When he had gained crowds of innumerable followers, by railing against their superiors and the clergy, then he openly discovered his heresies. Regardless of the censures which the clergy fulminated against him, he continued his seditious discourses, though the clergy convicted him of having committed adultery on Whitsunday, &c. Fanaticism often extinguishes all sense of modesty and decency. Henry, attaching lewd women to his party, persuaded them that they obtained the pardon of all past sins by public immodesties in the church, and made innumerable marriages among the people, all which he caused to be contracted with the like shameful ceremonies, as is related in the *History of the bishop of Mans*, Acta Epist. Cenoman. Hildebert, upon his return, was surprised to see the havoc which the wolf had made in his flock, but in a short time regained their confidence, convicted Henry publicly of ignorance and imposture, and obliged him to leave his diocese, and return to his own country. *Hist. de l'Egl. de Fr.* l. 22. t. 8. p. 191.

Arnold of Brescia taught the same doctrine with these heretics concerning infant baptism and the sacraments; and also, that the pope and bishops cannot hold any temporal estates, which ought to be given to kings or the commonwealth. He had dogmatized in Lombardy

could suffer if they should be so happy as to become instrumental in rescuing one soul from the slavery of sin, or to lay down their

and Switzerland, when, upon information that many seditious persons at Rome desired to see him there, he repaired thither; and stirred up great disturbances, attempting to restore the senate, under six succeeding popes, Innocent II. Celestine II. Lucius II. Eugenius III. Honorius II. Anastasius IV. and Adrian IV. the English pope. Under this last, he was obliged to fly to Otricoli in 1155, and being taken, was brought back to Rome, and condemned by the governor to be hanged and burnt. See Baronius and Spaldan. The followers of this heresiarch were called Publicans or Poplicans. They became powerful in Gascony, and possessed themselves there of several castles.

The southern countries of France were also deeply infected with the poison of the Manichees, which had been introduced from the East into Europe. It penetrated into Burgundy in the eighth century, whence these heretics were often called in Europe Bulgarians. In the twelfth century, the army of Frederic being composed of many such, these communicated their dangerous principles to many malecontents in Lombardy during the wars; out of which country they spread throughout Provence, Languedoc, and Gascony, under the names of Cathari or Puritans, New Manichees, New Arians, Bons-hommes, &c. This last name they acquired by their affected hypocrisy, and were known by it when they were cited and examined as to their faith, by a council held at Lombez in Gascony, eight leagues from Toulouse. Being interrogated by the bishop of Lodeve, by order of the bishop of Albi, they declared, that they did not receive the law of Moses, nor the prophets, nor the psalms, but only the books of the New Testament; that they believed any good man, whether priest or laic, could consecrate the eucharist; that contrition and confession sufficed for the pardon of sins without penances, fasts, almsdeeds, or the like; that bishops, who have not the qualifications required by St. Paul, are wolves and devourers, not pastors, and that no obedience is due to them, &c. Their errors were confuted by Pontius archbishop of Narbonne, Arnulphus bishop of Nismes, and two abbots, who only made use of the New Testament against them. After which a solemn sentence was pronounced, in 1176, by the bishop of Lodeve in the name of the council, condemning these heretical opinions, and excommunicating Oliver and the other heretics of Lombez, and all others who held the same doctrine with them. The heretics protested against the sentence, saying the bishop who pronounced it was a heretic, a hypocrite, and their enemy; and that none of the bishops were pastors, but hirelings.

These heretics were named Albigenes towards the beginning of the twelfth age, not from Albe in the Vivarais, as De Thou conjectures, but either from the city Albi, or rather, as the learned authors of the history of Languedoc show, from the province called ever since the fifth century Albigenis, and the people Albigenes, about Beziers and Castres. They were composed of all the former sects, and differed in opinions among themselves. Alanus, a Cistercian monk, who for his skill in all the sciences was surnamed at Paris the Universal Doctor, wrote two books against the Albigenes and Waldenses about the year 1212: and Peter of Vaux-Sernay, a Cistercian monastery in the diocese of Paris, who accompanied his abbot Guy into Languedoc (he being one of the twelve Cistercian abbots commissioned by Innocent III. to preach against the Albigenes) wrote, by order of that pope, a history of the Albigenes. These two writers charge them in general with the following errors; they owned two Principles or Creators, the one good, the other bad; the former the Creator of the invisible spiritual world, the latter the Creator of bodies, the tutor of the Jewish dispensation, and author of the Old Testament; they admitted two Christs, the one bad who appeared upon earth, and the other good who never lived in this world; they denied the resurrec-

life in such a cause. The prodigious growth of impiety in that country, and the obstinacy of the disease moved them to compassion, but

tion of the flesh, and believed that our souls were demons, confined to our bodies in punishment of sins committed by them in a former state of existence; they condemned all the sacraments, rejected baptism as useless, abominated the eucharist, practised neither confession nor penance, believed marriage unlawful, and ridiculed purgatory, praying for the dead, images, crucifixes, and the ceremonies of the Church. They distinguished themselves into two sorts, The Perfect, who boasted of living continently, neither ate flesh, nor eggs, nor cheese, abhorred lying, and never swore; and The Believers, who lived and ate as other men did, and were irregular in their manners, but were persuaded that they were saved by the faith of the Perfect, and that none of those that received the imposition of their hands were damned.

Luke, bishop of Tuy in Spain, about the year 1270, wrote three books against the Albigenes. In the first he establishes the intercession of saints, purgatory, and prayers for the dead; in the second, the sacraments, sacrifice, and benedictions of the Church, and the veneration of crosses and images; and in the third, he detects their fallacies, lies, dissembling of their sentiments, setting up false miracles, and corrupting the writings of Catholic doctors.

Reinerius, above-quoted, says the Cathari were divided into three general sects: one of which, called the Albanois, had two heads, one, whom they called bishop of Verona in Italy, the other was one John of Lyons in France. He informs us that the common errors of the Cathari were, that the devil was the author of this world, that marriage is a mortal sin, as well as the eating of flesh, eggs, and cheese; and that there is no purgatory. They allowed of four sacraments, but such as agreed only in name with those of the Church; for instead of baptism they made use of the imposition of hands; instead of consecrating the eucharist, they blessed a loaf before meals, and after having said the Lord's prayer, broke it, and distributed it to all that were present: they taught that the imposition of hands remits entirely the punishment and guilt of sin, and made no confession besides a public acknowledgment of their sins in general; they allowed of four degrees of orders, the bishop, the first son, the second son, and the deacon: they denied purgatory, and the resurrection of the body. Among these the Buncari or Patarini maintained, that no mortal sin is committed by the lower part of the body. The Ortlibenses or Orbibarians denied the Trinity, taught that Jesus Christ was the son of Joseph and Mary, and that he did not suffer really; believed the world eternal, denied the resurrection, and the last judgment, &c. Thus Reinerius.

It must be observed from the contemporary authors, that among the heretics of that age, two sorts of errors prevailed. The first were common to all the heretics of that century, for the Albigenes and Cathari adopted the errors of the Waldenses against the hierarchical order of the Church, its usages, ceremonies, and sacraments; and to these a spirit of revolt which prevailed in many places, gave rise: for men could not withdraw themselves from superiors without making a breach, and seeking some pretence. The second sort of errors was peculiar to certain sects which fell into strange extravagancies and abominable disorders. These, who came under the general name of Albigenes or New Manichees, made great progress in the southern parts of France, under the protection of certain powerful princes, and the lure of independence and of rich spoils.

Charles the Bald, king of France, in 855, made Raymond, son of the governor of Toulouse, hereditary governor and count, reserving only a homage to be paid to himself and successors. Raymond V. the tenth sovereign count of Toulouse, duke of Narbonne, and marquis of Provence, died a zealous Catholic, in 1194. His son Raymond VI. openly protected these impious heretics, who in armed troops expelled the bishops, priests, and

monks, demolished monasteries and plundered churches. They were also countenanced in their seditious and violences by the earls of Foix and Comminge, the viscount of Bearn, and other princes in those parts. Pope Innocent III. ordered Arnold, abbot of Citeaux, to employ his monks in preaching against these heretics in Languedoc. Accordingly twelve abbots of that Order were charged with that commission. But the princes opposed their endeavours, and Peter of Chateau-neuf, a Cistercian monk, the pope's legate in Languedoc, who exerted his authority against the heretics, was assassinated on the banks of the Rhone, near the town of St. Giles's, where he and some other missionaries were coming out from a conference with the count of Toulouse, in 1208. The pope excommunicated the murderers, and especially the count of Toulouse, who was looked upon as the principal author; and exhorted Philip Augustus, king of France, and the lords of that kingdom, to raise a crusade against the Albigenes and the said count.

Raymund had often made his peace with the Church; but his repentance not being sincere he changed every moment. Seeing now an army assembled against him he reconciled himself to the pope, and engaged himself to re-establish the bishops of Carpentras and Vaison, to maintain the liberties and immunities of churches, and to abandon and expel the heretics, submitting himself and his successors to the forfeiture of his estates if he did not observe what was contained in his oath. The crusaders wore their crosses on their breasts, not on their shoulders as in the wars against the Saracens. They assembled at Lyons in 1209, and having then no more contest with the count of Toulouse, besieged Beziers where the Albigenes had fortified themselves, and having taken the town by assault, barbarously put the inhabitants to the sword, to the number of fifteen thousand. The inhumanity of which action is not to be palliated, though the inhabitants of that town were robbers and plunderers, and guilty of all manner of crimes, as Peter of Vaux-Sernay, (c. 16.) and, from him Fleury, observes; and though the innocent perished by their own fault by refusing to separate themselves from the guilty, when required so to do. The army also took Carcassone, and after this chose for their general, Simon of Montfort, the seventh count of Montfort, which title is taken from Montfort-Amauri, a place ten leagues from Paris. This Simon had signalized himself for his valour in the wars against the Saracens in the East. His zeal and piety equalled him to the apostolic men, says Joinville. He every day heard mass and said the office of the Church, went every week to confession, and behaved on many occasions as a true Christian hero. Nevertheless, in Languedoc the crusaders exercised cruelties and injustices which no principles could justify. Crimes and seditious are not to be punished or revenged by other crimes. Avarice, ambition, or revenge in many, only covered themselves under a cloak of zeal for religion.

The count of Toulouse still persisting to succour the Albigenes, and breaking his other engagements, was excommunicated by the pope's legate, and war was proclaimed against him by Simon of Montfort, who being besieged in Castelnau by the count of Foix, defeated him, and obliged him to retire. Peter, king of Arragon, being related to the count of Toulouse, came to his succour, and with the counts of Toulouse, Foix, Comminge, and Bearn, at the head of above a hundred thousand men, besieged Simon in Muret, a small town on the Garonne, near Toulouse. Simon made a vigorous sally with only a thousand men, and with this small body threw the whole army into disorder, and the king of Arragon being killed in the engagement, all his troops fled, and disbanded themselves. Upon this victory the city of Toulouse surrendered itself, and in 1215 the pope confirmed to Simon that county, the duchy of Narbonne, and all the other estates of Raymond, on condition that he received the



ran several other provinces in troops of four, five, or eight thousand men, pillaged the countries, and massacred the priests, slaying some alive and scourging others to death; in plundering the churches, they broke and profaned the sacred vessels, and sacrilegiously converted the ornaments of the altars into women's clothes. King Philip Augustus cut in pieces ten thousand of these banditti in the province of Berri, they having penetrated into the very centre of his kingdom.<sup>4</sup> Dominic undertook to stem the torrent by his feeble voice; and God was pleased to make his preaching the instrument of his grace to strike the rocks, to open the uncircumcised ears, and to soften the hardened hearts of many which even the thunder of a St. Bernard had not been able to move. The conversion of many most obstinate sinners may be regarded as the greatest of our saint's miracles.

The first conference of the missionaries with the heretics was held in a borough near Montpellier, and lasted eight days; during which, each day several remarkable conversions were wrought. The apostolic men preached after this eight days at Beziers, where they gained several, though the far greater number shut their ears against the Catholic faith. Diego and Dominic proceeded thence to Carcassone and Montreal. At this last place they disputed during fifteen days with the four chiefs of the Albigensian sect, by which conference a hundred and fifty persons were brought over to the truth. St. Dominic drew up in writing a short exposition of the Catholic faith, with proofs of each article from the New Testament. This writing he gave to the heretics to examine. Their ministers and chiefs, after much

altercation about it, agreed to throw it into the fire, saying, that if it burned, they would regard the doctrine which it contained as false. Being cast thrice into the flames it was not damaged by them. Nevertheless, only one officer that was present, and afterward publicly attested the miracle, was converted by it. This, Peter of Vaux-Sernay<sup>5</sup> assures us he heard St. Dominic himself relate. At Fanjaux the bishop and St. Dominic were met by Arnold, abbot of Citeaux, and twelve other abbots, and another great disputation was there held with the heretics before arbitrators. The judges and ministers here proposed to cast the same writing of St. Dominic into the fire. All present agreed to this trial, and a great fire being made in the middle of the company, it was again thrice thrown into it, and as often taken out without receiving any damage. This miracle is recorded by Jordan, and by the ancient writers of St. Dominic's life; and Theodoric of Apolda, Bernard Guidonis, and F. Humbert, expressly assure us that this miracle at Fanjaux must not be confounded with the like which had been wrought before at Montreal. This latter was performed in the castle of Raymund Durfort, whose posterity built in it a chapel in honour of St. Dominic, and gave this castle to his Order.<sup>6</sup> The fruit of this public miracle was the conversion of great numbers of heretics of both sexes.

St. Dominic saw with grief that many children of Catholic parents, for want of the means of procuring a proper education, were neglected in their youth, or fell into the hands of those that corrupted their morals or their faith. To cut off the source of this fatal disorder, being assisted by the liberalities of several bishops, he founded the numerous nunnery of our Lady of Prouille, near Fanjaux, in 1206, which he put under the rule of St. Austin, adding certain particular constitutions, which were approved by Gregory IX. This house became a sanctuary to many ladies who desired to find a secure retreat from the corruption of the world, and a nursery of religion and piety for those who were afterward to encounter its dangers. This monastery is regarded to this day as the chief or mother-house of all the nuns of this Order. In 1207 a great conference was opened between the Catholic preachers and the heretics, in the palace of Raymund Roger, count of Foix, who treated both parties in their turns at his table. His countess and one of his sisters followed the Waldenses; his other sister adhered to the Albigenses. The issue of this disputation was the conversion of a great number of heretics of distinction, and of him who had been appointed judge or arbitrator, a man of learning, who had been a warm abettor of the sect of the Albigenses. After this conference the Cistercians returned to their monasteries, and the holy bishop of

<sup>4</sup> Le Gendre, Hist. de Fr. t. 2. p. 364.

investiture from the king of France, and paid him the feudal rights. Raymund, however, recovered the city of Toulouse, and Simon was slain whilst he besieged it the same year. His younger son Simon inherited his title of earl of Leicester with his estates in England, and settling here, became an active malecontent in the barons' wars against Henry III. But his eldest son Amauri succeeded him in Montfort and Toulouse; and finding himself too weak to maintain these conquests in Languedoc, surrendered them to king Lewis VIII. and was made constable of France. Raymund VI died under the censures of the Church, in 1222, though in his last moments he professed himself penitent.

His son Raymund VII. reconciled himself to the Church, and received from St. Lewis the counties of Toulouse and Agen. His only daughter and heiress married Alphonsus, count of Poitiers, brother to St. Lewis; and she dying without children, these estates fell to Philip III. king of France. King Lewis VIII. carried on the war in person against the Albigenses, who were extinguished during the minority of Lewis IX. Basnage (Hist. de l'Egl. l. 24.) pretends that the Albigenses were not generally Manichees, but agreed in doctrine with the Waldenses. That some of these latter were intermingled with the Manichees in Languedoc seems not to be doubted; and to dispossess the clergy of their estates seems to have been the capital principle of the Waldenses, and the source of the disorders by which they became enemies to public peace, and to the laws of civil society.

<sup>5</sup> Petr. Vallis. Hist. Alb. c. 7. Fleury, l. 76. n. 28.

<sup>6</sup> Echard, t. 1. p. 6. Tournon, c. 8 p. 61.

Osma to his diocese, the two years allowed him by the pope being almost expired. The heretics themselves had a great opinion of his sanctity, and called him one of the predestinate. He died soon after his arrival at Osma.

He had been almost two years superior of the mission in Languedoc, in which charge, at his departure, he appointed St. Dominic his successor, to whom pope Innocent III. confirmed the same in 1207. The saint, vested with this authority, established wholesome regulations to be observed by the zealous preachers who laboured with him. Some date from this time, but improperly, the institution of his Order. The murder of the pope's legate, Peter of Castelnau or Chateaufort, who was assassinated by a servant of the count of Toulouse and another ruffian, on the 15th of January, 1208, and other outrages committed by the heretics, set all Christendom in a flame, and an army was set on foot to extirpate the authors of these violences. St. Dominic had no share in those transactions, and made use of no other arms to repulse injuries than those of meekness and patience. He never complained of any affronts or evils which he received, courageously encountered every danger wherever the good of souls called him, being desirous to glorify God by shedding his blood in his cause if called to such a happiness, and he studied only to procure all the good in his power to those who hated and persecuted him. A certain heretic, who was unknown to the saint, offered himself one day to be his guide; but led him through rough ways over stones and briars, so that the saint's feet were much wounded, for he always walked barefoot. The meekness with which Dominic received the affront, and the joy with which he comforted his treacherous guide when he saw him in confusion, calling his blood the subject of his triumph, so moved the heretic that he became a Catholic. At another time the heretics posted two assassins to murder the saint, at a place between Prouille and Fanjaux, which to this day, from that black attempt, retains the name of *Al siccari*; but he escaped their hands. Afterward some of that party asked the saint what he would have done if he had met them: "I would have thanked God," said he, "and would have begged as a favour that my blood might have been let out drop by drop, and my limbs lopt off one by one, to prolong my torments, and enhance my crown;" with which answer his enemies were exceedingly affected.\* A poor man, infected with

the heresy of the Albigenses, confessed the abominations of that sect, but declared he could not abandon those upon whom he depended for his daily subsistence. St. Dominic hearing him make this answer, was moved with so tender a compassion for a soul upon the brink of perishing, that he offered to sell himself for a slave to procure this man means for his subsistence, that he might serve God; and he would have done it, had not God furnished the poor man with a provision otherwise, says B. Jordan and Theodoric. When the army of the crusade approached, the saint redoubled his earnestness among an obstinate people, and saved many. When he went among the crusaders, the disorders, vices, and ignorance of the mysteries of faith and duties of a Christian life, which he found in many who had joined that army merely for the sake of plunder, moved his compassion and zeal, and he laboured among them with no less diligence than he had done among the Albigenses. The count of Montfort was so taken with his sanctity, that he thought he could never give him sufficient marks of his affection and esteem. The condition of this disjointed army was such, that the troops of which it was composed returned home as they pleased, after having served forty days, and the general who sometimes saw two hundred thousand men under his banner, was often so much abandoned as to be scarce able to assemble a thousand. At a time when he had with him only twelve hundred men, he was attacked

received from the pope a commission like that before sent to Peter of Castelnau, to judge and deliver to punishment apostates, relapsed and obstinate heretics. Whence some have called St. Dominic the first inquisitor, as the Bollandists show in a long dissertation. (Aug. tom. 1.) But Tournon observes (ch. 13. p. 88.) that the Albigenses in Languedoc neither were, nor could be the object of such a court as an inquisition while St. Dominic preached there; far from being occult, they were armed, preached publicly, and had the princes in their interest. He, secondly, takes notice that St. Dominic is never mentioned by the original authors of his life to have employed against the heretics any other arms than those of instruction and prayer, in which they descend to a very particular detail. "*Mansit in Tolosanis partibus multo tempore — vir per omnia apostolicus, propugnans fidem, expugnans haresim verbis, exemplis, miraculis,*" says Theodoric of Apolda, c. 2. n. 33. Whence F. Fontenai (Cont. of F. Longueval's History of the Church of France, t. 11. l. 35. p. 90 and 129.) says judiciously, that the Cistercian monks were first charged with a commission by the pope to denounce the Albigenses to the civil magistrate, where it could be done; which was a prelude to the inquisition; the project of which court was first formed in the council of Toulouse in 1229; and pope Gregory IX. in 1233, nominated two Dominican friars in Languedoc the first inquisitors, as William of Puy-Laurens, chaplain to Raymond VII. count of Toulouse, in his Chronicle, (c. 43.) and Bernard Guidonis relate. This tribunal has been since established under different regulations in some parts of Italy, in Malta, Spain, and Portugal; whilst other kingdoms have always been most jealous to exclude it. The author of the History of Languedoc (t. 3. l. 21. p. 13.) says that Rainer and Gny, two Cistercian monks, in 1198, were first charged with the functions of those who were afterward called Inquisitors.

\* Manriquez and Baillet make the legate Peter of Castelnau the first inquisitor, in 1204. Fleury (l. 73. n. 54.) dates the origin of that tribunal from the decree of the council of Verona in 1184, in which it is ordained that the bishops in Lombardy make diligent search to detect heretics, and deliver up those that are obstinate to the civil magistrate to be corporally punished. Malvenda (ad an. 1215) says, that St. Dominic



by an army of above a hundred thousand, some say two hundred thousand: yet St. Dominic assured him God would grant him a glorious victory. The count of Montfort threw himself into Muret, a small fortress, and in a sally on the 12th of September, 1213, by his incredible valour and address, routed and dispersed this great army, which left the king of Arragon and sixteen thousand men dead in the field. This prediction was the only share which the original historians mention St. Dominic to have had in this war, whatever certain moderns with Baillet may affirm. The continuators of Bollandus pretend, that in quality of inquisitor he delivered those among the Albigenses that were taken, and persisted obstinate, to the secular judges, that they might put them to death. But this is mere conjecture founded on mistake, as the learned fathers Echard<sup>7</sup> and Tournon<sup>8</sup> have shown. St. Dominic never appears to have any way concurred to the execution of any of those unhappy persons that then suffered. The authors of his life mention, that by his credit and entreaties, he saved the life of a young man who was going to the place where he was to be burnt, the saint assuring the judges that he would die in the Catholic faith; which was verified when, some years after, he became a zealous Catholic, and made a happy end in the holy Order of our saint. But the original historians mention no other arms to have been used by him against the heretics than those of instruction, patience, penance, fasting, watching, tears, and prayer.

So ardent was his zeal for the salvation of souls, that he was consumed with a burning desire to sacrifice for them his liberty, health, and life. Inured to continual labours, he was indefatigable in his apostolic functions; and the greatest difficulties, far from abating, seemed to raise his courage, and to give new vigour to his heroic soul. To his incredible labours he added the austerities of penance. He often allowed himself, in his fasts, especially during all Lent, no other nourishment than bread and water; and spending with his companion a great part of the night in prayer, he reserved only a short time for rest, which he took lying on a board. Regardless of dangers, he never discontinued his missions or preaching among the Albigenses, how much soever their rage was exasperated. He often boldly exposed himself to the most cruel torments and death among them; he even courageously met a band of ruffians near Carcassone, who were still reeking with the blood of a Cistercian abbot and monk whom they had barbarously slain. But God was his protector, and prayer his shield and strength. During the great battle of Muret, St. Dominic was not in the field, as some moderns have pretended, but in the

church, within the fortress, at his prayers.<sup>9</sup> The same was his practice on other like occasions. Theodoric, Stephen of Sassenhac, and others relate, that when St. Dominic was employed on his mission at Castres, the abbot of St. Vincent's one day desired his company at dinner. After sermon, the saint continued at his devotions in the church so long, that he quite forgot the necessities of the body, which he was frequently apt to do. At the hour of dinner, the abbot sent a clerk to seek for him. The messenger knew the church to be the place where he was generally to be found, and going thither, saw him ravished in an ecstasy, raised several cubits above the ground, and without motion. He contemplated him a considerable time in that posture, and waited till the saint, coming to himself, gently fell to the ground, before he durst approach him.

St. Dominic, during his apostolical labours in Languedoc, instituted the celebrated devotion of the Rosary, consisting of the recital of fifteen Our Fathers and a hundred and fifty Hail Marys, in honour of the fifteen principal mysteries of the life and sufferings of our Blessed Saviour, and of his holy Mother. The divine and most excellent prayer which our Redeemer, who promises to grant all that we request in his name, has drawn up as the form of our supplications, contains the petitions of all those things we are to ask or hope for of God, and comprises the exercise of all the sublime virtues, by which we pay to him the rational homage of our affections. In the Angelical Salutation are comprised our praises and thanks to God for the great mysteries of the incarnation and of our redemption, the source of all our good; and these praises are expressed in words of which the Holy Ghost himself was the author, which, though addressed to the Virgin Mary, contain much more the praises of her Divine Son, whom we acknowledge the cause of all hers and our happiness. The earnest intercession of this Mother of God, and of mercy, is also implored in our behalf both at present and for the tremendous moment of our departure hence; and to move hers and her Divine Son's compassion, we acknowledge our own deep sense of our miseries, which we display before the eyes of heaven under the extensive and most expressive humbling title of sinners. These prayers are so disposed in the Rosary,\* as to

<sup>9</sup> So Malvenda, the ancient chronicle called *Præclara Francorum Facinora*, ad an. 1213, &c.

\* The Bollandists seem to dispute problematically about the author of the Rosary, which some French critics have also done. But though the frequent repetition of the Lord's prayer be as ancient a practice as the gospel, and some forms of this and the Angelical Salutation be found to have been in use before St. Dominic, this of the Rosary is ascribed to him by *Luminosi de Aposa*, who had often heard him preach at Bologna, and who describes the solemn devotion and confraternity of the Rosary instituted there by the same St. Dominic Guzman. Other chronicles and monuments, espe-

<sup>7</sup> Echard De Script. Ord. Prædic. t. 1. p. 55. 88.

<sup>8</sup> Ch. 18. p. 130.

comprise an abstract of the history of our blessed Redeemer's holy life and sufferings, the great object of the continual devotion and meditation of Christians; for each mystery whereof we praise God, and through it ask his graces and blessings for ourselves and others. The ignorance of many, and the blasphemies of others among the Albigenses, with regard to these most sacred mysteries, moved the zealous and apostolic servant of God to teach the people to honour them by an easy method equally adapted to persons of the weakest understanding, and to those that are most learned, or the most advanced in the exercises of sublime contemplation, who find in it a most inexhausted fund of the highest acts of faith, hope, divine love, praise, and thanksgiving, with a supplication for succour in all spiritual and corporal necessities, which they always repeat with fresh ardour. St. Dominic afterward established the same method of devotion at Bologna and in other places.

The saint, after having founded his nunnery of Pronille, established an institute afterward called his third Order, in which the strictest regularity is observed, but no extraordinary austerities are prescribed. Some persons of this third Order live in monasteries, and are properly nuns; others live in their own houses, and endeavour to sanctify their work and the duties of a civil life by certain exercises of regularity and devotion, and by dedicating part of their time to works of mercy, especially in serving the poor in hospitals and prisons.<sup>10</sup> St. Dominic had spent ten years in preaching in Languedoc, when, in 1215, he founded his religious Order of Preaching Friars, the plan of which he had meditated some time before. He had till then worn the habit of a regular canon of St. Austin, and followed that rule. But he earnestly desired to revive an apostolic spirit in the ministers of the altar, the want of which in many was a subject of great scandal to the people, and a great source of the overflows of vice and heresy. This spirit is founded on a sincere contempt of the world, and a perfect disinterestedness; for so long as the love of the world, or a relish for its vanity, delights, and riches, keeps possession of a heart, there can be no room for the Holy Ghost. The fences by which this spirit had been formerly maintained in the clergy, were then by custom easily broke through by many without scruple; wherefore he conceived a design of raising others that might be stronger.

<sup>10</sup> Touron, l. 1. c. 17.

cially of Bologna, which attest the same, are produced in a dissertation printed at Ferrara in 1735, under the title of *Vindicia*, by Alex. Machiar. See also Touron, ch. 14. St. Albert of Crespin, Peter the Hermit, and several others, are said long before St. Dominic to have taught those among the laity who could not recite the psalter, to say a certain number of Our Fathers and Hail Marys for each canonical hour of the Church office.

With this view, he established an Order of religious men, not like the ancient monks of the desert, who were laymen and merely contemplatives, but who, with the strictest retirement and assiduous exercises of contemplation, should join a close application to sacred studies, and all the functions of a pastoral life, especially that of preaching. He prescribed austere fasts, perpetual abstinence from flesh, (which the reformed monasteries of this Order still observe,) and the most severe poverty, ordaining that his friars should receive their coarse subsistence from the alms of the faithful, though their houses are not forbidden, like the Franciscans, to enjoy in common small rents in money. The principal aim of the saint by this institution was to multiply in the Church zealous preachers, whose spirit and example might be a means more easily to spread the light of faith, and the fire of divine charity, and to assist the pastors in healing the wounds which the Church had received by the inundation of heresy and vice.

St. Dominic for a long time recommended his design to God by fervent prayer, and communicated it to the bishops of Languedoc and Provence, who all applauded the project, and pressed him to hasten the execution. Every one judged him worthy to be the father of preachers, who was their perfect model. Sixteen of his fellow-missionaries came readily into his project; and Peter Cellani, one of this number, gave some houses he was possessed of in Toulouse, in which they formed themselves into a regular community, under the protection of the bishop. This was the first convent of the Order. To establish it the founder was obliged to go to Rome, whither he accompanied Fulco, the bishop of Toulouse, who was called to assist at the fourth general council of Lateran. Pope Innocent III. who had then governed the Church eighteen years, received the saint with great demonstrations of kindness, on account of the reputation of his sanctity, and the recommendation of his bishop. He had himself drawn up a decree which he inserted in the tenth chapter of the council, to enforce the obligation of preaching, and the necessity of choosing for pastors men who are powerful in words and works, who will instruct and edify their flocks both by example and preaching, a neglect of which was the source of the ignorance, disorders, and heresies that then reigned in several provinces. Nevertheless, though the saint's design was most agreeable to his holiness, Theodoric the bishop of Orvieto and Vincent of Beauvois say, that he at first made some difficulty to approve his Order, upon late complaints that too great a multiplication of Orders would bring confusion, and that it was better to reform those that were already established. But the same authors add, that the night following, the pope dreamed he saw the Lateran church in danger of falling, and that St. Dominic stepped in, and



supported it with his shoulders. Be that as it will, B. Jordan and F. Humbert assure us, that the pope approved the new Order by word of mouth, bidding the founder draw up the constitutions, and lay them before him.

The saint was present at the fourth council of Lateran, which, though very numerous and splendid, lasted only three weeks, having condemned the errors of the Albigenses and other heretics, framed several canons for the reformation of manners, and taken into consideration a new crusade for the recovery of the Holy Land, which had been lately conquered by the infidels a second time. The twenty-first is the famous canon which enjoins, that all the faithful who are arrived to years of discretion, shall confess all their sins at least once a year to their own *proper priest*, and shall receive the eucharist at least every Easter, unless, with the advice of their proper priest, they abstain from it for some time, upon some reasonable account. The thirteenth prohibits the erecting of any new religious Order. The council, which consisted of four hundred and twelve bishops, and near eight hundred abbots, priors, and deputies of absent prelates, broke up about the end of November, 1215, and St. Dominic arrived at Toulouse the beginning of the following year. After a mature consultation with his sixteen colleagues, of whom eight were Frenchmen, seven Spaniards, and one Englishman, he made choice of the rule of the canons of the great St. Austin, who was himself an eminent preacher. He added certain particular constitutions, and borrowed from the Order of Premontr  the rule of observing perpetual abstinence from flesh, and a rigorous fast from the Feast of the Exaltation of the Cross to Easter. Pope Innocent III. famous for his great actions, and for several learned and pious books which he composed, died on the 16th of July, 1216, having filled the pontifical chair from January, 1198. Honorius III. was chosen in his place. This change retarded St. Dominic's second journey to Rome; and, in the mean time, he finished his first convent at Toulouse, to which the bishop gave the church of St. Romanus. The bishop of Fermo in Italy, a great admirer of our saint's virtue, also gave him at the same time the church of St. Thomas, with a convent for his Order, in that city.

St. Dominic arrived at Rome with a copy of his rules in September, 1216. He found access to his holiness difficult for some time, but was encouraged by a vision recorded by Theodoric, and copied by Fleury.<sup>11</sup> Pope Honorius III. confirmed his Order and its constitutions by two bulls, both dated on the 26th of December, the same year. He detained the saint several months in Rome to preach in that city; which commission he executed with incredible applause and success. He put the pope in mind that several persons that attended his court, could not seek instructions abroad, and there-

fore a domestic master of the sacred studies in his palace would be of great advantage. His holiness hereupon created the office of Master of the Sacred Palace, who by his place is the pope's domestic theologian, assists at all consistories, whether public or private, confers the degree of doctor at court, approves all theses and books, and nominates the pope's preachers. If he is absent from court, he has a right to substitute another in his place. Pope Honorius obliged St. Dominic to take upon himself that charge, which has been ever since committed to one of his Order. The saint at Rome dictated comments on the epistles of St. Paul, which are much commended by several writers of that age, though they are now lost. He had learned from St. Chrysostom what an inexhausted treasure of piety and spiritual knowledge a Christian preacher will draw from assiduous meditation on the inspired writings of this apostle, which he strongly recommended to his religious, and he carried always a copy of that sacred book in his pocket. When not employed in public functions or necessary duties, he was always to be found in the church, or in retirement. When out of necessity he conversed with others, his discourse was usually only on God, and always seasoned with so much unction and prudence that worldlings never thought it importunate; and pious persons sought his conversation with extreme eagerness. With the consent of his holiness he returned to Toulouse in May, and spent some time in forming his religious brethren in the practice of the most perfect maxims of an interior life, the most necessary qualification in preachers of the divine word. He exhorted them strenuously to promote the study of literature in his Order, to attend in the first place to the sanctification of their own souls, and to remember they were the successors of the apostles in establishing every where the kingdom of Christ. He added excellent instructions on humility, a perfect distrust in themselves, and an entire confidence in God alone, by which they were to stand invincible under afflictions and persecutions, and courageously to carry on the war in which they were engaged against the world and the powers of hell. After this discourse on the feast of the Assumption of our Lady he dismissed some of his religious to Spain and Portugal, and some to Paris, appointing F. Matthew superior among these latter, and sending with him his own brother Manez de Guzman. The extraordinary reputation of Saint Dominic and his preaching friars drew many learned doctors and other eminent men into this new Order, and the saint settled convents at Lyons Montpellier, Bayonne, &c.

St. Dominic went again to Rome in 1217, and the pope desiring that his Order should have a house in that city, gave him the church of St. Sixtus; and whilst a convent was building there, the saint, by order of his holiness,

<sup>11</sup> L. 78. n. 5.

read lectures of theology both in the palace and in the city, and preached in St. Peter's church with such eloquence and zeal as drew on him the attention and admiration of the whole city. The many illustrious miracles by which God honoured his ministry in that city, procured him the name of the *Thaumaturgus* of that age. Among others, Theodoric relates,<sup>12</sup> that a certain gentlewoman named Guldona, coming one day home from hearing his sermon, found her little child dead. In her grief she took him in her arms out of the cradle, and carrying him to St. Sixtus's, laid him at the feet of the saint. She said nothing; but her sorrow spoke without words. The servant of God was moved to compassion, and after saying a fervent prayer, made the sign of the cross on the child, and restored him to life. The pope would have published this miracle in the pulpit; but the tears, entreaties, and confusion of the saint prevented him. St. Dominic likewise raised, whole and sound, a mason who had been crushed to death by the fall of a vault in building the convent of St. Sixtus. He restored to health a religious man, the procurator of his convent, whilst the brethren were reciting by his bed-side the prayers appointed for one in the agony. The bishop of Orvieto assures us, that he had the account of this miracle from the mouth of the person who had been thus miraculously delivered from the gates of death, and recovered in a moment a state of perfect health which he long enjoyed, and of which he made a very good use.<sup>13</sup>

St. Dominic, besides many other miracles, raised a third man to life in this monastery of St. Sixtus, in the presence of a great multitude of honourable persons. This was the young lord Napoleon. The fact is related by Theodoric of Apolda,<sup>14</sup> F. Humbert,<sup>15</sup> a third very ancient historian quoted by F. Echard,<sup>16</sup> John Longinus,<sup>17</sup> Malvenda, and many others, and happened on the following occasion:—Several nuns lived in Rome without keeping enclosure, and almost without regularity, some dispersed in small monasteries, others in the houses of their parents or friends; for, before the council of Trent, strict perpetual enclosure was not always a necessary part of that state; and though, since that council, Bonacina, and some other canonists, call it an essential law, yet some nunneries in Flanders plead an exemption upon pretence of ancient prescription. Pope Innocent III. had made several attempts to assemble all such nuns then in Rome into one enclosed house, but had not been able, with all his address and authority, to compass it. Honorius III. seeing all other methods miscarry, committed the management of this reformation to St. Dominic. The saint desired that three cardinals should be nominated com-

missaries with him, in order to facilitate the success of the commission, and his holiness appointed Hugolin dean of the sacred college, Nicholas bishop of Tusculum, and Stephen of Fossa Nuova, cardinal priest of the twelve apostles. St. Dominic, in order to remove several difficulties, offered to leave to these nuns his own monastery of St. Sixtus, which was built and then ready to receive them, and which Innocent III. had formerly offered them; and he undertook to build for his friars a new convent at St. Sabina;\* to which the pope willingly agreed. The monastery of St. Mary, beyond the Tiber, was the principal and most obstinate of those that were to be thus reformed. The saint repaired thither with the three cardinals, and exhorted the nuns to a compliance, with such force of reasoning, and so much charity in his heart, that the truth was victorious in his mouth. The abbess first of all, then all the nuns, except one, entered into a voluntary engagement to obey; but the devil was not so easily to be triumphed over. No sooner were the commissaries gone but the parents, friends, and protectors of the nuns ran thither, and buzzed it in their ears, that they would repent at leisure of so hasty a step, which could never be recalled; that their house was too ancient and noble, their conduct too virtuous and irreproachable, their privileges of too old a standing to be struck at, and that no authority could oblige them to rules of that sort, to which they had never engaged themselves, and under which they would never have embraced that manner of life. Such discourses were too flattering not to please persons to whom their present independence seemed too dear and valuable a right to be given up. Accordingly the whole community changed their former resolution, and were determined never to comply. St. Dominic gave them some days to reflect, and prevented the pope from having recourse to violent measures, which never gain the heart, and are seldom expedient in duties which must be voluntary; in the mean time he fasted and prayed, recommending the matter to God. After some days he went again to St. Mary's, said mass there, and after he had offered the holy sacrifice, made a second discourse to the nuns, mildly reproaching them for their reluctance, saying, "Can you then repent of a promise you have made to God? can you refuse to give yourselves up to him without reserve, and to serve him with your whole hearts?" He

\* The Dominicanesses were removed by St. Pius V. from St. Sixtus's to the stately monastery of Magnanapoli, in which ladies of the first quality often take the veil. The convent of St. Sixtus was restored to the Dominican friars in 1602, by Clement VIII. who, in the bull of this grant mentions, that St. Dominic had in that place raised three persons to life. The Dominicans are still possessed of the two convents of St. Sixtus and St. Sabina; but their principal house is that of Saint Mary at the Minerva, it being built in part upon the ruins of Pompey's temple of Minerva. This great monastery was bestowed on the Dominicans by Gregory XI. in 1375.

<sup>12</sup> C. 7. Fleury, l. 78. n. 31. <sup>13</sup> Apud Bolland. p. 459.

<sup>14</sup> Theodoric, c. 7. n. 89. <sup>15</sup> C. 33.

<sup>16</sup> Echard, t. l. p. 30. Fleury, l. 78. n. 32.

<sup>17</sup> L. 6. Hist. Polonicæ, ad an. 1218.



tempered his discourse with that natural sweetness which it was hard for any one to resist, and at the same time, his exhortation was so strong and affecting, that, at the end of it, the abbess and all her nuns confirmed to him by vow their readiness to comply in all things with his holiness's inclinations. They moreover begged that the saint himself would be their director, and give them his own rule; to which he agreed. Whilst things were making ready for their removal, he shut up the avenues of the cloister, to prevent their friends having access, who might any more endeavour to stagger their resolution.

On Ash Wednesday in 1218, the abbess and some of her nuns went to their new monastery of St. Sixtus, to take possession of it. They were in the chapter house with St. Dominic and the three cardinals above mentioned, treating of the rights, revenues, and administration of the new community, when, on a sudden, there came in a person, tearing his hair, and making great lamentation, crying out, that the lord Napoleon, cardinal Stephen's nephew, was thrown from his horse, and killed by the fall. At this news the afflicted uncle fell speechless with his head upon the breast of St. Dominic, who sat by his side; and his silence was more expressive of his sorrow than any words could have been. The saint endeavoured at first to alleviate his grief; then ordered the body of Napoleon to be brought into the house, and bid brother Tancred make an altar ready that he might say mass. When he had prepared himself, the cardinals with their attendants, the abbess with her nuns, the Dominican friars, and a great concourse of people went to the church. The saint, in celebrating the divine mysteries, shed a flood of tears, and while he elevated the body of Christ in his pure hands, was himself in an ecstasy lifted up a whole cubit from the ground, in the sight, and to the amazement of all that were present. The sacrifice being ended, the blessed man went to the corpse, to implore the mercy of God, being followed by all the company; and standing by the body, he disposed the bruised limbs in their proper places; and then betook himself to prayer. After some time, he rose up, and made the sign of the cross over the corpse; then lifting up his hands to heaven, he himself being, by the power of God, at the same time raised from the ground, and suspended in the air, cried out with a loud voice, "Napoleon, I say to thee in the name of our Lord Jesus Christ, arise."\* That instant, in the sight of the whole multitude, the young man arose sound and whole. Not only all present, but the whole city, particularly the sacred college, and the pope, gave solemn thanks to the Almighty who, in their unhappy days, had vouchsafed to renew the wonders

which he had wrought in the establishment of his Church. The Dominican friars having taken possession of the church and convent of Saint Sabina, the nuns of St. Mary were settled in that of St. Sixtus before the first Sunday in Lent, receiving a new habit from the hands of St. Dominic, together with his rule. Yvo, bishop of Cracow, and chancellor of Poland, was at Rome when Napoleon was raised to life,\* and an eye-witness to that stupendous miracle. He entreated St. Dominic to give the habit of his Order to his two nephews SS. Hyacinth and Ceslas, and to two others of his domestics. The saint sent certain religious brethren to Bologna in 1217, there to lay the foundation of a convent, which has continued ever since one of the most flourishing monasteries in the world.

In 1218 he took a journey from Rome through Languedoc into Spain, and founded a famous convent at Segovia, and another at Madrid. He returned to Toulouse in April 1219, and from thence went to Paris. This seems by all the ancient histories of his life to have been the first visit he made to that city, though Baillet pretends, without grounds, as Touron shows, that he had been there before. He did not stay many weeks in that capital, but gained souls to God by his sermons and instructions, and received into his Order many persons of eminence. Alexander II. king of Scotland, happened to be then at Paris, being come to pay a visit to queen Blanche, the mother of St. Lewis. He was much taken with the discourse and sanctity of the holy founder, and obtained of him a promise that he would send some of his religious brethren into Scotland, as Hector Boëtius and bishop Lesley inform us. The saint settled in good order his great convent which was founded in the street of St. Jacques, from which the Dominican friars are usually called in France Jacobins. After this he left Paris, and having founded convents on his road at Avignon, Asti, and Bergamo, arrived at Bologna about the end of summer in 1219,† which city he made from that time his ordinary residence to the end of his life, though he sometimes made excursions to Rome, Florence, and other places. At Bologna, the curate of Saint Nicholas, with the bishop's consent, bestowed his church on the saint, and he, and several archdeacons, doctors, and eminent professors, entered themselves in his Order. In 1220 he waited on pope Honorius III. at Viterbo, and met St. Francis at Rome

\* "Omnibus quæ circa resuscitatum agebantur, aderat." Joan. Longin. loc. cit.

† By this account it is evident that St. Dominic could never have met Saint Francis at his great chapter held in his convent of the Portinucula at Whitsuntide in 1219, nor have there had any conferences with him, as Wading, and some of the continuators of Bollandus are willing to believe; (See Touron, l. 2. c. 12.) neither had he any conference with St. Francis at Perugia, as Fleury imagined, l. 78. n. 19.

\* "O adolescens Napoleo, in nomine Domini nostri Jesu Christi tibi dico, surge—statim videntibus cunctis sanus et incolumis surrexit." Theodoric, n. 92. p. 579.

in the house of cardinal Hugolin, their common friend, who afterward succeeding Honorius III. under the name of Gregory IX. chose out of the Order of St. Dominic thirty-three bishops, one patriarch of Antioch, and eight legates. St. Dominic had till then taken no other title but that of superior. In 1220 Honorius III. commanded him to be styled general; and the saint returning to Bologna, there held a chapter of all the superiors in his Order, at Whitsuntide the same year.

Wherever the saint travelled, he frequently preached, even on the road; and always with that incredible success which can only be the fruit of continual prayer, animated with the most ardent charity. The greatest part of the night he often spent in churches at the foot of the altars. Though he was superior, he was distinguished in nothing from the lowest among his brethren, but by his more profound humility, and more rigorous abstinence. The people at Bologna attended his sermons with such insatiable avidity, that whilst he staid there he usually preached every day, and often several times the same day.

The incredible fatigues which this apostolic life cost the servant of God, were no motive with him to abate his continual fasts and other austerities; so different is the spirit of fervour with which the saints are animated, from the sloth of those Christians who seek every shadow of pretence for dispensing themselves even from fasts of precept, to serve as a cloak to cover their sensuality and remissness. The saint, on the contrary, burned with a holy zeal to make his body a perpetual victim of penance; and therefore allowed it no condescension but what necessity made indispensable. He embraced with joy the occasions of suffering which were continual in his ministry, and when, by walking barefoot in the roughest roads, his feet were bruised or sore, he cheerfully called it a part of his penance. To nourish in his heart a perfect contempt of the world, and disengagement from its toys, he was a sincere lover of holy poverty, being sensible how easily a secret glue sticks to the affections amidst riches, vanity, and abundance. A perfect spirit of disinterestedness being essential to virtue, and the strictest obligation of a state in which the preliminary condition is, that the heart be, in the most perfect manner, dead to the world, the holy man was most scrupulous that no pretence should weaken this virtue, which was deeply rooted in his soul. He took all possible precautions to prevent riches ever becoming the portion and the bane of his Order. He strenuously refused to accept large or superfluous donations. When a rich man of Bologna, by a public deed which he had procured secretly to be ratified by the bishop, hoping that the prelate's authority might overcome the saint's reluctance, had settled his estate on his convent of St. Nicholas, the holy founder was no sooner apprized of it than he renounced the donation for ever; and, not-

withstanding the entreaties of many, publicly tore the deed in presence of the benefactor, as F. Ralph of Faenza,<sup>18</sup> an eye-witness, relates. Much more was he an enemy to sordid presents, any indirect ways of procuring them, or that importunity in asking which is a kind of extortion, and, when for superfluities, a robbery of the poor. That minister of the altar debases the dignity of the sacred character with which he is invested, and of the divine mysteries with the dispensation of which he is honoured, who suffers any view of temporal interest to steal into his heart, or secretly to have any share in his motives of action. Such a one is a hireling, and by covetousness loses the fruit of his labours. He who serves the altar is entitled to live by it; but a faithful minister is careful not to lose his eternal reward by seeking one that is temporal, and fears to impair the divine honour by suffering the purity of his intention in seeking *only* God in all that he does, to be sullied by the least mixture or deliberate thought of any thing else. To prevent, as much as possible, the danger of such a snare, St. Dominic desired to cut off all superfluities in his Order, and the more easily to remove the passions and desires which they beget in the heart, he would have all that could be spared given immediately to the poor, and allowed no one to be solicitous for the morrow. To one so perfectly dead to himself and the world, the victory over his passions seemed natural and easy; and its visible fruit was a happy tranquillity and evenness of soul, which nothing seemed able to disturb, or ever move to the least impatience or complaint. By these virtues and happy dispositions, he was fitted for an admirable purity of heart, and sublime grace of prayer, to which we are chiefly to ascribe the high degree of sanctity to which he was raised, and the wonderful fruits of his zeal in converting so many hardened sinners, and in promoting the spiritual advancement of others. He never began to instruct any one, or to do any other spiritual function, without first imploring on his knees the intercession of the Mother of God. Prayer and holy meditation were his darling exercises, to which he devoted both his days and nights, whenever other duties or necessary functions allowed it. In conversing with others it was his delight to speak only of God and heavenly things; and in travelling he often used to say to his companions:—"Walk a little before, and let us think on our Redeemer." This he did that he might give a freer scope to his sighs and tears.

Humility gave his prayer its force and efficacy. Before he came into any town he fell on the ground, and begged of God that the entrance of such a sinner might not draw down his vengeance on the people. He behaved himself as the servant of all his brethren, and desired as much as possible to bear the burdens of every

<sup>18</sup> Apud Bolland. t. 1. Aug. p. 640. n. 40. Fleury, 178. n. 49.



one; and if he lay under a necessity of giving an account of his actions, his modesty and sincere humility appeared in all his words. He extolled the zeal and charity of the bishops and magistrates, and the devotion and piety of the people; forgetting only the share which he had in what was properly his own work. He never spoke of his birth, the success of his labours, his great enterprises, or any thing else that could tend to his honour. It was his study to conceal his charities to the poor, and the graces which he received from God. Nevertheless, to show the excess of the divine mercy, he sometimes communicated certain secret sentiments of his heart to some intimate friends who were great servants of God. Thus, as he was one day conversing with a devout prior of the Cistercian order, who was afterward bishop of Alatri, speaking of the goodness of God, he said, that he had never asked any particular favour of the divine Goodness which he had not obtained. "Why then," said the prior, "do not you ask that master Conrad may receive a call from God to enter himself in your Order?" This Conrad was a German, a man in the highest repute, doctor and professor in laws, and in his inclinations most opposite to such a state. St. Dominic spent that night in the church at prayer, begging this favour of God. Next morning, at the hour of prime, Conrad came into the church, and threw himself at the holy founder's feet, begging that he might be admitted to the habit; and he became a great ornament to this Order by his learning, and much more by the sanctity of his life. Constantine, bishop of Orvieto, assures us that he received this account from the aforesaid prior when he was bishop of Alatri. St. Dominic never ceased to pray for the conversion of infidels and sinners. It was his earnest desire, if it had been God's will, to shed his blood for Christ, and to travel over all the barbarous nations of the earth to announce to them the happy doctrine of eternal life. In these warm sentiments of holy zeal he made the ministry of the divine word the chief end of his institute; would have all his religious to be applied to it, every one according to his capacity, and those who had particular talents for it, never to discontinue the office of preaching, except in certain intervals allotted to retirement, that they might preach to themselves in silence. To this great function he prepared his religious by long habits of virtue, especially of prayer, humility, self-denial, and obedience. It was a maxim which he frequently inculcated to them, "That a man who governs his passions is master of the world. We must either command them, or he enslaved to them. It is better to be the hammer than the anvil." He taught his missionaries the art of preaching to the heart by animating them with an ardent zeal and charity. Being once asked after preaching, in what book he had studied his sermon? "In no other," said he, "than in that of charity."

Though mild, and in things indifferent full of condescension to all, he was inflexible in maintaining the severe discipline he had established in his Order. St. Francis of Assisium, coming to Bologna in 1220, was so much offended to find the convent of his friars in that city built in a stately manner, and not consistent with his idea of the austere poverty and penance which he professed by his rule, that he would not lodge in it, and went to the monastery of Saint Dominic, which was mean and low, where he staid some days to enjoy our saint's conversation. St. Dominic made frequent missionary excursions; and founded convents at Bergamo, Brescia, Faenza, and Viterbo, and visited those he had already founded. He sent some of his religious into Morocco, Portugal, Sweden, Norway, and Ireland; and brother Gilbert with twelve others into England, who established monasteries of this Order in Canterbury, London, and Oxford.\* The holy patriarch, in his second general chapter, held at Bologna in 1221, divided his Order into eight provinces, and sent some of his religious into Hungary, Greece, Palestine, and other countries. Among these missionaries F. Paul of Hungary founded in Lower Hungary the monasteries of Gever and Vesprim, converted great numbers of idolaters in Croatia, Selavonia, Transylvania, Valachia, Moldavia, Bosnia, and Servia; and leaving the churches which he had there founded under the care of other labourers, preached with like success in Cumania, the inhabitants of which country were most savage and barbarous. He baptized among them a duke called Brut, with his vassals, and one of the chief princes of the country named Berniborch, Andrew the king of Hungary and father of St. Elizabeth, standing godfather. This zealous apostle of so many nations suffered a

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\* Bishop Tanner counts forty-three houses of preaching friars in England at the dissolution of monasteries; but could not discover in this kingdom any house of nuns of this Order. The first habit of these friars was that of the regular canons; but this they changed for a white robe with a white hood; over which, when they go out, they wear a black cloak with a black hood; from which they were called in England Black Friars, as the Carmelites were known by the name of White Friars. This Order hath given the Church five popes, forty-eight cardinals, twenty-three patriarchs, fifteen hundred bishops, six hundred archbishops, seventy-one Masters of the sacred palace, and a great number of eminent doctors and writers. The history of these latter is compiled by F. James Echard, a French Dominican friar, with so much order, erudition, judgment, and eloquence, as to be a model for all such works; it was printed in 1719, in two volumes folio. F. A. Touron compiled the history of all the eminent men of this Order in six large volumes, besides two others, containing the lives of St. Dominic and Saint Thomas Aquinas. The work is written in an elegant style, and has deserved the repeated eulogiums of pope Benedict XIV. in several letters with which he honoured the author upon each volume, whom he afterward called to Rome. F. Helyot and Mr. Stevens inform us, that this numerous Order is at present divided into forty-five provinces, besides twelve particular congregations or reforms, governed by so many general vicars.

glorious martyrdom with ninety religious friars of his Order, dispersed in those parts; some being beheaded, others shot with arrows, stabbed with lances, or burnt by the Tartars in 1242, in their great irruption into those countries.<sup>19</sup> Bishop Sadoc, with forty-nine religious of this Order, were butchered for the faith by these barbarians in a second irruption in 1260, at Sendomir in Poland, and are honoured on the 2d of June.

St. Dominic had a foresight of his happy death long before it happened. Setting out on a journey from Bologna for Milan, he said to his friends there, "You now see me well in health; but before the glorious assumption of the Virgin Mother I shall depart hence to the Lord." He returned to Bologna in the heats of summer, and was seized with a burning fever, which from the beginning was judged mortal. Nevertheless, according to his custom, he desired to pass a great part of the night in the church at prayer; but after matins was obliged to retire to his chamber, though he did not lie down on a bed. During his sickness he continued always cheerful in his countenance. When he was grown very weak he assembled his religious brethren, and in a moving discourse which he called his last testament, and the inheritance which he left them, he exhorted them to constant humility, poverty, fervour, and watchfulness in particular against the enemy of purity. Seeing them weep about him, he promised never to forget them when he should be gone to God. After having received the last sacraments he continued in secret prayer till he calmly expired on the 6th of August, 1221, being fifty-one years old. Cardinal Hugolin, at the news of his death, hastened to Bologna, performed his funeral obsequies, and composed his epitaph. A history of a great number of miracles performed by means of this saint, and attested by eye-witnesses, may be read in the Bollandists.<sup>20</sup> His relics were taken up, and translated to a more honourable place in the church, with the greatest pomp and devotion, by an order of Gregory IX. in 1233, twelve years after his death. They have been since enclosed in a mausoleum, which is one of the finest monuments in Italy, and the church is one of the best finished, whether we consider the structure, or the riches, order, taste, and beauty of the ornaments. Saint Dominic was canonized by Gregory IX. in 1234.

The characteristic virtue of this saint was an eminent spirit of prayer, and the constant recollection of his soul in God; and this practice he recommended above all others to his disciples. One of the greatest lights of his Order, and of the Church, Bartholomew de

Martyribus, archbishop of Braga, addresses himself to all pastors on this subject as follows,<sup>21</sup> "Wo to you, ministers of the Lord, if the source of devotion be dried up in your souls. This tender and sincere spirit of piety is the spring of living water which communicates fertility to all our virtues, and sanctifies all our exercises and actions, which, without it, are dry and barren. This is a heavenly wine which fortifies our hearts with a joy altogether divine. This is the balsam which heals our passions. It is also the tongue with which we speak to God, and without which our souls are dumb before him. It is this that draws down upon us the heavenly dew that strengthens our hearts, and is the spiritual nourishment which enables us to labour with fruit in the vineyard of the Lord."

### ST. LUANUS, OR LUGID,

SOMETIMES CALLED MOLUA, ABBOT IN IRELAND

HE was educated at Benchor under St. Congall, and, as St. Bernard assures us, founded one hundred monasteries in Ireland. Among these the chief was that of Cluain-fearta Molua,\* on the borders of Ossory and Queen's county, in Leinster. St. Luid prescribes a monastic rule which was long observed in Ireland; in it he enjoined the strictest silence and recollection, and forbid women being ever allowed to approach the church of the monks. He passed to immortal glory on the 4th of August, 622. See Usher's Antiquities, &c.

## AUGUST V.

### THE DEDICATION OF ST. MARY AD NIVES.

THERE are in Rome three patriarchal churches, in which the pope officiates on different festivals, and at one of which he always resides when in the city. These are the Basilics of St. John Lateran, St. Peter's on the Vatican hill, and St. Mary Major.† This last is so called because it is, both in antiquity and dignity, the first church in Rome among those that are dedicated to God in honour of the Virgin Mary. The name of the Liberian Basilic was given it, because it was founded in the time of pope Liberius, in the fourth century;

<sup>21</sup> Barthol. de Martyr. in Stimulo Pastor. c. 4.

\* There was another Cluain Fearta, corruptly called Clonfert, in Connaught, founded by St. Brendan.

† The pope's three great palaces in Rome are the Lateran and the Vatican, (both contiguous to the two great churches of the same name,) and that of Monte Cavallo. This last is situated in the most healthful part of the city. When the pope resides at this palace, he dates all bulls, &c. at St. Mary Major.

<sup>19</sup> Bern. Guidonis in Chron. Greg. IX. in Bullar. Prædic. t. 1. p. 26. Theodor. n. 322. Bzovius in Annal. Mamachi, Annal. ad 1221.

<sup>20</sup> P. 541.



it was consecrated under the title of the Virgin Mary, by Sixtus III. about the year 435.<sup>1</sup> It is also called St. Mary ad Nives, or *at the snow*, from a popular tradition, that the Mother of God chose this place for a church under her invocation by a miraculous snow that fell upon this spot in summer, and by a vision in which she appeared to a patrician named John, who munificently founded and endowed this church in the pontificate of Liberius. The same Basilic has sometimes been known by the name of St. Mary *ad Præsepe*, from the holy crib or manger of Bethlehem, in which Christ was laid at his birth. It resembles an ordinary manger, is kept in a case of massy silver, and in it lies an image of a little child,\* also of silver. On Christmas day the holy manger is taken out of the case, and exposed. It is kept in a sumptuous subterraneous chapel in this church. It is well known how much this holy relic excited the devotion of St. Jerom, St. Paula, and others, when it remained yet at Bethlehem.†

This church is, at least next to Loretto, the most famous place in the whole world for the devotion of the faithful to the Mother of God. They here assemble with great fervour from many parts of Christendom, to unite their suffrages together in praising God for the mercies he has shown to this holy Virgin, and through her to the whole world; and in imploring her patronage and intercession. Supplications which are public and general are most honourable to God and powerful in obtaining his mercy. To say nothing of the precious relics of many saints which are there deposited, and the many great graces which, by the joint prayers of the faithful, have been there obtained for the whole Church; this circumstance alone suffices particularly to recommend the sanctity of this, and other such venerable churches beyond all that could set off the temple of Solomon in the Jewish law.

The Church, which is always solicitous, by the mouths of her pastors, to instruct her children in the most powerful means of attaining to salvation, never ceases, from the primitive ages, strongly to excite them to make their most

See Anastasius in Liberius and Sixtus III.

\* Or *bambino* to use the Italian word.

† In this same church is the Borghesian chapel, the finest in all Rome, enriched with a picture of our Lady, which is said to have been painted by St. Luke. There is another picture of the Blessed Virgin kept in the church of the Dominicanesses in Rome, and others in other parts, which are ascribed to the same hand. They seem to be at least copies taken from some very ancient original, which might be painted by St. Luke. Theodoros Lector, who flourished at Constantinople in 518, relates (l. i. p. 551.) that such a picture drawn by that evangelist was sent from Jerusalem to the empress Pulcheria in the fifth age. When the Turks took Constantinople they stripped this picture of the rich frame and ornaments with which it was decorated, dragged it through the streets, and destroyed it.

fervent assiduous addresses to the Mother of God, as a most efficacious means of working their sanctification. She teaches us earnestly to conjure Him who is the author of our being and of our salvation, to listen to her prayers for us; and humbly to remind Him that through her he bestowed himself upon us, and that for love of us he vouchsafed to be born of her, she always remaining a spotless virgin,\* &c. She excites us to call her "the mother of grace and pity," and to place a confidence in her mediation, that by it we shall more easily obtain from her Son, and through his merits, all graces. That Christian neglects a great means of succour who does not every day most earnestly recommend himself, and his particular difficulties and necessities in his main concern, to her intercession. To render our supplications the more efficacious, we ought to unite them in spirit to those of all fervent penitents and devout souls, in invoking this advocate for sinners. We ought to be ashamed not to appear among the foremost and the most ardent in our addresses, in proportion to our extreme necessities, and particular obligations.

#### ST. OSWALD, KING AND MARTYR

THE English Saxon kingdom of the Northumbers was founded by Ida in 547. After his death the northern part called Bernicia was preserved by his children; but Deira, that is, the southern part, comprising Yorkshire and Lancashire, was occupied by Ælla or Alla, and after his death was recovered by Ethelfrid, grandson of Ida, who ruled the whole kingdom of the Northumbers twenty-four years. He being slain in battle by Redwald, king of the East-Angles, in 617, his sons Eanfrid, Oswald, and Oswi took refuge among the Scots, where they were instructed in the Christian faith, and received the sacrament of regeneration. In the mean time, Edwin, the son of Alla, reigned seventeen years over both kingdoms; but in 633 was killed fighting against the united forces of Penda the Mercian, and Cadwalla king of the Britons or Welch, a Christian by profession, but a stranger to the maxims of his religion; in his manners a barbarian, and an implacable enemy to the English Saxons. Upon this revolution the three sons of Ethelfrid returned from Scotland; and Eanfrid, the eldest, obtained the kingdom of the Deira, whilst Osric, cousin-german to Edwin, was chosen king of Bernicia. Both these princes loved the glory of men more than God, and apostatized from the faith which they had embraced; but were both slain the same year by Cadwalla; Osric in battle, and the other soon after by treachery. Hereupon Oswald was called to the crown, both of Deira and Bernicia, he being the son of Ethelfrid, and nephew of Edwin, whose sister Acca was his mother. This prince had

\* Memento, Remm Conditor, &c.

Maria mater Gratia, Dulcis Parens Clementia, &c

embraced the faith with his whole heart, and far from forsaking Christ, as his unhappy brothers had done, to court the favour of his subjects, he had no other view than to bring them to the spiritual kingdom of divine grace, and to labour with them to secure a crown of eternal glory.

At that time Cadwalla ravaged all the Northumbrian provinces, not as a conqueror, but as a cruel tyrant, laying every thing waste with fire and sword, at the head of a vast army, which he boasted nothing could resist. Oswald assembled what troops he was able, and being fortified by faith in Christ, marched confidently, though with a small force, against this mighty enemy, who had by that time proceeded as far as the Picts' wall. Oswald gave him battle at a place called by Bede Denis-burn,\* that is, the brook Denis, adjoining to the Picts' wall on the north side. Being come near the enemy's camp, the evening before the engagement, the pious king caused a great wooden cross to be made in haste, and he held it up himself with both his hands whilst the hole dug in the earth to plant it in was filled up round the foot. When it was fixed, St. Oswald cried out to his army, "Let us now kneel down, and jointly pray to the Omnipotent, and only true God, that he would mercifully defend us from our proud enemy; for he knows that we fight in a just war in defence of our lives and country." All the soldiers did as he commanded them.<sup>1</sup> The place where this cross was set up was called in the English tongue Hevenfelth, that is, Heaven's field, by a happy omen, says Bede, because there was to be erected the first heavenly trophy of faith; for, before that time, no church or altar was known to have been raised in the whole kingdom of the Bernicians. This cross of St. Oswald remained afterward very famous. Bede tells us, that to his time, many cut little chips of it, which they steeped in water, which being drank by sick persons, or sprinkled upon them, many recovered their health. He adds, that after the death of king Oswald, the monks of Hexham used to come to the place on the day before the anniversary of his death, there to watch the night in prayer, reciting the office with many psalms for his soul,† and the next

morning to offer the victim of the holy oblation. A church was built on the spot some time before Bede wrote, who mentions that one of the monks of Hexham, named Bothelm, then living, having broke his arm by falling on the ice as he was walking in the night, and having suffered a long time much anguish from the hurt, was perfectly cured in one night by applying a little of the moss which was taken off from this cross, and brought him. The learned Alcuin, in his poem on the bishops and saints of York, published by Mr. Thomas Gale, at Oxford,<sup>2</sup> relates how the pious king, no ways daunted at the multitude and ferocity of his enemies, encouraged his soldiers to a confidence in Christ, and exhorted them to implore his protection prostrate with him on their faces before the cross which he had set up.\* This author likewise adds an account of several miracles wrought down to his time in 780, at the relics of St. Oswald, and at this cross; or by chips cut from it infused in water, by drinking which, many sick were cured, even in Ireland, and other distant countries. So great was the veneration of the people for this cross, that the abbey of Durham used for its seal, during several ages, this cross on one side, and on the reverse the figure of St. Oswald's head, as Mr. Smith exhibits it from several ancient records. Almighty God was pleased to bless the king's faith and devotion by granting him and his small army a complete victory over Cadwalla, who was killed in the battle, and his forces, with those of his allies, entirely routed.

St. Oswald, after giving thanks to God, immediately set himself to restore good order throughout his dominions, and to plant in them the faith of Christ. By his ambassadors he entreated the king and bishops in Scotland to send him a bishop and assistants, by whose preaching the people whom he governed might be grounded in the Christian religion, and receive baptism. Aidan,† a native of Ireland, and a monk of the celebrated monastery of Ilij, was chosen for the great and arduous undertaking; and by his mildness soon repaired the mischief done by another monk sent thither before him, whose harshness had alienated many from the sweet law of the gospel. The

<sup>1</sup> Bede, l. 3. c. 2. p. 104.

<sup>2</sup> Gale, *Historiæ Anglic. Scriptor.* t. 2. Oxford, 1691.

\* Not Devilsbourn, as Camden falsely read it, who imagined this place to be Devilston or Dilston; but that lies south from the Picts' wall, and even from the Tyne. Mr. Smith (Append. in Bed. n. 13. p. 720.) demonstrates the brook Denis to be that which is now called Erringburn, which runs through Bingfield, one mile north from the wall. About a mile beyond Bingfield to the north is Hallington, formerly Haledown, anciently Havenfelth; though probably the whole country for two miles from Hallington through Bingfield to the wall was called Havenfelth. On the place where Oswald erected this cross, a church was afterward built. A church of St. Oswald stands there at this day, says Mr. Smith.

† "Pro salute animæ ejus." These prayers were al-

ways changed into thanksgivings when the person was enrolled among the martyrs.

\* "Nunc, precor, iuvictas animis assumite vires, Auxiliumque Dei, cunctis præstantius armis, Poscite, corde pio, precibus; prosternite vestros Vultus ante crucem, quam vertice montis in isto Erexī, rutilat quæ Christi clara trophæo, Quæ quoque nunc nobis præstabit ab hoste triumphum Tunc clamor populi fertur super astra precantis, Et cruce sic coram, Dominumque Deumque potentem Poplitibus flexis, exercitus omnis adorat," &c. Alcuin. de Pontificibus et Sanctis Ecclesiæ Eborac. v. 244. p. 707. This passage clearly explains his epistle annexed to the council of Francfort.

† See the life of St. Aidan on the 31st of August.



king bestowed on Aidan the isle of Lindisfarne for his episcopal seat; and was so edified with his learning and zeal, that this great prince, before the bishop could sufficiently speak the English language, would be himself his interpreter, and explain his sermons and instructions to the people.

Oswald filled his dominions with churches and monasteries, and whilst he was governing his temporal kingdom, was intent only to labour and pray for an eternal crown. He very often continued in prayer from the time of matins (at midnight, to which he rose with the monks) till day-light; and by reason of his frequent custom of praying or giving thanks to our Lord at all times, it is said that wherever he was sitting he would have his hands on his knees turned upwards toward heaven. Bede says that he reigned over Britons, Picts, Scots, and English. The kingdom of Northumberland was then extended as far as the Frith of Edinburgh; but by this expression of Bede some other provinces of the Picts, and others in Wales must have paid homage to him. Penda, the Mercian, being one of the allies of Cadwalla, and, according to Malmesbury, present at his defeat, Mercia also paid him a kind of submission; and so great was his power, that all the other kings of the Heptarchy, acknowledged a certain dependence; whence Adamnan, abbot of Hij, in the life of St. Columba, styles him emperor of Britain.

Wonderful was the humility, affability, and charity of this great king amidst his prosperity; of which Bede gives us the following instance. One Easter-day, whilst he was sitting down to dinner, an officer, whose business it was to take care of the poor, came in, and told him, there was a great multitude of poor people at his gate, desiring alms. Whereupon the king sent them a large silver dish full of meat from his own table, and ordered the dish to be broken into small pieces, and distributed among them. Upon this, St. Aidan, who happened to be at table, taking him by the right hand, said, "Let this hand never corrupt." Bede adds, that this arm being cut off from his body after he was slain, remained uncorrupt till his time, and was then kept, being honoured by all with due veneration, in the church of St. Peter, at the royal castle of Bebbaborough, (so called from Bebba, a former queen,) now Bamborough in Northumberland. Simon of Durham, and Ingulphus, testify that this arm was afterward kept at Peterborough.

When St. Oswald had reigned eight years in great prosperity, Penda, the barbarous pagan king of Mercia, who nine years before had slain the pious king Edwin, uncle to St. Oswald by his mother, but had been vanquished by our saint in the beginning of his reign, found means again to raise a great army, and invade the Christian dominions of our holy king. St. Oswald met him with an

inferior force, and was killed in the battle that was fought between them. When he saw himself surrounded with the arms of his enemies, he offered his prayer for the souls of his soldiers. Whence it became a proverb; "O God be merciful to their souls, said Oswald when he fell." He was slain in the thirty eighth year of his age, of our Lord 642, on the 5th of August, in a place called Maserfield. This seems to have been at Winwick in Lancashire, where is a well still called St. Oswald's, which was formerly visited out of devotion; and that this territory was called Maserfelte, appears from an old inscription in Winwick church. Nevertheless, Oswaldtry, that is, Oswald's cross, a market town, seven miles from Shrewsbury, is supposed by some to have also been formerly called Maserfelth; and Capgrave, Camden, and others think this the place where St. Oswald was slain; for, he might before this, say they, when he defeated Penda, have added that part of Shropshire to his kingdom. The famous church of St. Oswald there stands without the New gate. Leland in his Itinerary says it was once a monastery; this must have been in the Saxon times; but soon after the Norman conquest this church of Oswaldtry or Oswald's cross, was a parish when it was given to the monastery of Shrewsbury, to which it afterward belonged, and was inappropriate. See Tanner in his monastic history; who says, the town called Album monasterium or White-minster, was not Oswaldtry, but Whit-church, which was once a monastery. The church of Oswaldtry was probably so called from St. Oswald's cross, of which it was probably possessed; but Winwick in Maserfelth in Lancashire more justly claims the honour of his martyrdom.\* The inhuman tyrant caused the saint's head and arms to be struck off, and fixed on poles; but St. Oswald's brother and successor Oswi

\* Powell, in his description of Wales, says Bede's Maserfelth must have been situate in what was properly the kingdom of the Northumbrians, and not at Oswaldtry in Shropshire, which was called by the Britons, Maesuswalht, not Maserfelth, as Camden, and from him Rapin, Carte, and Guthrie imagined. Hence the learned antiquary, Dr. Cowper, in his notes on his life of St. Werburg, places it in Lancashire near Winwick, the famous rich church of which town was formerly a place of the greatest devotion to St. Oswald. "There is a large fee called Mackerfield," says he, "in which lies part of Winwick parish, where, and especially in the town of Newton, in that district, is a tradition, that king Oswald had a palace or castle thereabouts, where he mostly resided." On the south out-side wall of Winwick church are carved, in the old English character, some verses relating to this prince.

"Hic locus, Oswalde, quondam placuit tibi valde.  
Nortanhumbrotrum fueras Rex, nuncque Polorum  
Regna tenes," &c.

St. Oswald, in the former part of his reign, seems to have lived chiefly at Bamborough, anciently Babbenburg, a castle in Northumberland, built by Ida, first king of the Northumbrians, as we learn from the Saxon Chronicle ad an. 547. and so called from queen Bebba. Penda marched to this place and laid siege to it after the death of St. Oswald, but was baffled and retreated.

took them away the year following, and carried the arms to his own royal palace, and sent the head to Lindisfarne. The head was afterward put in the same shrine with the body of St. Cuthbert, and with it translated to Durham, as Malinesbury and others assure us. The rest of St. Oswald's body was translated by his niece Osfrida, wife of Etheldred, king of Mercia, to the monastery of Bardney in Lincolnshire. During the Danish irruptions these relics were removed, by the care of Edilred, king of the Mercians, to Gloucester, where Elfreda, countess of Mercia, and daughter to king Alfred, built the church of St. Peter. The monument erected to St. Oswald there, is still to be seen in a chapel of this cathedral between two pillars; but part of the relics were translated to the abbey of St. Winoc's Berg in Flanders, in 1221, and deposited here with great solemnity by Adam, bishop of Terouanne.\* The barbarous king Penda, after he had slain five pious kings, Edwin, Oswald, Sigebert, Egric, and Annas, turned his arms against Oswi, who tried in vain to soften him by presents and the most favourable proposals. Seeing himself rejected by man, he turned his gifts into prayers, and bound himself by vow, in case he should be victorious, to consecrate to God his daughter Enflada, then only one year old, and give with her twelve portions of land (each of which was sufficient to maintain ten families) to build and endow monasteries. God heard his vow; and Oswi, with an inferior army, defeated and slew the tyrant near Loyden, now Leeds in Yorkshire, in 655. The place of this battle was called Winwidfield or Field of Victory; situated on the river Winnæd, now Aire. With Penda, who was then eighty years old, of which he had reigned thirty, fell thirty commanders of royal blood. See the Saxon Chronicle, ad an. 655. Bede, Hist. Angl. l. 3. c. 1, 2, 3. 6. 9. 10, 11, 12, 13; and Alcuin, Poem. de Pontificibus et Sanctis Eborac. published by Gale, t. 2.

\* King Oswald was succeeded in Bernicia by his brother Oswi, and in Deira by Oswin, a cousin of the great king Edwin. The latter was remarkable for his humility and singular piety. Having once given a fine horse to St. Aidan, and the bishop having bestowed it on a poor man, he told him, that a worse horse would have been better bestowed on the beggar; but, reflecting on what he had said, he soon after cast himself at the bishop's feet, promising never again to concern himself whatever he should give to the children of God. After reigning seven years, Oswin was slain in war by Oswi at Gilliny near Richmond in Yorkshire, and buried at Tinnmouth. His body was found in a stone coffin there in 1065, and enshrined. See the MS. life of Oswin, Bibl. Cotton. and Matt. Westmin. an. 1110. This church was dedicated to the Blessed Virgin and St. Oswin, and some time after given to the abbey of Jarrow. Oswi, repenting of this murder, built a monastery for the monks to pray for his soul, and that of the king whom he had slain. Oswin is styled a martyr in some calendars on the 20th of August, and honoured as chief patron of Tinnmouth.

## ST. AFRA AND COMPANIONS, MM.

THE persecution of Dioclesian was carried on with great cruelty by his colleague Maximian Herculeus in Africa, Italy, Rhetia, Vindelicia, Noricum, and Upper Pannonia, the government of which provinces fell to his share in the division of the empire. At Ausburg, in Rhetia, the apparitors apprehended a woman called Afra, known to have formerly been a common prostitute. The judge, by name Gaius, who knew who she was, said, "Sacrifice to the gods; it is better to live than to die in torments." Afra replied, "I was a great sinner before I knew God; but I will not add new crimes, nor do what you command me." Gaius said, "Go to the capitol, and sacrifice." Afra answered, "My capitol is Jesus Christ, whom I have always before my eyes. I every day confess my sins; and because I am unworthy to offer him any sacrifice,\* I desire to sacrifice myself for his name, that this body in which I have sinned may be purified and sacrificed to him by torments," "I am informed," said Gaius, "that you are a prostitute. Sacrifice therefore as you are a stranger to the God of the Christians, and cannot be accepted by him." Afra replied, "Our Lord Jesus Christ hath said, that he came down from heaven to save sinners. The gospels testify that an abandoned woman washed his feet with her tears, and obtained pardon, and that he never rejected the publicans, but permitted them to eat with him." The judge said, "Sacrifice, that your gallants may follow you, and enrich you." Afra answered, "I will have no more of that execrable gain. I have thrown away as so much filth what I had by me of it. Even our poor brethren would not accept of it, till I had overcome their reluctance by my entreaties, that they might pray for my sins."† Gaius said, "Jesus Christ will have nothing to do with you. It is in vain for you to acknowledge him for your God: a common prostitute can never be called a Christian." Afra replied, "It is true, I am unworthy to bear the name of a Christian; but Christ hath admitted me to be one." Gaius said, "Sacrifice to the gods, and they will save you." The martyr replied, "My Saviour is Jesus Christ, who upon the cross promised paradise to the thief that confessed him." The judge said, "Sacrifice, lest I order you to be whipped in the presence of your lovers." Afra replied, "The only subject of my confusion and grief are my sins." "Sacrifice," said the judge, "I am ashamed that I have disputed so long with you. If you do not comply, you shall die." Afra replied, "That is what I desire, if I am not

\* Sinners under canonical penance were not allowed to assist at the divine mysteries, but prayed without the church door during mass.

† The Church, by its ancient discipline, would not receive, even for the benefit of the poor, the offerings of public sinners, or money which was acquired by wicked means. See Constit. Apostol. l. 4. c. 5, 6.



unworthy to find rest by this confession." The judge said, "Sacrifice, or I will order you to be tormented, and afterward burnt alive." Afra answered, "Let that body which hath sinned, undergo torments; but as to my soul, I will not taint it by sacrificing to demons." Then the judge passed sentence upon her as follows: "We condemn Afra, a prostitute, who hath declared herself a Christian, to be burnt alive, because she hath refused to offer sacrifice to the gods.

The executioners immediately seized her, and carried her into an island in the river Lech, upon which Ausburg stands. There they stripped her, and tied her to a stake. She lifted up her eyes to heaven, and prayed with tears, saying, "O Lord Jesus Christ, Omnipotent God, who camest to call, not the righteous, but sinners to repentance, accept now the penance of my sufferings, and by this temporal fire deliver me from the everlasting fire, which torments both body and soul." Whilst the executioners were heaping a pile of vine branches about her, and setting fire to them, she was heard to say, "I return thee thanks, O Lord Jesus Christ, for the honour thou hast done me in receiving me a holocaust for thy name's sake; thou who hast vouchsafed to offer thyself upon the altar of the cross a sacrifice for the sins of the whole world, the just for the unjust, and for sinners. I offer myself a victim to thee, O my God, who livest and reignest with the Father and the Holy Ghost world without end. Amen." Having spoken these words she gave up the ghost, being suffocated by the smoke.

Three maids of the martyr, Digna, Eunomia, and Eutropia, who had been sinners as well as their mistress, but were converted, and baptized at the same time by the holy bishop Narcissus,\* stood all the while on the banks of the river, and beheld her glorious triumph. After the execution they went into the island, and found the body of Afra entire. A servant man who was with them swam back, and carried the news to Hilaria, the martyr's mother. She came in the night with some holy priests, and carried away the body, which she interred in a sepulchre she had built for herself and family, two miles from the city. The sepulchres of the ancients were lofty buildings, and big enough to contain several apartments. Whilst Hilaria and her attendants were still there, Gaius was informed of what they had done. He therefore despatched soldiers thither with an order to persuade the whole company to offer sacrifice, and if they refused, to burn

them alive without any other formality. The soldiers used both mild words and threats; but finding all to no purpose, they filled the vault of the sepulchre with dry thorns and vine branches, shut the door upon them, and having set fire to the sticks, went away. Thus St. Afra, her mother, and three servants were honoured with the crown of martyrdom on the same day, which was the 7th of August, as Ruinart and Tillemont<sup>2</sup> observe; though their festival is kept on the 5th. They suffered in the year 304. St. Afra is honoured as chief patroness at Ausburg. In her we admire the perfect sentiments of a true penitent. At every word and in every thought she has her sins always before her eyes; persuaded she never could do enough to efface them, she never thinks on what she had already done for that end; immediately upon her conversion she gave what she possessed to the poor, doubtless led a most penitential life till her death, and she rejoiced to suffer in order to atone for her former crimes. See her genuine acts, copied from the public register, in Surius, Ruinart, p. 455, &c.

#### ST. MEMMIUS, IN FRENCH, MENGE, FIRST BISHOP AND APOSTLE OF CHALONS ON THE MARNE.

THE Catalaunian plains, according to Jorvandus, one hundred leagues in length, and seventy in breadth, famous for the defeat of Attila, and other great victories, gave name to the whole province of Champagne, and were the theatre of the apostolic labours of St. Memmius, the first bishop and apostle of Chalons, in the decline of the third century. Flodoard is our voucher that he was contemporary with St. Sixtus, bishop of Rheims in 290. He is honoured on the 5th of August, the day of his death. His relics, after several translations, are deposited in a rich shrine of silver gilt, together with those of his sister St. Poma, and famous for many miracles. St. Gregory of Tours relates that when he was travelling through Chalons his servant fell dangerously ill of a fever: St. Gregory, prostrate before the tomb of St. Memmius, prayed earnestly for his recovery; and the next morning the youth found himself perfectly well.<sup>1</sup> St. Memmius's two immediate successors, Donatian and Domitian, are also honoured among the saints, and their relics enshrined in the Basilic of St. Memmius. Likewise St. Elasius and his brother and successor Laudomerus or Lumier, the thirteenth and fourteenth bishops of Chalons from 565 to 590, are honoured, the former on the 19th of August, the latter on the 2nd of October, though he died on the 30th of September.

\* This St. Narcissus is honoured at Ausburg as the apostle of that country, on the 29th of October, but he is named in the Roman Martyrology on the 18th of March. He is said to have fled from the persecution in Spain, to have preached at Ausburg, and to have returned afterward to his church of Gironne in Catalonia, where he received the crown of martyrdom with a deacon named Felix, mentioned by Prudentius, hymno, 4.

<sup>2</sup> Tillem. t. 5. p. 274.

<sup>1</sup> L. de Gl. Conf. c. 66.

## AUGUST VI.

## THE TRANSFIGURATION OF OUR LORD.

Mat. xviii. Mark ix. Luke ix.

OUR Divine Redeemer, in order to show us that the sufferings of his servants are usually intermingled with frequent spiritual comforts, and to give us a sensible demonstration of the truth of his promises of an eternal glory reserved for us in the world to come, was pleased to manifest a glimpse of his majesty in the mystery of his Transfiguration. Being in Galilee, about a year before his sacred passion, he chose to be witnesses of his glory the same three beloved disciples who were afterward to be witnesses of his bloody agony in the garden, namely St. Peter, and the two sons of Zebedee SS. James and John. He took three, that their evidence might be unexceptionable; but he would not publicly discover his glory to teach his followers to love the closest secrecy in all spiritual graces and favours. All pretences contrary to this rule are suggested by blind self-love, not by the spirit of God; they are a disguised pride, and a dangerous illusion. Every true servant of God loves to be hidden and concealed; his motto in the divine gifts, even when he most ardently invites all creatures to magnify the Lord with him for all His unspeakable mercies, is: *My secret to myself, my secret to myself.*<sup>1</sup> He fears lest he should be at all considered or thought of in what purely belongs to God alone. Jesus therefore would exhibit this miracle in retirement, and he led these three apostles to a retired mountain, as he was accustomed to repair often to some close solitude to pray. The tradition of the Christians in Palestine, of which St. Cyril of Jerusalem, St. John Damascene, and other ancient fathers are vouchers, assures us, that this was mount Thabor, which is exceeding high and beautiful, and was anciently covered with green trees and shrubs, and was very fruitful. It rises something like a sugar loaf, in a vast plain, in the middle of Galilee. This was the place in which the Man-God appeared in his glory. He was transfigured whilst at prayer, because it is usually in this heavenly commerce that the soul receives the dew of divine consolations and tastes how infinitely sweet and good God is to those who sincerely seek him. Many Christians indeed are strangers to this effect of that holy exercise, because they do not apply themselves to it with assiduity and fervour, or neglect to disengage their affections from creatures by perfect humility, self-denial, and mortification of the senses. Without a great purity of heart no

<sup>1</sup> Isa. xxiv. 16.

man shall see God. A little birdlime entangles the feathers of a bird, and holds down the strongest pinion from being able to raise the body in the air. So the least earthly dust clogs the wings of the soul, the least inordinate attachment to creatures is a weight which hinders the perfect union of her affections with God, and the full flow of his graces upon her; but a Christian worthily disposed and fitted by the Holy Ghost to receive the spirit of prayer, by assiduity in that holy exercise purifies his love more and more, transforms his affections, and renders them more and more spiritual and heavenly. Of this, the Transfiguration of our Divine Redeemer was, among other transcending prerogatives, a most noble and supereminent prototype.

Whilst Jesus prayed he suffered that glory which was always due to his sacred humility, and of which for our sake he deprived it, to diffuse a ray over his whole body. His face was altered, and shone as the sun, and his garments became white as snow. By this glorious transfiguration of his flesh he has animated our hope, that even our bodies will share with our immortal souls in the bliss which he has promised us, and will inherit his glory. Do we often bear in mind this comfortable truth? Can we believe it, and not always be employed in the thoughts of it? Can we think of it, and not be ravished out of ourselves with holy joy? Yes: this heavy lumpish flesh, these infirm corruptible bodies, at present so often subject to sickness, pain, and wants, will one day be raised from the dust glorified, impassable; no more liable to heat, cold, diseases, torment, or tears; beautiful, transcending in lustre and brightness the sun and stars; endued with swiftness beyond that of light, and with strength equal to the angels; with the power of penetrating all bodies, as Christ did the stone of the sepulchre, and the doors when shut; with dazzling glory, with unspeakable pleasure in every part or organ; in a word, with all the communicable gifts and qualities of spirits, resembling the body of Christ glorified after his resurrection, which, as St. Paul tells us, is the model upon which ours shall be raised in glory. A glimpse of all this appeared in the splendour wherewith his adorable humanity was clothed in his Transfiguration.

Moses and Elias were seen by the three apostles in his company on this occasion, and were heard discoursing with him of the death which he was to suffer in Jerusalem. Moses represented the ancient patriarchs, and the first saints who lived under the law; Elias the later prophets; and they showed by their presence that all the just inspired by God from the beginning had given testimony to Christ as the true Messiah. They had both been remarkable for their sufferings in the cause of virtue, Elias having been exceedingly persecuted by the wicked, and Moses having chosen rather to be afflicted with the people of



God than to enjoy the greatest honours and pleasures of Pharaoh's court; and the cross being the constant object of the most ardent desires of our blessed Redeemer out of the excess of his love for us, they spoke to him of nothing but of the stripes, thorns, reproaches, and cruel death which he was to suffer. Our loving Saviour, in part to moderate his ardour to complete his sacrifice by the triumph of his love in his death on the cross, had made it frequently the subject of his conversation with his disciples, and even in this joyful mystery, would entertain himself and the witnesses of his glory upon it. If we truly consider and understand the spiritual fruit and glory of mortification and suffering for Christ, we shall rejoice in wearing the livery of our crucified Redeemer. The three apostles were wonderfully delighted with this glorious vision, and St. Peter cried out to Christ: *Lord, it is good for us to be here. Let us make three tents, one for thee, one for Moses, and one for Elias.* This he spoke not knowing what he said, being out of himself in a transport of holy admiration and joy; desiring never to be drawn from the sight of so glorious an object, and never to lose that sweetness and delight with which his soul was then overwhelmed. He truly knew not what he said, or he would never have desired that for the time of trial on earth which is reserved only for heaven. Neither would he have contented himself with beholding only the glorified humanity of Christ, which vision can bear no proportion to the beatific contemplation of the divinity itself. He tasted only a single drop of that overflowing river which inebriates the heavenly Jerusalem, and all its blessed inhabitants; yet was so much transported by it. What would he then have said if he had received into his soul the whole impetuous torrent of heavenly delights? He who has once tasted that spiritual sweetness which God sometimes bestows on souls in this life to strengthen their weakness, and to attract them to his love by the sweet odour of his ointments, must ever after live in bitterness, alleviated only by resignation and love, till he arrive at the fountain itself, which is God. No wonder therefore that St. Peter, after this foretaste was unwilling to return again to the earth. How little do the lovers of the world know the incomparable sweetness of divine love, or they would despise from their hearts those toys for which they deprive themselves of so great a good! Yet so depraved is the taste of many by their passions, that they would be content, were it possible, always to live here, and never think of the joys of heaven. "How can it be good for us to be here," cries out St. Bernard,<sup>2</sup> "where everything in worldly pursuits is tedious, empty, or dangerous? Here is much malice, and very little wisdom, if even a little. Here all things are slippery and treacherous, covered with darkness, and full of snares, where

souls are exposed to continual danger of perishing, the spirit sinks under affliction, and nothing is found but vanity and trouble of mind." To the just this life is the time of trials and labour: heaven is our place of rest, our eternal sabbath, where our patience and tears will find their reward exceeding great. Why do we seek repose before the end of our warfare?

Whilst St. Peter was speaking, there came, on a sudden, a bright shining cloud from heaven, an emblem of the presence of God's majesty, and from out of this cloud was heard a voice which said: *This is my beloved Son in whom I am well pleased; hear ye him.* By this testimony the Father declared Christ his only begotten and co-eternal Son, sent by him into the world to be the remedy of our sins, our advocate and our propitiation, through whom alone we can find access to his offended majesty. If through him we approach the throne of his mercy, we cannot be rejected, he being in his humanity the object of the infinite complacency of the Father: through him we are invited to apply with confidence for mercy and every good gift. By the same voice the Father also declared him the perfect model of our virtues, and commands us to hear him, and attend to his example, in order to square by it our lives, and to form in our souls a new spirit grounded upon the pattern he hath set us of humility, meekness, charity, and patience. He commands us also to listen with the utmost respect and docility to his saving and most holy doctrine, which is the word of eternal life. The apostles that were present, upon hearing this voice, were seized with a sudden fear and fell upon the ground; but Jesus, going to them, touched them, and bade them to rise. They immediately did so, and saw no one but Jesus standing in his ordinary state. This vision happened in the night. As they went down the mountain early the next morning, Jesus gave them a charge not to discover to any one what they had seen till he should be risen from the dead. The Jews were unworthy to hear what many among them would have only blasphemed, and they had sufficient evidence by his miracles, to which they wilfully shut their eyes; but Jesus would by this give us a fresh lesson of humility, and teach us that secrecy with regard to divine graces, and the exercise of all extraordinary virtues, is the guardian of those gifts.

From the contemplation of this glorious mystery we ought to conceive a true idea of future happiness; if this once possess our souls, it will make us not to value any difficulties or labours we can meet with here, but to regard with great indifference all the goods and evils of this life, provided we can but secure our portion in the kingdom of God's glory. Thabor is our encouragement by setting that bliss before our eyes, but Calvary is the way that leads to it. When Christ shall let us into the

<sup>2</sup> S. Bern. Serm. 6. in Ascens.

secrets of his love and cross, and make us taste that interior sweetness and secure peace which he hath hidden therein, and which the world knoweth not, then we shall find a comfort and joy in our sufferings themselves, and with St. Paul we shall think of nothing but of loving, and suffering in what manner it shall please God to make us tread in the footsteps of his divine Son, being solicitous only to walk in the continual exercise of pure love. The ninety fourth sermon of St. Leo which is on this mystery, shows this festival to have been observed at Rome in the middle of the fifth century. Pope Calixtus III. made it more universal and solemn by a bull dated in 1457.

### ST. XYSTUS, OR SIXTUS II. POPE AND MARTYR.

HE was a Grecian by birth, deacon of the Roman Church under St. Stephen, and upon his demise, in 257, was chosen pope, being the twenty-fifth from St. Peter. St. Dionysius of Alexandria consulted him by three letters on certain difficulties, and recommended to him to bear a little while with the Africans and some among the Asiatics with regard to their error concerning the validity of baptism given by heretics. Accordingly this pope used towards them indulgence, contenting himself with strongly recommending the truth to them; and his successors pursued the same conduct till that error was condemned in the plenary council often mentioned by St. Austin.\* St. Sixtus is styled by St. Cyprian a peaceable and excellent prelate. Though some have ascribed eight years to his pontificate, it is certain from all the circumstances of his history, that he only sat one year.<sup>1</sup>

Gallus, the successor of Decius in the empire, and a persecutor of the Christians, being despised for his cowardice, was slain with his son and colleague Volusius in 253, after having reigned eighteen months. Æmilius then assumed the title of emperor; but was killed after he had reigned four months, without having been acknowledged by the senate; and Valerianus, a person of a noble family, and great reputation, who had been censor and chief of the senate, was acknowledged emperor by the consent of the whole world. He was at first more favourable to the Christians than any of the emperors before him had been, not excepting the Philips; and his palace was full of religious persons. By this means the Church enjoyed peace during three years and a half: which tranquillity afforded an opportunity of

holding many councils; but in 257 Valerian raised the eighth, or, according to Sulpicius Severus, the ninth general persecution, which continued three years and a half, till he was taken prisoner by the Persians. The change wrought in this emperor is ascribed by Eusebius to a motive of superstition, and to the artifices and persuasion of one Macrianus, who was extremely addicted to the Persian sect of the Magians, and to the black art. This man, whom St. Dionysius of Alexandria calls the archmagian of Egypt, had worked himself into the highest favour with the superstitious emperor, was raised by him to the first dignities of the state, and persuaded him that the Christians by being avowed enemies to art magic, and to the gods, obstruct the effects of the sacrifices, and the prosperity of his empire. Valerian had reason to tremble for his own safety upon the pinnacle of his honours; for some compute that only six, out of thirty emperors, that had reigned from Augustus to his time, had escaped the violent hands of murderers; but, by declaring himself an enemy to the servants of God, he dug a pit for his own ruin. He published his first edict against them in April, 257, which was followed by the martyrdom of pope Stephen and many others.

The persecution grew much more fierce in the following year, when Valerian marching into the East against the Persians, sent a new rescript to the senate to be passed into a law, the tenour and effect of which St. Cyprian notified to his fellow bishops in Africa as follows:† —“Valerian has sent an order to the senate, importing that bishops, priests, and deacons should forthwith suffer,” (even although they should be willing to conform,) “but that senators, persons of quality, and Roman knights should forfeit their honours, should have their estates forfeited, and if they still refused to sacrifice, should lose their heads: that matrons should have their goods seized, and be banished: that any of Cæsar’s officers or domestics who had already confessed the Christian faith, or should now confess it, should forfeit their estates to the exchequer, and should be sent in chains to work in Cæsar’s farms.\* To this order the emperor subjoined a copy of the letters which he hath despatched to the presidents of the several provinces concerning us: which letter I expect, and hope will soon be brought hither.—You are to understand that Xystus (bishop of Rome) suffered in a cemetery upon the 6th day of August, and with him Quartus. The officers of Rome are very intent upon this persecution; and the persons who are brought before them are sure to suffer,

<sup>1</sup> See Berti, Diss. 1. in Sæc. 3. p. 172.

\* By this plenary council, Launoy, Sirmond, and Albaspinaeus understand the council of Arles, assembled out of all the West in 314; but Bellarmine, Natalis Alexander, &c. explain it more probably of the council of Nice, because St. Austin calls it a plenary council of the whole world.

† S. Cyprian. ep. ad Successum episc. 80. Fello. 82. Pamelio.

\* It is well known in the Cæsarean law what sort of servitude that was which the Adscriptitii Glebæ were under, they being slaves employed in the meanest drudgery of tillage.



and to forfeit their estates to the exchequer. Pray notify these particulars to my colleagues, that so our brethren may every where be prepared for their great conflict; that we may all think rather of immortality than death, and derive more joy than fear or terror from this confession, in which we know that the soldiers of Christ are not so properly killed as crowned."

St. Xystus suffered in a cemetery; for the Christians, in the times of persecution, resorted to those subterraneous caverns to celebrate the divine mysteries. Here they met, though Valerian had forbidden them to hold assemblies, and here they were hunted out. Quartus must have been a priest or deacon; otherwise he would not have suffered upon the spot, but been first pressed by the rack to sacrifice. Some think this name Quartus a slip of the copiers, and read this passage as follows: "with four deacons;"\* for, say these authors, about that time four deacons suffered at Rome, Prætextatus, Felicissimus, and Agapitus, with their bishop, as the Liberian and other ancient Calendars testify; and Laurence, who suffered soon after him. This last was his archdeacon, and seeing him led to execution, expostulated with him, lamenting to be left behind.<sup>3</sup> "St. Sixtus replied that he should follow him within three days, by a more glorious triumph; himself being spared on account of his old age." Those are mistaken who say that St. Sixtus was crucified; for the Liberian Calendar assures us, that he was beheaded in the cemetery of Calixtus, and the expression which St. Cyprian uses signifies the same. St. Cyprian suffered in the September following; and all the provinces of the empire were watered with the blood of innumerable martyrs.† For though

<sup>3</sup> S. Ambros. Offic. l. 1. c. 41.

\* A mistake of the contraction *quartus* for *quatuor* in an old MS. was very easy. This is the conjecture of Baluze. "Xystum in cœmeterio animadversum sciatis, 8vo. Id. Aug. et cum eo diaconos quatuor." S. Cyprian. loc. cit. ed. Baluz.

† This fierce persecution was continued during the last three years and a half of Valerian's reign. Most flourishing was the condition of his empire till he drew his sword against those whose prayers were the protection of the state. They still prayed for those who most unjustly persecuted them; but God revenged their cause, even in this world. No sooner did this war break out against them, but the provinces became on every side a prey to barbarians. Valerian marched first against the Goths and Scythians, who poured in upon the empire from the north; but the terrible devastations committed by the Persians in Cilicia, Cappadocia, and other provinces of the east, called him on that side. Finding his affairs there in a bad condition, he was for purchasing a peace for money of Sapor I. the son of Artaxerxes, who having revolted with the Persians and slain Artabanus, the last king of Parthia, had erected upon the ruins of that empire the second Persian monarchy in 226. Sapor refused to treat with any other person but the emperor himself, who imprudently ventured his person with but few attendants. The barbarian caused him to be surrounded, and seized him prisoner, and as long as Valerian lived, made use of him for a footstool or horseblock, making him stoop, and setting his foot upon his neck whenever he mounted on horseback. He led him every

Valerian's first edicts regarded chiefly the clergy, they were soon extended to the whole body of Christians; old and young, men,

where about in triumph, loaded with chains, and clad in purple and all the imperial ornaments. Valerian was taken in the seventh year of his reign, the seventy-sixth of his age, of Christ 259, and he lived thus seven years in captivity. Agathias says, that at length Sapor caused him to be flayed alive, and rubbed over with salt; but this seems only to have been done after his death, when the Persian had his skin pickled, died red, and hung up in a temple to be afterward shown to the Roman ambassadors whenever they should come into Persia. The pagan Romans seemed little concerned at his misfortune, or their own disgrace, and his unnatural son Gallien used no great efforts for his liberty, though, after his death, he caused him to be enrolled among the gods; and the heathen Romans had always regarded him as one of their best emperors.

The Christians looked upon this catastrophe as an effect of divine vengeance upon this unjust persecutor of the saints. Lactantius writes of it as follows: "Not long after Decius Valerian was inflamed with the like rage, and in a very little time he shed a great deal of the blood of the saints. But God afflicted him with a new sort of judgment. He was taken prisoner by the Persians, and not only lost the empire, but as he had robbed many others of their liberty, so he lost his own at last, and fell under a most infamous slavery. For, as often as king Sapor had occasion either to mount on horseback, or to go into his chariot, he made the Roman emperor stoop down, that he might make his back a step to get up. And whereas the Romans had made some representations of the Persians being defeated by them, Sapor used to rally Valerian, and to tell him, that the posture in which he lay, was a more real proof to show on whose side the victory went, than all the pictures that the Romans could make. Valerian, being thus led about in triumph, lived for some time, so that the barbarians had in him occasion given for a great while to treat the very name of a Roman with all possible indignity and scorn. And this was the heightening of his misery, that though he had a son, upon whom the empire had devolved by his misfortune, yet no care was taken by the son either to rescue the father, or to revenge his ill usage. After he had ended his infamous life, his skin was flayed off his body, and both it and his guts being tintured with a red colouring, they were hung up in one of the temples of the Persian gods, to be a perpetual remembrance of so remarkable a triumph, by which they might always put such Roman ambassadors as should be sent among them in mind of it, and from so unusual a sight, warn them not to presume too much upon their own strength, but to remember Valerian's fall."

Gallien, his son and successor, terrified by so dreadful an example of the divine vengeance, as Orosius says, restored peace to the Church. He led a life of debauchery and supine indolence, whilst thirty tyrants in different parts of the world assumed the purple, and were at war with one another. Macrianus, the magician, by whose advice Valerian had persecuted the Church, was one of this number, but was slain the first of them with his two sons. Olenatus, a Saracen, king of Palmyra in Syria, repressed the insolence of the Persians; for which service Gallien declared him his colleague in the empire, allotting to him all the East, and giving to his wife Zenobia the title of Augusta. After the death of her husband she became queen of the East, and is celebrated for her extraordinary wisdom, learning, and valour. The empire was at the same time visited with a dreadful pestilence which depopulated its provinces; and the barbarians on all sides poured in upon it like a torrent, which, having broke down its banks, impetuously spreads itself over the whole country. Nor could those nations be any more confined to their snows and mountains; but, in the end, they overthrew that empire which had formerly thought them not worth a conquest. The saints shared in these public calamities; but, by their charity,

women, and children; and great numbers of every condition, rich and poor, soldiers, husbandmen, slaves, and even children, were put to cruel deaths, as Eusebius,<sup>4</sup> St. Cyprian,<sup>5</sup> and the ancient Martyrologies testify.

## SS. JUSTUS AND PASTOR, MM.

THEY were two brothers, who in their tender age overcame, with an heroic courage, the rage and power of Dacian, armed with all the instruments of cruelty. This judge was governor of Spain under Dioclesian and Maximian, and one of the most furious ministers of their cruelty in persecuting the Christians. In his progress through his province in search of the servants of the true God, he arrived at Complutum, now called Alcala de Henares, and having caused the bloody edicts to be read in the market-place, began to put to the most exquisite tortures the Christians that were brought before him. Justus and Pastor, children who were then learning the first elements of literature in the public school of that city, (the first being thirteen, the latter only seven years old,) hearing of the torments which were inflicted on the generous soldiers of Christ, were fired with a holy zeal to have a share in their triumphs. They threw down their books, ran to the place where the governor was interrogating the confessors, and by their behaviour about the racks and other engines on which the martyrs were tormented, gave manifest proofs of the holy faith which they professed. They were soon taken notice of, apprehended, and presented to the judge. He foamed with rage to see children brave his power and authority, and not doubting but a little correction would allay their courage, commanded them to be most severely whipped. This was executed in the most barbarous manner; but he who makes the tongues of infants eloquent in his praise, gave them strength to baffle all the efforts of the world and hell. The soldiers and spectators were filled with astonishment to see the modest constancy with which in their turns they encouraged and exhorted each other to bear their torments for Christ, and for an eternal crown; and the wonderful

cheerfulness and readiness which they discovered to suffer every torture that could be inflicted. The judge, being informed that it was in vain to expect their resolution could ever be vanquished by torments, to cover his shame, gave an order that they should be privately beheaded. This sentence was executed in a field near the town, and their bodies were buried by the christians on that very spot which their blood had sanctified. A chapel was afterward built on the place. Their relics are at present enshrined under the high altar of a great collegiate church at Alcala, of which they are the titular patrons. Their martyrdom happened in 304. See Prudentius, hymn. 4. alias 7. St. Isidore, F. Flores, &c.

## AUGUST VII.

### ST. CAJETAN OF THIENNA, C.

See his life compiled by Antonio Caraccioli, Pr. of his Order, published in Latin with those of the three other founders in 1612. Also the same given more at large in Italian, by F. Jos. Silos, of the same Order, on the occasion of his canonization in 1671, with the bull of his canonization, and the comments of the Bollandists. See also his life written by Del Tufa, bishop of Acerra; Helyot, Hist. des Ord. Relig. t. 4. p. 71. Contin. Fleury, t. 32. et la Vie de S. Cajetan de Thienne, par D. Bernard. Paris, 1698. 12mo.

A. D. 1547.

ST. CAJETAN was son of Gaspar, lord of Thienna,\* and Mary Porta, persons of the first rank among the nobility of the territory of Vicenza in Lombardy, and eminent for their piety. The saint was born in 1480.† His

\* The house of Thienna, illustrious for the antiquity of its nobility, its alliances and military honours, still subsists at Vicenza. Two branches of this house were settled in France; one in Dauphiny in the year 1563, under Charles IX. and the other near Loches in Touraine, according to F. Girel. Nicholas of Thienna, says this author, was page to Francis I. captain of a company of artillery under Henry II. and highly esteemed under the three following reigns, and under that of Henry IV. He married Jane de Villars, daughter of Honoratus of Savoy, marquis de Villars, and grand admiral of France. But these two branches of the house of Thienna, although originally from Vicenza, were not descended from Gaspar of Thienna, father of St. Cajetan; John Baptist, only brother to our saint, having but one daughter, in whom the branch of Gaspar of Thienna was extinct.

Our saint was called Cajetan, from his uncle the famous Cajetan of Thienna, who was canon of Padua, and esteemed one of the greatest philosophers of his age. We have a work of his printed at Padua, an. 1476, fol. under the following title: "Gaëtani de Tienis Vicentini Philosophi clarissimi in IV. Aristotelis Meteorum libros expositio." This edition is "rare and very much sought after," says the author of the Bibliographie instructive, No. 1277. Spondanus mistakes in pretending that St. Cajetan was called Marcellus. Fleury has been guilty of the same mistake, Instit. au Droit Eccles. t. 1. p. 202.

† Baillet says that St. Cajetan was born either at Vicenza or at Thienna; but he is the only person who has

<sup>4</sup> L. 7. c. 11.

<sup>5</sup> Ep. 77. Pam. alias 70.

resignation, and patience, found in them solid comfort and joy, and by them attained to their crown. God converted all things to the good of his elect. Gallien was murdered in 268, after an ignominious reign of nine years from the captivity of his father. His successor Claudius II. surnamed Gothicus, a prince of moderation and wisdom, continued to suspend the edicts of former persecutors during the two years that he reigned; but, after his death, Aurelian raised the ninth general persecution. Nevertheless, that some received the crown of martyrdom in the reign of Claudius Gothicus, is evident from the holy martyr St. Severa, whose body was found in the cemetery of SS. Thraso and Saturninus, on the Salarian way, one mile from Rome, in 1730. See the dissertation of F. Lupi on that martyr's tomb and epitaph, printed at Panormo in 1734; also the remarks of the learned canons Boldetti and Maragnoni.



mother by earnest prayer recommended him from his birth to the patronage of the Blessed Virgin, and as he grew capable of instruction, never ceased setting before his eyes the example of our divine Redeemer's humility, meekness, purity, and all other virtues; and such was his docility to her lessons that from his infancy he was surnamed the Saint. The perfect mortification of his passions from the cradle, made an unalterable sweetness of temper seem as it were the natural result of his constitution. The love of prayer taught a constant recollection, and the continual application of his mind to eternal truths, made him shun all loss of time in amusements or idle conversation; for no discourse seemed agreeable or interesting to him, unless it tended to raise the mind to God. His affections were entirely weaned from the world, and he directed all his aims to the life to come. His tender charity towards all men, particularly his compassion for the poor, and all that were in affliction, were remarkable on all occasions. The long exercises of devotion which he daily practised, were no hinderance to his studies, but sanctified them, and purified the eye of his understanding, enabling him the better to judge of truth. He distinguished himself in the study of divinity; likewise in the civil and canon laws, in which faculty he took the degree of doctor with great applause at Padua.

To devote himself perfectly to the divine service he embraced an ecclesiastical state; and, out of his own patrimony, built and founded a parochial chapel at Rampazzo, for the instruction and benefit of many who lived at a considerable distance from the parish church. After this he went to Rome, not in quest of preferment, or to live at court, but hoping to lie concealed in that great city, and to lead an obscure and hidden life, which it was impossible for him to do in his own country. Nevertheless pope Julius II. compelled him to accept the office of protonotary in his court, and by that means drew him out of his beloved solitude, though the saint had the art to join interior recollection with public employments, and to live retired in courts. Being much delighted with the end proposed by the confraternity in Rome, called of the love of God, which was an association of zealous and devout persons who devoted themselves by certain pious exercises and regulations to labour with all their power to promote the divine honour, he enrolled himself in it. Upon the death of Julius II. he resigned his public employment, and returned to Vicenza. There he entered himself in the confraternity of St. Jerom, which was instituted upon the plan of that of the love of God in Rome, but which in that place consisted only of men in the lowest

stations of life. This circumstance was infinitely pleasing to the saint, but gave great offence to his worldly friends, who thought it a blemish to the honour of his family. He persisted, however, in his resolution, and exerted his zeal with wonderful fruit in the most humbling practices of charity. He sought out the most distressed objects among the sick and the poor over the whole town, and served them with his own hands, being most assiduous about those who laboured under the most loathsome diseases in the hospitals of the incurables, the revenues of which house he considerably augmented. In obedience to the advice of his confessor, John of Crema, a Dominican friar, a man of great prudence, learning, and piety, the saint removed to Venice, and taking up his lodgings in the new hospital of that city, pursued his former manner of life. He was so great a benefactor to that house as to be regarded as its principal founder, though his chief care was to provide the sick with every spiritual succour possible. He at the same time emaciated his body with penitential austerities, and seemed to rival the most eminent contemplatives in the sublime grace of prayer; and it was the common saying both at Rome, Vicenza, and Venice, that Cajetan was a seraph at the altar, and an apostle in the pulpit.

By the advice of the same director, Cajetan left Venice to return to Rome, in order to associate himself again to the confraternity of the love of God, among the principal members of which, many were no less eminent for their learning and prudence than for their extraordinary piety. He deliberated with them on some effectual means for the reformation of manners among Christians, grieving that the sanctity of this divine religion should be so little known and practised by the greatest part of those that profess it. All agreed that this could not be done but by reviving in the clergy the spirit and zeal of those holy pastors who first planted the faith. To put all the clergy in mind what this spirit ought to be, and what it obliges them to, a plan was concerted among the associates for instituting an order of regular clergy upon the perfect model of the lives of the apostles. The first authors of this design were St. Cajetan, John Peter Caraffa, afterward pope under the name of Paul IV. but at that time archbishop of Theate, now called Chieti, a town in Abruzzo; Paul Consigliari, of the most noble family of Ghisleri, and Boniface de Colle, a gentleman of Milan. Those among them who were possessed of ecclesiastical livings addressed themselves to pope Clement VII. for leave to resign them with a view of making such an establishment. His holiness made great difficulties with regard to the archbishop; but at length gave his consent. The plan of the new institute was drawn up, laid before the pope, and examined in a consistory of

admitted this alternative. All the historians of his life are unanimous that he was born at Vicenza; nevertheless the day of his birth is not exactly known; most authors place it at the latest in 1450.

cardinals in 1524. The more perfectly to extirpate the poison of avarice, always most fatal to the ecclesiastical order where it gets footing, and to establish in the hearts of those that are engaged in that state the most perfect spirit of disinterestedness, and the entire disengagement of their hearts from the goods of this world, the zealous founders made it an observance of their institute, though not under any vow or obligation, (as several French writers of note have mistaken,) that this regular clergy should not only possess no annual revenues, but should be forbid ever to beg or ask for necessary subsistence, content to receive the voluntary contributions of the faithful, and relying entirely upon providence. The cardinals objected a long time to this rule, thinking it inconsistent with the ordinary laws of prudence. But their opposition was at length overcome by the founders, who urged that Christ and his apostles having observed this manner of life, the same might be perfectly copied by those who were their successors in the ministry of the altar, and of the divine word. But this clause was added to the rule, that if a community should be reduced to extreme necessity, they should give notice of their distress by a toll of the bell. The Order therefore was approved by Clement VII. in 1524, and Caraffa was chosen the first general. As he still retained the title of archbishop of Theate, these regular clerks were from him called Theatins.\* The principal

\* Baillet is mistaken in dating the bull of the institution of regular clerks of St. Cajetan in 1525, it being given in 1524. The 14th of September following, St. Cajetan and his companions made their vows. See the form of these vows in the life of the saint, by J. B. Caraccioli, p. 49. of the edition of Pisa, in 1738.

St. Cajetan was the first institutor of regular clerks, that is, priests united by vows to fulfil the duties of an ecclesiastical state. They reckon generally eight congregations of regular clerks in Italy. 1. Regular clerks of St. Paul called Barnabites, from their house dedicated to God in honour of St. Barnaby at Milan, instituted in 1533. 2. Regular clerks of the Society of Jesus, instituted in 1540. 3. Regular clerks of St. Mayeul or Somasques, thus called from a village near Milan, instituted in 1530. This congregation was united to that of the Theatins in 1546, and again separated in 1555. 4. Regular clerks, Minors, instituted in 1588. 5. Regular clerks, ministering to the sick, called also cross-bearers, from a red cross which they wear on their cassock, instituted in 1591. 6. Regular clerks of pious schools, instituted in 1621. 7. Regular clerks of the mother of God, instituted at Lucca in 1628. 8. Theatins; but as these were the first, they had no other name given them in the bull of their institution than that of regular clerks, without any other addition, as Spondanus in his Church Annals takes notice. These different congregations have nearly the same dress; they make use of the ancient cassock which the secular priests wore towards the end of the sixteenth century, and in the beginning of the seventeenth.

Thomassin (*Discipl. de l'Eglise*, t. 1. p. 1806. Edit. 1725.) says, that the life of the regular clerks is nearly the same as that of the canon regulars; there is yet this difference, that the ancient canon regulars observed the fasts, the abstinences, the silence, and the night watchings of the monks; whereas the regular clerks, according to their institution, embraced the functions of the

ends which they proposed to themselves were to preach to the people, assist the sick, oppose errors in faith, restore among the laity the devout and frequent use of the sacraments, and reestablish in the clergy disinterestedness, regularity, a perfect spirit of devotion, assiduous application to the sacred studies, the most religious respect to holy things, especially in whatever belongs to the sacraments and pious ceremonies.

Rome and all Italy soon perceived the happy effects of the zeal of these holy men, and the odour of their sanctity drew many to their community. They lived at first in a house in Rome, which belonged to Boniface de Colle; but, their number increasing, they took a larger house on Monte Pincio. In the following year they were afflicted with a calamity which had like to have put an end to their Order soon after its birth. The army of the emperor Charles V. which was commanded by the constable Bourbon, who had deserted from the French king to the emperor, marched from the Milanese to Rome, and took that city by assault on the 6th of May, 1527. This duke of Bourbon, after having committed horrible outrages, was killed by a musket-shot in mounting the wall. But Philibert of Challons, prince of Orange, took upon him the command of the army, which was composed in a great measure of Lutherans, and other enemies of the see of Rome. The pope and cardinals retired into the castle of St. Angelo, but the German army plundered the city, and were guilty of greater cruelties and excesses than had been committed by the Goths a thousand years before. The house of the Theatins was rifled, and almost demolished; and a soldier, who had known St. Cajetan at Vicenza before he renounced the world, falsely imagining he was then rich, gave an information to his officer against him to that effect; whereupon he was barbarously scourged and tortured to extort from him a treasure which he had not. Being at length discharged, though in a weak and maimed condition, he and his companions left Rome, with nothing but their breviaries under their arms, and with clothes barely to cover themselves. They repaired to Venice where they were kindly received and settled in the convent of St. Nicholas of Tolentino. Caraffa's term for discharging the office of general expired after three years, in 1530, and St. Cajetan was chosen in his room. It was with great reluctance that he accepted that charge, but the sanctity, zeal, and prudence with which he laboured to advance the divine honour, especially by inspiring ecclesiastics with fervour and the contempt of the world, drew the esteem of the whole world on his Order. The fruits of his charity were most

ecclesiastical state, without practising the great austerities of those religious men who dedicated themselves to silence and retirement. See the statutes of the canon regulars of the Order of Premontre.



conspicuous during a raging plague which was brought to Venice from the Levant, and followed by a dreadful famine. Excited by his example, Jerom Emiliani, a noble Venetian, in 1530, founded another congregation of regular clerks, called Somasches, from the place where they lived, between Milan and Bergamo, the design of which was to breed up orphans, and such children as were destitute of the means of a suitable education.

At the end of the three years of Cajetan's office, Caraffa was made general a second time, and our saint was sent to Verona, where both the clergy and laity were in the greatest ferment, tumultuously opposing certain articles of reformation of discipline which their bishop was endeavouring to introduce among them. The saint in a short time restored the public tranquillity, and brought the people unanimously and cheerfully to submit to a wholesome reformation, of which they themselves would reap all the advantages. Shortly after, he was called to Naples to found a convent of his Order in that city. The count of Oppido bestowed on him a convenient large house for that purpose, and used the most pressing importunities to prevail upon him to accept a donation of an estate in lands: but this the saint constantly refused. A general reformation of manners at Naples both in the clergy and laity was the fruit of his example, preaching, and indefatigable labours. No occupations made him deprive himself of the comfort and succour of his daily long exercises of holy prayer, which he sometimes continued for six or seven hours together, and in which he was often favoured with extraordinary raptures. In 1534 Caraffa was created cardinal by Paul III. Clement the VIIth's successor. He was afterward raised to the papacy upon the death of Marcellus II. in 1555, and died in 1559. Our saint was then gone to receive the recompense of his labours. In 1537 he went back to Venice, being made general a second time; but, after his three years were expired, returned to Naples, and governed the house of his Order in that city till his happy death. Being worn out by austerities, labours, and a lingering distemper, he at length perceived his last hour to approach. When his physicians advised him not to lie on the hard boards, but to use a coarse bed in his sickness, his answer was: "My Saviour died on a cross, suffer me at least to die on ashes." His importunity prevailing, he was laid on a sackcloth spread on the floor, and strewed with ashes; and in that penitential posture he received the last sacraments, and calmly expired in the greatest sentiments of compunction on the 7th of August, 1547. Many miracles wrought by his intercession were approved at Rome after a rigorous scrutiny, a history of which is published by Pinius the Bollandist. St. Cajetan was beatified by Urban VIII. in 1629, and canonized by Clement X. in 1671. His

remains are enshrined in the church of St. Paul at Naples.\*

The example of this saint inculcates to us the holy maxims of disinterestedness which Christ has laid down in his gospels. He teaches us, that all inordinate desires, or excess of solicitude for the goods of this world is a grievous evil, and extremely prejudicial to all Christian virtues; he presses upon all his followers the duty of fighting against it in the strongest terms, and explains the rigorous extent of his precept in this regard.<sup>1</sup> It is incredible how much avarice steels the heart against all impressions of charity, and even of humanity, and excludes all true ideas of spiritual and heavenly things. The most perfect disinterestedness and contempt of the world, necessary in all christians, is more essentially the virtue of the ministers of the altar; it always formed the character of every holy pastor. But, alas! how often does the idol of covetousness, to the grievous scandal of the faithful, and profanation of all that is sacred or good, now-a-days find a place in the sanctuary itself! New fences against this evil have been often set up, but all become ineffectual in those who do not study perfectly to ground their souls in the true spirit of the opposite virtue.

#### ST. DONATUS, BISHOP OF AREZZO IN TUSCANY, M.

BEING illustrious for sanctity and miracles, as St. Gregory the Great assures us, he was apprehended by Quadratianus, the Augustalis, or imperial prefect of Tuscany, in the reign of Julian the Apostate. Refusing to adore the idols, he suffered many torments with invincible constancy, and at length finished his martyrdom by the sword in 361. His relics are enshrined in the cathedral of Arezzo. At the same time and place St. Hilarinus, a monk, received the like crown, being beaten to death with clubs. His relics were afterward translated to Ostia. See the Martyrologies.

#### AUGUST VIII.

#### SAINTS CYRIACUS, LARGUS, SMARAGDUS,

AND THEIR COMPANIONS, MARTYRS.

A. D. 303.

ST. CYRIACUS was a holy deacon at Rome, under the popes Marcellinus and Marcellus.

<sup>1</sup> Matt. vi. 24.

\* The Order of Theatins has eight houses in Naples, two in Rome, several in other parts of Italy, Spain, and Poland, and one in France, which was founded at Paris by cardinal Mazarin in 1648.

In the persecution of Dioclesian, in 303, he was crowned with a glorious martyrdom in that city. With him suffered also Largus and Sinaragdus, and twenty others, among whom are named Crescentianus, Sergius, Secundus, Alban, Victorianus, Faustinus, Felix, Sylvanus, and four women, Memmia, Juliana, Cyriacides, and Donata. Their bodies were first buried near the place of their execution on the Salarian way; but were soon after translated into a farm of the devout lady Lucina, on the Ostian road, on this eighth day of August, as is recorded in the ancient Liberian Calendar, and others.

To honour the martyrs and duly celebrate their festivals, we must learn their spirit, and study to imitate them according to the circumstances of our state. We must, like them, resist evil unto blood, must subdue our passions, suffer afflictions with patience, and bear with others without murmuring or complaining. Many practise voluntary austerities cheerfully, only because they are of their own choice. But true patience requires, in the first place, that we bear all afflictions and contradictions from whatever quarter they come; and in this consists true virtue. Though we pray for heaven our prayers will not avail, unless we make use of the means which God sends to bring us thither. The cross is the ladder by which we must ascend.

#### ST. HORMISDAS, M.

ISDEGERDES, king of Persia, renewed the persecution which Cosroes II. had raised against the Church. It is not easy, says Theodoret, to describe or express the cruelties which were then invented against the disciples of Christ. Some were flayed alive, others had the skin torn from off their backs only, others off their faces from the forehead to the chin. Some were stuck all over with reeds split in two, and appeared like porcupines; then these reeds were forcibly plucked out, so as to bring off the skin with them. Some were bound hands and feet, and in that condition thrown into great vaults which were filled with hungry rats, mice, or other such vermin, which gnawed and devoured them by degrees, without their being able to defend themselves. Nevertheless, these cruelties hindered not the Christians from running with joy to meet death, that they might gain eternal life. Isdegerdes dying, the persecution was carried on by his son Varanes; and Hormisdas was one of the most illustrious victims of his tyranny and malice. He was of the chief nobility among the Persians, son to the governor of a province, and of the race of the Achemenides. Varanes sent for him, and commanded him to renounce Jesus Christ. Hormisdas answered him: "That this would offend God, and transgress the laws of charity and justice; that whoever dares to violate the

supreme law of the sovereign Lord of all things, would more easily betray his king, who is only a mortal man. If the latter be a crime deserving the worst of deaths, what must it be to renounce the God of the universe?" The king was enraged at this wise and just answer, and caused him to be deprived of his office, honours, and goods, and even stripped of his very clothes, except a small piece of linen that went round his waist; and ordered him in this naked condition to drive and look after the camels of the army. A long time after, the king, looking out of his chamber-window, saw Hormisdas all sunburnt, and covered with dust, and calling to mind his former dignity and riches, and the high station of his father, sent for him, ordered a shirt to be given him, and said to him, "Now at least lay aside thy obstinacy, and renounce the carpenter's son." The saint, transported with holy zeal, tore the shirt or tunic,\* and threw it away, saying, "If you thought that I should so easily be tempted to abandon the law of God, keep your fine present with your impiety." The king, incensed at his boldness, banished him again with indignation from his presence. St. Hormisdas happily finished his course; and is named in the Roman Martyrology. The same tyrant, when Suenes, a nobleman of Persia, who was master of one thousand slaves, was inflexible in the profession of his faith, asked him which was the meanest and vilest among all his slaves, and to him that was named he gave all the rest, and Suenes himself, and his wife. The confessor still continued firm in the faith. See Theodoret, *Hist. Eccl.* b. 5. c. 39.

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#### AUGUST IX.

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#### ST. ROMANUS, M.

He was a soldier in Rome at the time of the martyrdom of St. Laurence. Seeing the joy and constancy with which that holy martyr suffered his torments, he was moved to embrace the faith, and addressing himself to St. Laurence, was instructed and baptized by him in prison. Confessing aloud what he had done, he was arraigned, condemned, and beheaded, the day before the martyrdom of St. Laurence. Thus he arrived at his crown before his guide and master. The body of St. Romanus was first buried on the road to Tibur but his remains were translated to Lucca, where they are kept under the high altar of a beautiful

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\* The Orientals have in all ages used light silk or linen tunics in hot weather; but the ordinary use of linen shirts is a very modern though most convenient custom. Dr. Arbuthnot had reason to say that Julius Cæsar had neither a shirt to his back, nor glass to his windows. (Tr. On Coins and Measures.)



church which bears his name. St. Romanus is mentioned on this day in the Antiphony of St. Gregory, and in ancient Martyrologies.

The example of the martyrs and other primitive saints, by the powerful grace of God, had not less force in converting infidels than the most evident miracles. St. Justin observed to the heathens, that many of them by living among Christians, and seeing their virtue, if they did not embrace the faith, at least were worked into a change of manners, were become meek and affable, from being overbearing, violent, and passionate; and by seeing the patience, constancy, and contempt of the world which the Christians practised, had learned themselves some degree of those virtues.<sup>1</sup> Thus are we bound to glorify God by our lives, and Christ commands that our good works shine before men. St. Clement of Alexandria<sup>2</sup> tells us, that it was the usual saying of the apostle St. Matthias, "The faithful sins if his neighbour sins." Such ought to be the zeal of every one to instruct and edify his neighbour by word and example. But woe to us on whose hearts no edifying examples or instructions, even of saints, make any impression! And still a more dreadful woe to us who by our lukewarmness and scandalous lives are to others an odour not of life, but of death, and draw the reproaches of infidels on our holy religion and its divine author!

### ST. NATHY OR DAVID, PRIEST,

PATRON OF THE DIOCESS OF ACHONRY, ANCIENTLY CALLED ACHAD, IN IRELAND.

St. FINIAN, bishop of Clonard, built this church in 530, and gave it to his disciple Nathy, called also Dathy, which in Irish signifies David, a man of great sanctity. He is surnamed Comrah and Cruimthir. The former, Harris thinks, bears the sense of consecrated or elected. Cruimthir signifies in old Irish a priest, the same as *sagart* in modern Irish. In St. Finian's life he is only styled priest; but in St. Fechin's, prelate or abbot. Harris thinks he was raised to the episcopal dignity; but Colgan, with all ancient annals, calls him only priest, though this church was made a bishop's see soon after his time. In the Annals of Ireland the bishops of Achonry are often styled of Luigny or Leny, from the little province or barony, in which Achonry is situated. The church is dedicated in memory of St. Nathy, and his festival is celebrated on the 9th of August. See Colgan in MSS. on this day, and Ware, p. 658.

<sup>1</sup> St. Justin. Apol. 1. (ol. 2.) p. 127.

<sup>2</sup> Strom. l. 1. p. 748.

### ST. FEDLMID OR FELIMY, BISHOP OF KILMORE, C.

He lived in the sixth century, and is said to have been brother to St. Dermot,\* abbot of Iniscloghran. He died on the 9th of August, and seems the same whom the registry of Clogher styles bishop of Cluain or Clunes, near Lough-Erne, and says he was buried there near St. Tigernagh, first bishop of that see. These two brothers were contemporary with St. Kiaran of Clonmacnois, who died in 549, and with St. Senan, who died in 544. Saint Fedlimid was bishop of Kilmore, which name signifies great church or cell, though the bishopric was only fixed at Kilmore in the great church of St. Fedlimid there, (which was before only parochial, but is now the cathedral,) by the confirmation of pope Nicholas V. in 1454, and is often styled Brefniensis or Triburnensis, because it was before settled at Brefny or Brefne, and afterward at Triburna, now an obscure village. St. Fedlimid's festival is kept with great solemnity throughout this diocese with an octave and indulgence. See Colgan in MSS. ad 2 Aug. and Ware, p. 226.

### AUGUST X.

### ST. LAURENCE, M.

From St. Ambrose, De Offic. l. 1. c. 41. l. 2. c. 48. the four panegyrics of St. Austin, Sermon. 302, 303, 304, 305, besides four others in the Appendix to his Sermons, and his seventy-two hom. in Joan. 2. under the name of St. Ambrose; Prudent. hym. 2. de Cor. St. Leo, Sermon. 83. St. Peter Chrysol. Sermon. 135. St. Maximus Taurin. Sermon. 56. St. Fulgentius, &c. The Acts of St. Laurence being a modern compilation are not here made use of. See Tillemont, t. 4.

A. D. 258.

THERE are few martyrs in the Church whose names are so famous as that of the glorious St. Laurence, in whose praises the most illustrious among the Latin fathers have exerted their eloquence, and whose triumph, to use the words of St. Maximus, the whole Church joins in a body to honour with universal joy and devotion. The ancient fathers make no mention of his birth or education, but the Spaniards call him their countryman. His extraordinary virtue in his youth recommended him to St. Xystus, then archdeacon of Rome, who took him under his protection, and would be himself his instructor in the study of the holy scriptures, in the maxims of Christian per-

\* This Dermot is called by Colgan (Act. Sanct. p. 51.) *Naomh Dhiarmuid*, i. e. Dermot the Just, or Holy. Iniscloghran is an island in Lough-ree in the river Shannon between Connaught and the county of Longford.

fection. St. Xystus being raised to the pontificate in 257, he ordained Laurence deacon; and though he was yet young, appointed him the first among the seven deacons who served in the Roman church; hence by several fathers he is called the pope's archdeacon. This was a charge of great trust, to which was annexed the care of the treasury and riches of the church, and the distribution of its revenues among the poor. How faithful and disinterested our holy deacon was in the discharge of this important and difficult office appears from the sequel.

The emperor Valerian, through the persuasion of Maerian, in 257, published his bloody edicts against the Church, which he foolishly flattered himself he was able to destroy, not knowing it to be the work of the Almighty. That by cutting off the shepherds he might disperse the flocks, he commanded all bishops, priests, and deacons to be put to death without delay. The holy pope St. Xystus, the second of that name, was apprehended the year following. As he was led to execution, his deacon, St. Laurence, followed him weeping; and judging himself ill-treated, because he was not to die with him, said to him, "Father, where are you going without your son? Whither are you going, O holy priest, without your deacon? You were never wont to offer sacrifice without me, your minister. Wherein have I displeased you? Have you found me wanting to my duty? Try me now, and see, whether you have made choice of an unfit minister for dispensing the blood of the Lord." He could not, without an holy envy, behold his bishop go to martyrdom, and himself left behind; and being inflamed with a desire to die for Christ, he burst into this complaint. From the love of God, and an earnest longing to be with Christ, he contemned liberty and life, and thought of no other honour but that of suffering for his Lord. Hence he reputed the world as nothing, and accounted it his happiness to leave it, that he might come to the enjoyment of his God; for this he grieved to see himself at liberty, was desirous to be in chains, and was impatient for the rack. The holy pope, at the sight of his grief, was moved to tenderness and compassion, and comforting him, he answered, "I do not leave you, my son; but a greater trial and a more glorious victory are reserved for you who are stout and in the vigour of youth. We are spared on account of our weakness and old age. You shall follow me in three days. He added a charge to distribute immediately among the poor the treasures of the Church which were committed to his care, lest the poor should be robbed of their patrimony if it should fall into the hands of the persecutors. Laurence was full of joy, hearing that he should be so soon called to God, set out immediately to seek all the poor widows and orphans, and gave among them all the money which he had in his hands;

he even sold the sacred vessels to increase the sum, employing it all in the like manner. The Church at Rome was then possessed of considerable riches. For, besides the necessary provision of its ministers, it maintained many widows and virgins, and fifteen hundred poor people, of whose names the bishop or his archdeacon kept the list; and it often sent large alms into distant countries. It had likewise very rich ornaments and vessels for the celebration of the divine mysteries, as appears from Tertullian, and the profane heathen scoffer, Lucian. Eusebius tells us,<sup>1</sup> that the magnificence of the sacred vessels inflamed the covetousness of the persecutors. St. Optatus says,<sup>2</sup> that in the persecution of Dioclesian the churches had very many ornaments of gold and silver. St. Ambrose,<sup>3</sup> speaking of St. Laurence, mentions consecrated vessels of gold and silver; and Prudentius speaks of chalices of gold and silver, embossed, and set with jewels.

The prefect of Rome was informed of these riches, and imagining that the Christians had hid considerable treasures, he was extremely desirous to secure them; for he was no less a worshipper of gold and silver than of Jupiter and Mars. With this view he sent for St. Laurence, to whose care these treasures were committed. As soon as he appeared, he said to him, according to Prudentius, "You often complain that we treat you with cruelty; but no tortures are here thought of; I only inquire mildly after what concerns you. I am informed that your priests offer in gold, that the sacred blood is received in silver cups, and that in your nocturnal sacrifices you have wax tapers fixed in golden candlesticks. Bring to light these concealed treasures; the prince has need of them for the maintenance of his forces. I am told, that according to your doctrine you must render to Cæsar the things that belong to him. I do not think that your God causeth money to be coined; he brought none into the world with him; he only brought words. Give us therefore the money, and be rich in words." St. Laurence replied, without showing any concern, "The Church is indeed rich; nor hath the emperor any treasure equal to what it possesseth. I will show you a valuable part; but allow me a little time to set everything in order, and to make an inventory." The prefect did not understand of what treasure Laurence spoke, but imagining himself already possessed of hidden wealth, was satisfied with this answer, and granted him three days' respite. During this interval, Laurence went all over the city, seeking out in every street the poor who were supported by the Church, and with whom no other was so well acquainted. On the third day he gathered together a great number of them before the church, and placed them in rows, the decrepit, the blind, the lame,

<sup>1</sup> Hist. l. 8. c. 22.<sup>2</sup> L. 1.<sup>3</sup> De Offic. l. 2. c. 23.



the maimed, the lepers, orphans, widows, and virgins; then he went to the prefect, invited him to come and see the treasure of the church, and conducted him to the place. The prefect, astonished to see such a number of poor wretches, who made a horrid sight, turned to the holy deacon with looks full of disorder and threatenings, and asked him what all this meant, and where the treasures were which he had promised to show him. St. Laurence answered, "What are you displeased at? The gold which you so eagerly desire is a vile metal, and serves to incite men to all manner of crimes. The light of heaven is the true gold, which these poor objects enjoy. Their bodily weakness and sufferings are the subject of their patience, and the highest advantages; vices and passions are the real diseases by which the great ones of the world are often most truly miserable and despicable. Behold in these poor persons the treasures which I promised to show you; to which I will add pearls\* and precious stones,—those widows and consecrated virgins, which are the Church's crown, by which it is pleasing to Christ; it hath no other riches; make use then of them for the advantage of Rome, of the emperor, and yourself." Thus he exhorted him as Daniel did Nabuchodonosor, to redeem his sins by sincere repentance and almsdeeds, and showed him where the Church placed its treasure. The earthly-minded man was far from forming so noble an idea of an object, the sight of which offended his carnal eyes, and he cried out in a transport of rage, "Do you thus mock me? Is it thus that the axes and the fasces, the sacred ensigns of the Roman power, are insulted? I know that you desire to die; this is your phrensy and vanity: but you shall not die immediately, as you imagine. I will protract your tortures, that your death may be the more bitter as it shall be slower. You shall die by inches." Then he caused a great gridiron to be made ready, and live coals almost extinguished to be thrown under it, that the martyr might be slowly burnt. Laurence was stripped, extended, and bound with chains, upon this iron bed over a slow fire, which broiled his flesh by little and little, piercing at length to his very bowels. His face appeared to the Christians newly baptized, to be surrounded with a beautiful extraordinary light, and his broiled body to exhale a sweet agreeable smell; but the unbelievers neither saw this light nor perceived this smell. The martyr felt not the torments of the persecutor, says St. Austin, so vehement was his desire of possessing Christ: and St. Ambrose observes, that whilst his body broiled in the material flames,

\* Nunc addo gemmas nobiles,  
Gemmas corusci luminis—  
Cernis sacratas virgines—  
Hoc est monile ecclesie,  
Dotata sic Christo placet.

*Prud.* hymn 2. v. 297

the fire of divine love, which was far more active within his breast, made him regardless of the pain: having the law of God before his eyes, he esteemed his torments to be a refreshment and a comfort. Such was the tranquillity and peace of mind which he enjoyed amidst his torments, that having suffered a long time, he turned to the judge, and said to him, with a cheerful and smiling countenance, "Let my body be now turned; one side is broiled enough." When, by the prefect's order, the executioner had turned him, he said, "It is dressed enough, you may eat." The prefect insulted him, but the martyr continued in earnest prayer, with sighs and tears imploring the divine mercy with his last breath for the conversion of the city of Rome. This he begged Christ speedily to accomplish, who had subjected the world to this city, that his faith might, by triumphing one day in it, more easily spread itself from the head over all the provinces or members of its empire. This grace he asked of God for that city for the sake of the two apostles, St. Peter and St. Paul, who had there began to plant the cross of Christ, and had watered that city with their blood. The saint having finished his prayer, and completed his holocaust, lifting up his eyes towards heaven, gave up the ghost.

Prudentius doubts not to ascribe to his prayer the entire conversion of Rome, and says, God began to grant his request at the very time he put it up; for several senators who were present at his death, were so powerfully moved by his tender and heroic fortitude and piety, that they became Christians upon the spot. These noblemen took up the martyr's body on their shoulders,\* and gave it an honourable burial in the Veran field, near the road to Tibur, on the 10th of August in 258. His death, says Prudentius, was the death of idolatry in Rome, which from that time begun more sensibly to decline; and now, adds the same father, the senate itself† venerates the tombs of the apostles and martyrs. He describes with what devotion and fervour the Romans frequented the church of St. Laurence, and commended themselves in all their necessities to his patronage; and the happy success of their prayers proves how great his power is with God. The poet implores the mercy of Christ for himself, and begs he may obtain by the

\* Vexere corpus subditis  
Cervicibus quidam patres,  
Quos mira libertas viri  
Ambire Christum suaserat. *Prud.* v. 490.

† Ipsa et senatus lumina,  
Quondam Luperi et Flamines,  
Apostolorum et martyrum  
Exosculantur limina. *Prud.* v. 518.

Quæ sit potestas credita,  
Et muneris quantum datum,  
Probant Quiritum gaudia,  
Quibus rogatus annuis (Laurenti).  
*Prud.* v. 561.

prayers of the martyrs \* what his own cannot. St. Austin assures us that God wrought in Rome an incredible number of miracles through the intercession of St. Laurence. St. Gregory of Tours, Fortunatus, and others, relate several performed in other places. It appears from the sacramentary of pope Gelasius, that his feast has been kept with a vigil and an octave at least ever since the fifth age. In the reign of Constantine the Great, a church was built over his tomb, on the road to Tibur, which is called St. Laurence's without the walls; it is one of the five patriarchal churches in Rome. Seven other famous churches in that city bear the name of this glorious saint.

In St. Laurence we have a sensible demonstration how powerful the grace of Jesus Christ is, which is able to sweeten whatever is bitter and harsh to flesh and blood. If we had the resolution and fervour of the saints in the practice of devotion, we should find all seeming difficulties which discourage our pusillanimity to be mere shadows and phantoms. A lively faith, like that of the martyrs, would make us, with them, condemn the honours and pleasures of the world, and measure the goods and evils of this life, and judge of them, not by nature, but by the light and principles of faith only; and did we sincerely love God, as they did, we should embrace his holy will with joy in all things, have no other desire, and find no happiness but in it. If we are dejected or impatient under troubles, indulge murmurs and complaints, or call ourselves unhappy in them, it is evident that inordinate self-love reigns in our hearts, and that we seek our own inclinations more than the will of God. The state of suffering is the true test of our love, by which we may judge whether in duties that are agreeable to nature we love the will of God, or only do in them our own will. If self-love discovers itself in our sufferings, all the rest of our lives is to be suspected of the same disorder; nor can we easily give any other evidence that faith and divine love are the principles of our actions.

#### ST. DEUSDEDIT, C.

HE was a poor labouring man, who sanctified all his actions by assiduous prayer and penance. He distributed among the poor every Saturday all he could save from what he earned in the week. See the Roman Martyrology, and St. Gregory, Dial. l. 4. c. 46.

\* Indignus, agnosco et scio,  
Quem Christus ipse exaudiat;  
Sed per patronos martyres  
Potest medelam consequi. *Prud.* v. 578.

#### SAINT BLAAN, DISCIPLE OF ST. CONGALL IN IRELAND,

AND AFTERWARD BISHOP OF KINNGARADHA  
AMONG THE PICTS IN SCOTLAND.

HE made a voyage of devotion to Rome, and died about the year 446. The place where he was buried is called from him Dunblain, and was always an episcopal see until the change of religion. St. Blaau is honoured on the 19th of July and the 10th of August. We have several sacred hymns of his, instructions for catechumens, and other pious works. See Colgan MSS. ad 10 Aug. Dempster, Leland, Tanner, and his life by G. Newton, archdeacon of Dunblain in 1505.

#### AUGUST XI.

#### SAINTS TIBURTIUS, M. AND CHROMATIUS, C.

Abridged from the Acts of St. Sebastian, &c.

A. D. 286.

AGRESTIUS CHROMATIUS was vicar to the prefect of Rome, and had condemned several martyrs in the reign of Carinus; and, in the first years of Dioclesian, St. Tranquillinus being brought before him, assured him, that having been afflicted with the gout, he had recovered a perfect state of health by being baptized. Chromatius was troubled with the same distemper, and being convinced by this miracle of the truth of the gospel, sent for Polycarp, the priest who had baptized Tranquillinus, and receiving the sacrament of baptism, was freed from that corporal infirmity, by which miracle God was pleased to give him a sensible emblem of the spiritual health which that holy laver conferred on his soul; from that time he harboured many Christians in his house, to shelter them from the persecution, and resigned his dignity, in which he was succeeded by one Fabian. Chromatius's son Tiburtius, was ordained subdeacon, and was soon after betrayed to the persecutors, condemned by Fabian to many torments, and at length beheaded on the Latician road, three miles from Rome, where a church was afterward built. He is mentioned in several ancient Martyrologies with his father Chromatius, who, retiring into the country, lived there concealed in the fervent practice of all Christian virtues.

#### ST. SUSANNA, V. M.

THIRD AGE.

SHE was nobly born in Rome, and is said to have been niece to pope Caius. Having made



a vow of virginity, she refused to marry; on which account she was impeached as a Christian, and suffered with heroic constancy a cruel martyrdom. No genuine acts of her life are now extant: but she is commemorated in many ancient Martyrologies, and the famous church which is at present served by Cistercian monks, has bore her name ever since the fifth century, when it was one of the titles or parishes of Rome. St. Susanna suffered towards the beginning of Dioclesian's reign, about the year 295.

Sufferings were to the martyrs the most distinguishing mercy, extraordinary graces, and sources of the greatest crowns and glory. All afflictions which God sends are in like manner the greatest mercies and blessings; they are the most precious talents to be improved by us to the increasing of our love and affection to God, and the exercise of the most heroic virtues of self-denial, patience, humility, resignation, and penance. They are also most useful and necessary to bring us to the knowledge of ourselves and our Creator, which we are too apt to forget without them. Wherefore whatever crosses or calamities befall us, we must be prepared to bear them with a patient resignation to the divine will; we ought to learn from the martyrs to comfort ourselves, and to rejoice in them, as the greatest blessings. How base is our cowardice, and how criminal our folly, if, by neglecting to improve these advantageous talents of sickness, losses, and other afflictions, we make the most precious mercies our heaviest curse! By honouring the martyrs, we pronounce our own condemnation.

### ST. GERY OR GAUGERICUS, C.

He was a native of Yvois, in the diocese of Triers, at present a small but strong town in the duchy of Luxemburg. He was brought up at home in the study of sacred learning, and in the assiduous practice of self-denial, watching, prayer, and almsdeeds. This private education preserved him from that corruption of morals and sentiments into which youth too often fall, whilst to fashion themselves to the polite and refined manners of the world they are trained up in pleasure and vanity, and frequently exposed to the most baneful influence of bad company. St. Magneric, the successor of St. Nicetas in the bishopric of Triers, coming to Yvois was much delighted with the sanctity and talents of St. Gery, and ordained him deacon; from that moment the saint redoubled his fervour in the exercise of all good works, and applied himself with unwearied zeal to the functions of his sacred ministry, especially to the instruction of the faithful.

The reputation of his virtue and learning raised him to the episcopal chair of Cambray and Arras, which sees remained united from the death of St. Vedast to the year 1093.\*

\* Cambray is mentioned in the Itinerary ascribed to

This saint continued his labours in that charge for thirty-nine years, and entirely extirpated out of that country the remains of idolatry. Lest through the multitude of affairs he should in any degree forget that the sanctification of his own soul was his first and most essential duty, and that, without attending to this in the first place, he could hope for little fruit of his labours for the salvation of others, and could not expect that God would make any account of them, he was careful to season them with assiduous recollection, prayer, and self-examination; but from time to time he betook himself to some retired solitude there to attend to God alone, and to recommend to him, by fervent prayer, the souls intrusted to his care. Among other miracles recounted of him, it is related by the author of his life, that at Yvois a leper was healed by being baptized by him; which aptly represented the interior cleansing of the soul from sin. St. Gery was called to eternal rest on the 11th of August, 619, and was buried in the church which he had built in honour of St. Medard. This being demolished by the emperor Charles V. for the building of the citadel, the canons were removed, and took with them the relics of our saint, to an old church of St. Vedast, which from that time has borne the name of St. Gery. See the authentic life of this saint written by the same judicious author who compiled the Chronicle of Cambray, also Chatillon, Series Episc. Camerac. et Atrebat. Boschius the Bollandist, ad 11 Aug. Buzelin.

### ST. EQUITIUS, ABBOT.

He flourished in Abruzzo at the same time that St. Bennet established his rule at Mount Cassino. In his youth he was molested with violent temptations of the flesh, to which he opposed austerities and continual prayer; and at length God was pleased entirely to free him from the stings of that domestic enemy. He peopled the whole province of Valeria with fervent monks, who lived dispersed through the woods and fields, and were all employed in prayer and manual labour. St. Equitius visited and instructed them, and sometimes invited and ex-

Antoninus, and in the Tables of Peutinger, as a small town of the Nervii, whose capital was Bava, in Haynault. St. Siagrius is said, in the Chronicle of Nuremberg, to have been consecrated first bishop of Cambray by pope Evaristus in 110. St. Superior in 337 is called bishop of the Nervii; but must have resided at Bavaium, the capital, till it was plundered by the Huns, Franks, Vandals, &c. St. Diogenes was bishop of Cambray and Arras in 390, martyred by the Vandals in 407; after whom, this see was vacant, till, in 499, St. Remigius sent St. Vedast bishop of Arras and Cambray. St. Dominic, chosen by him his coadjutor, governed the see twelve years after his death. St. Vedulphus his successor resided at Cambray, where St. Gery was his successor, followed by Bertoald, Adelbert, St. Aubert, St. Vindician, Hildebert, St. Hadulphus, also abbot of St. Vedast's in Arras, who died the 19th of May in 729. Pope Urban II. separated the sees, and created Lambert, archdeacon of Terouanne, bishop of Arras, in 1094.

horted the people in the towns and villages to the love and service of God. He being only a layman, this was misconstrued by some persons as if the servant of God had thereby usurped an ecclesiastical function; but the pope, after being fully informed, forbade him to be interrupted in giving private exhortations, an office of charity in which the Holy Ghost seemed to be his master. He worked the whole day in the fields, except when he was taken up in the visitation of his disciples, and only returned to his hermitage in the evening fatigued with his labour. He went in coarse and ragged clothes, and his whole life breathed the air of austere penance and fervent charity and devotion. He took under his direction a numerous monastery of holy virgins, but never allowed any young monk to come near it. He was favoured with the gift of prophecy, and died about the year 540. His remains are kept with honour in the church of St. Laurence in Aquila. See St. Gregory, Dial. l. i. c. 4.

## AUGUST XII.

### ST. CLARE, VIRGIN AND ABBESS.

From her authentic life, written soon after her death, by order of pope Alexander IV. who had pronounced her funeral panegyric whilst cardinal of Ostia, and who canonized her two years after. See also the annals of the Franciscan Order, compiled by the learned F. Luke Wading; her life published in English; F. Sbarala, &c.

A. D. 1253.

ST. CLARE was daughter to Phavorino Sciffo, a noble knight who had distinguished himself in the wars, and his virtuous spouse called Hortulana. These illustrious personages, who held the first rank at Assisium for their birth and riches, were still more eminent for their extraordinary piety. They had three daughters, Clare, Agnes, and Beatrice.\* St. Clare was

\* Hortulana met with a sensible affliction in the loss of her husband; but, upon that occasion, raising her heart to God, she said courageously: "Sovereign Lord, my affections for my husband carried me to an excess, and was a hinderance to the perfect reign of Thy love in my heart. Therefore hast Thou been pleased to deprive me of so great a comfort and support: May Thy name be for ever praised. I am Thine, and to Thy service I consecrate my soul and affections, with all I possess." This heroic sacrifice of herself, which drew its merit from the perfect dispositions with which it was made, was accepted by God, and deserved to be recompensed by greater graces. In like manner St. Jerom relates of St. Melania, that, having lost her husband and two children the same day, casting herself at the foot of the cross, she said: "I see, my God, that thou requirdest of me my whole heart and love, which was too much fixed on my husband and children. I most willingly resign it all to thee." Hortulana placed her youngest daughter Beatrice with Monaldo her husband's brother, and put her fortune into his hands, her two eldest having already forsaken

born in 1193 at Assisium, a city in Italy, built on a stony mountain called Assi; from her infancy she was extremely charitable and devout. It was her custom to count her task of Paters and Aves by a certain number of little stones in her lap, in imitation of some ancient anchorites in the East.\* Her parents began to talk to her very early of marriage, which gave her great affliction; for it was her most ardent desire to have no other spouse but Jesus Christ. Hearing the great reputation of St. Francis, who set an example of perfection to the whole city, she found means to be conducted to him by a pious matron, and begged his instruction and advice. He spoke to her on the contempt of the world, the shortness of life, and the love of God and heavenly things in such a manner as warmed her tender breast; and, upon the spot, she formed a resolution of renouncing the world. St. Francis appointed Palm-Sunday for the day on which she should come to him. On that day Clare, dressed in her most sumptuous apparel, went with her mother and family to the divine office; but when all the rest went up to the altar to receive a palm-branch, bashfulness and modesty kept her in her place; which the bishop seeing, he went from the altar down to her and gave her the palm. She attended the procession; but, the evening following it, being the 18th of March, 1212, she made her escape from home, accompanied with another devout young woman, and went a mile out of the town to the Portiuncula, where St. Francis lived with his little community. He and his religious brethren met her at the door of their church of our Lady with lighted tapers in their hands, singing the hymn, *Veni Creator Spiritus*. Before the altar of the Blessed Virgin she put off her fine clothes, and St. Francis cut off her hair, and gave her his penitential habit, which was no other than a piece of sackcloth, tied about her with a cord. The holy father not having yet any nunnery of his own, placed her for the present in the Benedictine nunnery of St. Paul, where she was affectionately received, being then eighteen years of age. The Poor Clares date from this epoch the foundation of their Order.

No sooner was this action of the holy virgin made public, but the world conspired unanimously to condemn it, and her friends and relations came in a body to draw her out of

the world; and having distributed the remainder of her estate among the poor, took the veil at St. Damian's from the hands of St. Francis; and, though advanced in years, went through the meanest offices of the novitiate, made her profession, and courageously bore the most austere fasts, watching, disciplines, and other mortifications in her tender body. In these fervent exercises she persevered to her death, and was buried at St. Damian's; but her body was afterward translated to the church of St. George, where it lies in the same tomb with her two daughters, St. Clare and Agnes.

\* Paul of Seté counted the tribute of his prayers which he repeated three-hundred and sixty-six times a day, by pebble stones. Hist. Lausiac. c. 23.



her retreat. Clare resisted their violence, and held the altar so fast as to pull the holy cloths half off it when they endeavoured to drag her away; and, uncovering her head to show her hair cut, she said that Christ had called her to his service, and that she would have no other spouse of her soul; and that the more they should continue to persecute her, the more God would strengthen her to resist and overcome them. They reproached her that by embracing so poor and mean a life she disgraced her family; but she bore their insults, and God triumphed in her. St. Francis soon after removed her to another nunnery, that of St. Angelo of Panso near Assisium, which was also of St. Bennet's Order. There her sister Agnes joined her in her undertaking; which drew on them both a fresh persecution, and twelve men abused Agnes both with words and blows, and dragged her on the ground to the door, whilst she cried out, "Help me, sister; permit me not to be separated from our Lord Jesus Christ, and your loving company." Her constancy proved at last victorious, and St. Francis gave her also the habit, though she was only fourteen years of age. He placed them in a new mean house contiguous to the church of St. Damian, situated on the skirts of the city Assisium, and appointed Clare the superior. She was soon after joined by her mother Hortulana and several ladies of her kindred and others to the number of sixteen, among whom three were of the illustrious family of the Ubaldini in Florence. Many noble princesses held for truer greatness the sackcloth and poverty of St. Clare than the estates, delights, and riches which they possessed, seeing they left them all to become humble disciples of so holy and admirable a mistress. St. Clare founded, within a few years, monasteries at Perugia, Arezzo, Padua, that of SS. Cosmas and Damian in Rome; at Venice, Mantua, Bologna, Spoleto, Milan, Sienna, Pisa, &c. also in many principal towns in Germany. Agnes, daughter to the king of Bohemia, founded a nunnery of her Order in Prague, in which herself took the habit.

St. Clare and her community practised austerities, which, till then, had scarce ever been known among the tender sex. They wore neither stockings, shoes, sandals, nor any other covering on their feet; they lay on the ground, observed a perpetual abstinence, and never spoke but when they were obliged to it by the indispensable duties of necessity and charity. The foundress in her rule extremely recommends this holy silence as the means to retrench innumerable sins of the tongue, and to preserve the mind always recollected in God, and free from the dissipation of the world, which, without this guard, penetrates the walls of cloisters. Not content with the four Lents, and the other general mortifications of her rule, she always wore next her skin a rough shift of horse hair or of hog's bristles cut short; she

fasted church vigils and all Lent on bread and water; and from the 11th of November to Christmas-day, and during these times on Mondays, Wednesdays, and Fridays ate nothing at all. She sometimes strewed the ground on which she lay with twigs, having a block for her bolster. Her disciplines, watchings, and other austerities were incredible, especially in a person of so tender a constitution. Being reduced to great weakness and to a very sickly state of health, St. Francis and the bishop of Assisium obliged her to lie upon a little chaff, and never pass one day without taking at least some bread for nourishment. Under her greatest corporal austerities her countenance was always mild and cheerful, demonstrating that true love makes penance sweet and easy. Her esteem of holy poverty was most admirable. She looked upon it as the retrenchment of the most dangerous objects of the passions and self-love, and as the great school of patience and mortification, by the perpetual inconveniences and sufferings which it lays persons under, and which the spirit of Christ crucified teaches us to bear with patience and joy. It carries along with it the perfect disengagement of the heart from the world, in which the essence of true devotion consists. The saint considered in what degree Christ, having for our sakes relinquished the riches of his glory, practised holy poverty, in his birth, without house or other, temporal convenience; and during his holy ministry, without a place to lay his head in, and living on voluntary contributions; but, above all, his poverty, nakedness, and humiliation on the cross and at his sacred death were deeply imprinted on her mind, and she ardently sought to bear for his sake some resemblance of that state which he had assumed for us to apply a proper remedy to our spiritual wounds, and heal the corruption of our nature.

St. Francis instituted that his Order should never possess any rents even in common, subsisting on daily contributions. St. Clare possessed this spirit in such perfection, that when her large fortune fell to her, by the death of her father, after her profession, she gave the whole to the poor without reserving one single farthing for the monastery. Pope Gregory IX. desired to mitigate this part of her rule, and offered to settle a yearly revenue on her monastery of St. Damian's; but she in the most pressing manner persuaded him by many reasons, in which her love of evangelical poverty made her eloquent, to leave her Order in its first rigorous establishment. Whilst others asked riches, Clare presented again her most humble request to pope Innocent IV. that he would confirm to her Order the singular privilege of holy poverty, which he did, in 1251, by a bull written with his own hand, which he watered at the same time with tears of devotion.\* So

\* Urban IV. allowed a dispensation to many houses of this Order to possess rents; these are called Urbanists;

dear was poverty to St. Clare chiefly for her great love of humility. Though superior, she would never allow herself any privilege or distinction. It was her highest ambition to be the servant of servants, always beneath all, washing the feet of the lay-sisters and kissing them when they returned from begging, serving at table, attending the sick, and removing the most loathsome filth. When she prayed for the sick she sent them to her other sisters, that their miraculous recovery might not be imputed to her prayers or merits. She was so true a daughter of obedience, that she had always, as it were, wings to fly wherever St. Francis directed her, and was always ready to execute any thing, or to put her shoulders under any burden that was enjoined her; she was so crucified to her own will, as to seem entirely divested of it. This she expressed to her holy father as follows; "Dispose of me as you please; I am yours by having consecrated my will to God. It is no longer my own."

Prayer was her spiritual comfort and strength, and she seemed scarce ever to interrupt that holy exercise. She often prostrated herself on the ground, kissed it, and watered it with many tears. Whilst her sisters took their rest she watched long in prayer, and was always the first that rose, rung the bell in the choir, and lighted the candles. She came from prayer with her face so bright and inflamed (like that of Moses descending from conversing with God) that it often dazzled the eyes of those that beheld her; and every one perceived by her words that she came from her devotions; for she spoke with such a spirit and fervour as enkindled a flame in all who did but hear her voice, and diffused into their souls a great esteem of heavenly things. She communicated very often, and had a wonderful devotion towards the blessed sacrament. Even when she was sick in bed, she spun with her own hands fine linen for corporals, and for the service of the altar, which she distributed through all the churches of Assisium. In prayer she was often so absorpt in divine love as to forget herself and her corporal necessities. She on many occasions experienced the all-powerful force and efficacy of her holy prayer. A re-

the others Poor Clares. Besides these, the Capucines, the Annunciades, the Conceptionists, the Cordeliers or Grey-sisters, the Recollects, and the most austere Reformation of the Ave-Maria in Paris, are branches of the rule of St. Clare, but most add certain particular constitutions. Of all these together there are said to be above four thousand convents. The third Order of St. Francis differs from the others, and is a milder institute, established by that saint in favour of certain devout ladies, who were not disposed to embrace so great austerities, or were not able entirely to forsake the world. This admits married persons both men and women, who enroll themselves under the standard of penance according to a certain form of living which this saint prescribed for persons settled in the world. See on its institution Wading's *Annals of the Franciscans* on the year 1221. Several persons of this third Order make the essential vows of religious, and live in communities.

markable instance is mentioned in her life. The impious emperor Frederic II. cruelly ravaged the valley of Spolletto, because it was the patrimony of the holy see. He had in his army many Saracens and other barbarous infidels, and left in that country a colony of twenty thousand of these enemies of the church in a place still called Noura des Moros. These banditti came once in a great body to plunder Assisium, and as St. Damian's convent stood without the walls, they first assaulted it. Whilst they were busy in scaling the walls, St. Clare, though very sick, caused herself to be carried and seated at the gate of the monastery, and the blessed sacrament to be placed there in a pix in the very sight of the enemies, and, prostrating herself before it, prayed with many tears, saying to her beloved spouse, "Is it possible, my God, that thou shouldst have here assembled these thy servants, and nurtured them up in thy holy love, that they should now fall into the power of these infidels Moors. Preserve them, O my God, and me in their holy company." At the end of her prayer she seemed to hear a sweet voice, which said, "I will always protect you." A sudden terror, at the same time, seized the assailants, and they all fled with such precipitation, that several were hurt without being wounded by any enemy. Another time, Vitalis Aversa, a great general of the same emperor, a cruel and proud man, laid siege to Assisium for many days. St. Clare said to her nuns, that they who had received corporal necessities from that city, owed to it all assistance in their power in its extreme necessity. She therefore bid them cover their heads with ashes, and in this most suppliant posture beg of Christ the deliverance of the town. They continued pressing their request with many tears a whole day and night till powerful succours arriving, the besiegers silently raised the siege, and retired without noise, and their general was soon after slain.

St. Francis was affected with the most singular and tender devotion towards the mysteries of Christ's nativity and sacred passion. He used to assemble incredible numbers of the people to pass the whole Christmas night in the church in fervent prayer; and, at midnight once preached with such fervour and tenderness, that he was not able to pronounce the name Jesus, but called him the little child of Bethlehem; and, in repeating these words, always melted away with tender love. St. Clare inherited this same devotion and tenderness to this holy mystery, and received many special favours from God in her prayers on that festival. As to the passion of Christ, St. Francis called it his perpetual book, and said he never desired to open any other but the history of it in the gospels, though he were to live to the world's end. The like were the sentiments of St. Clare towards it; nor could she call to mind this adorable mystery without streams of tears, and the warmest emotions of tender



love. In sickness particularly it was her constant entertainment. She was afflicted with continual diseases and pains for eight-and-twenty years, yet was always joyful, allowing herself no other indulgence than a little straw to lie on. Reginald, cardinal of Ostia, afterward pope Alexander IV. both visited her and wrote to her in the most humble manner. Pope Innocent IV. paid her a visit a little before her death, going from Perugia to Assisium on purpose, and conferring with her a long time on spiritual matters with wonderful comfort.

St. Clare bore her sickness and great pains without so much as speaking of them, and when brother Reginald exhorted her to patience, she said, "How much am I obliged to my sweet Redeemer! for since, by means of his servant Francis, I have tasted the bitterness of his holy passion, I have never in my whole life found any pain or sickness that could afflict me. There is nothing insupportable to a heart that loveth God, and to him that loveth not, every thing is insupportable." Agnes, seeing her dear sister and spiritual mother draw near her end, besought her with great affection and many tears, that she would take her along with her, and not leave her here on earth, seeing they had been such faithful companions, and so united in the same spirit and desire of serving our Lord. The holy virgin comforted her, telling her it was the will of God she should not at present go along with her; but bade her be assured she should shortly come to her, and so it happened. St. Clare seeing all her spiritual children weep, comforted them, and tenderly exhorted them to be constant lovers and faithful observers of holy poverty, and gave them her blessing, calling herself the little plant of her holy father St. Francis. The passion of Christ, at her request, was read to her in her agony, and she sweetly expired amidst the prayers and tears of her community, on the 11th of August, 1253, in the forty-second year after her religious profession, and the sixtieth of her age. She was buried on the day following, on which the Church keeps her festival. Pope Innocent IV. came again from Perugia, and assisted in person with the sacred college at her funeral. Alexander IV. canonized her at Anagnia in 1255. Her body was first buried at St. Damian's; but the pope ordered a new monastery to be built for her nuns at the church of St. George within the walls, which was finished in 1260, when her relics were translated thither with great pomp. A new church was built here afterward which bears her name; in which, in 1265, pope Clement V. consecrated the high altar under her name, and her body lies under it. The body of St. Francis, had lain in this church of St. George four years, when, in 1230, it was removed to that erected in his honour, in which it still remains. Camden remarks that the family name Sinclair among us is derived from St. Clare.

The example of this tender virgin, who renounced all the softness, superfluity, and vanity of her education, and engaged and persevered in a life of so much severity, is a reproach of our sloth and sensuality. Such extraordinary rigours are not required of us; but a constant practice of self-denial is indispensably enjoined us by the sacred rule of the gospel, which we all have most solemnly professed. Our backwardness in complying with this duty is owing to our lukewarmness, which creates in every thing imaginary difficulties, and magnifies shadows. St. Clare, notwithstanding her continual extraordinary austerities, the grievous persecutions she had suffered, and the pains of a sharp and tedious distemper with which she was afflicted, was surprised when she lay on her death-bed, to hear any one speak of her patience, saying, that from the time she had first given her heart to God, she had never met with any thing to suffer, or to exercise her patience. This was the effect of her ardent charity. Let none embrace her holy institute without a fervour which inspires a cheerful eagerness to comply, in the most perfect manner, with all its rules and exercises; and without seriously studying to obtain, and daily improve, in their souls, her eminent spirit of poverty, humility, obedience, love of silence, mortification, recollection, prayer, and divine love. In this consists their sanctification; in this they will find all present and future blessings and happiness.

#### ST. EUPLIUS, M.

IN Sicily, in the year 304, under the ninth consulate of Dioclesian, and the eighth of Maximian, on the 12th of August, in the city of Catana, Euplius, a deacon, was brought to the governor's audience-chamber, and attending on the outside of the curtain, cried out, "I am a Christian, and shall rejoice to die for the name of Jesus Christ." The governor, Calvisianus, who was of consular dignity, heard him, and ordered that he who had made that outcry should be brought in, and presented before him. Euplius went in with the book of the gospels in his hand. One of Calvisianus's friends, named Maximus, said, "You ought not to keep such writings, contrary to the edicts of the emperors." Calvisianus said to Euplius: "Where had you those writings? did you bring them from your own house?" Euplius replied, "That he had no house, but that he was seized with the book about him." The judge bid him read something in it. The martyr opened it, and read the following verses *Blessed are they who suffer persecution for justice sake, for theirs is the kingdom of heaven.*<sup>1</sup> And in another place, *He that will come after me, let him take up his cross, and follow me.*<sup>2</sup> The judge asked what that meant. The

<sup>1</sup> Matt. v. 10.

<sup>2</sup> Matt. xvi. 24

martyr answered, "It is the law of my Lord, which hath been delivered to me." Calvisianus said, "By whom?" Euplius answered, "By Jesus Christ, the Son of the living God." Calvisianus then pronounced this interlocutory order, "Since his confession is evident, let him be delivered up to the executioners, and examined on the rack." This was immediately done, and the martyr was interrogated accordingly. Whilst they were tormenting him the same day, Calvisianus asked him whether he persisted in his former sentiments? Euplius, making the sign of the cross on his forehead with the hand that he had at liberty, said, "What I formerly said I now declare again, that I am a Christian, and read the holy scriptures." He added, that he durst not deliver up the sacred writings, by which he should have offended God, and that death was more eligible, by which he should gain eternal life. Calvisianus ordered him to be hoisted on the rack, and more cruelly tormented. The martyr said, whilst he was tormented, "I thank thee, O Lord Jesus Christ, that I suffer for thy sake: save me, I beseech thee." Calvisianus said, "Lay aside thy folly; adore our gods, and thou shalt be set at liberty." Euplius answered, "I adore Jesus Christ; I detest the devils. Do what you please; add new torments; for I am a Christian. I have long desired to be in the condition in which I now am." After the executioners had tormented him a long time, Calvisianus bade them desist, and said: "Wretch, adore the gods; worship Mars, Apollo, and Esculapius." Euplius replied, "I adore the Father, Son, and Holy Ghost. I worship the Holy Trinity, besides whom there is no God." Calvisianus said, "Sacrifice, if you would be delivered." Euplius answered, "I sacrifice myself now to Jesus Christ my God. All your efforts to move me are to no purpose. I am a Christian." Then Calvisianus gave orders for increasing his torments.

Whilst the executioners were exerting their utmost in tormenting him, Euplius prayed thus, "I thank thee, my God; Jesus Christ, succour me. It is for thy name's sake that I endure these torments." This he repeated several times. When his strength failed him, his lips were seen still to move, the martyr continuing the same or the like prayer with his lips when he could no longer do it with his voice. At length Calvisianus went behind the curtain, and dictated his sentence, which a secretary wrote. Afterward he came out with a tablet in his hand, and read the following sentence, "I command that Euplius, a Christian, be put to death by the sword, for contemning the prince's edicts, blaspheming the gods, and not repenting. Take him away." The executioners hung the book of the gospels, which the martyr had with him when he was seized, about his neck, and the public crier proclaimed before him, "This is Euplius the Christian, an enemy to the gods and the emperors." Euplius continued very

cheerful, and repeated as he went, "I give thanks to Jesus Christ my God. Confirm, O Lord, what thou hast wrought in me." When he was come to the place of execution, he prayed a long time on his knees, and once more returning thanks, presented his neck to the executioner, who cut off his head. The Christians carried off his body, embalmed and buried it. He is named in all the Martyrologies of the Western Church. See his genuine Acts in Baronius, Ruinart, Tillemont, t. 5. p. 695. Orsi. Those published by Metaphrastes are spurious.

## ST. MUREDACH,

FIRST BISHOP OF KILLALA IN IRELAND.

ST. PATRICK, in his progress through Connaught, coming to a pleasant place where the river Moy empties itself into the ocean, built on the south banks a noble church called Kill-Aladh, of which he made Muredach, one of his disciples, bishop, about the year 440. It is situated in the county of Mayo. The bishops of this see have been sometimes called bishops of Tiramalgaid, now corrupted into the barony of Tirawly; sometimes of O-Fiacra-Mui, *i. e.* O-Fiacra, on the river Moy, a small territory; but since the twelfth century of Killala, from Kill-Aladh. The festival of St. Muredach is observed on the 12th of August. See Ware, t. 1. p. 649.

## AUGUST XIII.

## ST. HIPPOLYTUS, M.

From Prudent. hymn. 11. De Cor. ed. a P. Chamillard, in usum Delphini, p. 278.

A. D. 252.

ONE of the most illustrious martyrs who suffered in the reign of Gallus\* was St. Hippoly-

\* Decius raised the seventh general persecution against the Church, which he carried on with the utmost cruelty during his whole reign, though this did not much exceed two years; for presuming to rage against God, says Lactantius, (l. de Mort. Pers. n. 4.) he was immediately thrown down. Having marched against the Carpi, a Seythian nation, who had possessed themselves of Dacia and Mœsia, in Thrace, he was surrounded by the barbarians and a great part of his army was cut off; his eldest son was killed in the battle. Decius himself, in his flight, sunk in a morass, together with his horse, and there perished. His body could never be found, and he was deprived of the honour of a funeral. His death, which happened on the 27th of October, 251, restored peace to the Church for a short time. Gallus, then his general on the Tanais, to whose treachery his misfortune is ascribed, succeeded him in the empire, and created his son Volusianus, Cæsar. Hostilius, the second son of Decius, was acknowledged his colleague in the throne, but soon died, whether by a natural distemper or through some contrivance of Gallus, is uncertain.



tus, one of the twenty-five priests of Rome, who had the misfortune for some time to have been deceived by the hypocrisy of Novatian and Novatus, and to have been engaged in their schism; but this fault he expiated by his public repentance, and a glorious martyrdom. He was apprehended, and interrogated on the rack in Rome; but the prefect of the city, having filled it with Christian blood, went to Ostia to extend the persecution in those parts of the country, and ordered our saint and several other Christians who were then in prison at Rome, to be conducted thither after him. St. Hippolytus being brought out of prison, many of those who had been under his care, came to beg his last advice and blessing, as he was going to martyrdom; and he vehemently exhorted them to preserve the unity of the Church. "Fly," said he, "from the unhappy Novatus, and return to the Catholic Church. Adhere to the only faith which subsists from the beginning, which was preached by Paul, and is maintained by the chair of Peter. I now see things in a different light, and repent of what I once taught." After he had thus undeceived his flock, and earnestly recommended to all the unity of holy faith, he was conducted to Ostia. The prefect, who was gone before the prisoners the same day, as soon as they arrived, ascended his tribunal, surrounded with his executioners, and various instruments of torture. The confessors were ranged in several companies before him, and by their emaciated faces, the length of their hair, and the filth with which they were covered, showed how much they had suffered by their long imprisonment. The judge, finding that he was not able to prevail with any of them by torments, at length condemned them all to be put to death. Some he caused to be beheaded, others to be crucified, others burnt, and some to be put out to sea in rotten vessels, which immediately foundered. When the venerable old man, Hippolytus, was in his turn

The new emperor having purchased an ignominious peace of the Scythians, by subjecting the empire to an annual tribute and yielding up a considerable territory to them, instead of taking warning from the chastisement of Decius, soon renewed the persecution. The great plague which began in 250, and ravaged several provinces of the empire during ten years, was a pretence made use of for spilling the blood of the Christians. Gallus commanded sacrifices every where to be made to Apollo for averting that scourge. This gave occasion to the reviving of the persecution, which, as even Dodwell confesses, was hotter and more bloody than it had been under Decius, and continued till Gallus and Volusianus, in the year 254, the third of their reign, were slain at Interamne, now called Terni; where Æmilianus (who having quelled the Goths in Thrace, had been proclaimed emperor by his army) gave them battle; but three months after, Æmilianus being slain by his own soldiers near Spoleto, Valerian who commanded the army in Gaul, got possession of the throne, and for some time gave peace to the Church. The reign of Gallus was remarkable for nothing but the blood of many martyrs, and a continual train of misfortunes, especially the great pestilence. See Eus. l. 7. c. 1. and in Chron. ad an. 253. Orosius, l. 7. St. Cyprian, &c.

brought to him loaded with chains, a crowd of young people cried out to the judge, that he was a chief among the Christians, and ought to be put to death by some new and remarkable kind of punishment. "What is his name?" said the prefect. They answered, "Hippolytus." The prefect said, "Then let him be treated like Hippolytus, and dragged by wild horses." By this sentence he alluded to Hippolytus, the son of Theseus, who, flying from the indignation of his father, met a monster, the sight of which affrighted his horses, so that he fell from his chariot, and, being entangled in the harness, was dragged along, and torn to pieces.<sup>1</sup> No sooner was the order given but the people set themselves to work in assisting the executioners. Out of the country, where untamed horses were kept, they took a pair of the most furious and unruly they could meet with, and tied a long rope between them instead of a poll, to which they fastened the martyr's feet. Then they provoked the horses to run away by loud cries, whipping and pricking them. The last words which the martyr was heard to say as they started, were, "Lord, they tear my body, receive thou my soul." The horses dragged him away furiously into the woods, through brooks, and over ditches, briars, and rocks; they beat down the hedges, and broke through every thing that came in their way. The ground, the thorns, trees, and stones, were sprinkled with his blood, which the faithful that followed him at a distance weeping, respectfully sucked up from every place with sponges, and they gathered together all the mangled parts of his flesh and limbs, which lay scattered all about. They brought these precious relics to Rome, and buried them in the subterraneous caverns called catacombs, which Prudentius\* here describes at large. He says that the sacred remains of St. Hippolytus were deposited in this place near an altar, at which the faithful were fed with the heavenly banquet, and the divine sacraments, and obtained the speedy effect of their requests to God. He testifies, that as often as he had prayed there when he was at Rome, for the remedy of his infirmities, whether of body or mind, he had always found the desired relief; but professes that he was indebted to Christ for all favours received, because he gave to his martyr Hippolytus the power to obtain for him the divine succour. He adds, that the chapel which contained these sacred relics shone within with solid silver with which the walls were incrustated, and on the outside with the brightest marble like looking-glass, which covered the

<sup>1</sup> Ovid. Metam. l. 15. fab. 14.

\* Hym. de Cor. hymn. 20. (alias 4.) de S. Hippol. v. 154. The catacombs here described by Prudentius are those in which St. Hippolytus was interred, in the Veran field, near the road to Tibur. The other most famous among those near Rome, are the catacombs of St. Agnes, St. Sebastian, and St. Pancras. See Aringhi, l. 3. c. 12.

walls, the whole being ornamented with abundance of gold. He says, that from the rising to the setting of the sun, not only the inhabitants of Rome, but many from remote countries, resorted in great numbers to this holy place, to pay adoration to God; and that especially on the martyr's festival, on the Ides or 13th of August, both senators and people came thither to implore the divine mercy, and kiss the shrine which contained the relics. He moreover describes a sumptuous great church which was built in honour of the martyr near his tomb, and which was thronged with multitudes of devout Christians. He mentions<sup>2</sup> the effigies of the saint's martyrdom skilfully drawn over his tomb.\*

It is the reflection of St. Austin,<sup>3</sup> that if, with the martyrs, we seriously considered the rewards that await us, we should account all trouble and pains in this life as nothing; and should be astonished that the divine bounty gives so great a salary for so little labour. To obtain eternal rest, should require, if it had been possible, eternal labour; to purchase a happiness without bounds, a man should be willing to suffer for a whole eternity. That indeed is impossible; but our trials might have been very long. What are a thousand years,

<sup>2</sup> Ib. v. 123.

<sup>3</sup> S. Aug. Enar. in Ps. 93. p. 224.

\* The curious ancient subterranean chapel at Royston, in Hertfordshire, upon the edge of Cambridgeshire, still standing, founded for hermits, was dedicated in honour of St. Laurence and St. Hippolytus, and the high altar, under the patronage of St. Catharine of Alexandria, whose images with those of many other saints are still seen carved in the rock walls. Stukeley imagines this chapel, with the famous cross on the highway there, called Roheys-Cross, to have been founded by the lady Roisia, daughter of Alberic de Vere, earl of Oxford, and widow of Geoffry de Magneville, earl of Essex, who died in 1148, in the reign of Henry II. She was certainly after her second marriage to Pain de Beauchamp the foundress of the nunnery of Chikesand of Gilbertins in Bedfordshire, to which she afterward retired, and in which she died and was buried, as Leland testifies. See Stukeley's *Origenes Roystonianæ* in the first part of his *Palæographia Britannica*, Lond. 1742; but Parkin, rector of Oxburgh, in Norfolk, in his answer to this work, printed an. 1744, shows this chapel to have been much older, founded by the Saxons; and thinks it and the cross on the meeting of the Roman roads Ermin-street, and Ikening-way, so called from Royes, probably a Saxon or British saint; for near High-cross in Hertfordshire was a nunnery called Roheyney, or Roheenia.

St. Hippolytus was honoured in the neighbourhood of Royston with so great devotion, that a few miles off, a town was called from him Hippolytes, and by corruption now Eppallets or Pallets. The church of this town was dedicated under the invocation of St. Hippolytus; and in it horses were blessed at the high altar with an incredible concourse, this saint being honoured as patron of horsemen. See Sir Henry Chaney's *Hist. of Hertfordshire*, p. 398.

N. B. The Church honours several illustrious saints of the name Hippolytus, a Greek word, signifying a *conductor of horses*. St. Hippolytus, priest and martyr, honoured on this day, is supposed by many authors to be the same with the soldier of that name who guarded St. Laurence, was baptized by him in prison, and afterward was drawn by wild horses; but others affirm that they were different persons

or ten hundred thousand ages in comparison to eternity? There can be no proportion between what is finite, and that which is infinite. Yet God in his great mercy does not bid us suffer so long. He says, not a million, or a thousand years, or even five hundred; but only labour the few years that you live; and in these the dew of my consolations shall not be wanting; and I will recompense your patience for all with a glory that has no end. Though we were to be loaded with miseries, pain, and grief our whole life, the thoughts of heaven alone ought to make us bear its sharpest trials with cheerfulness and joy.

#### ST. CASSIAN, M.

He was a Christian schoolmaster, and taught children to read and write, at Imola,\* a city twenty-seven miles from Ravenna in Italy. A violent persecution being raised against the Church, probably that of Decius or Valerian, or according to some, that of Julian, he was taken up, and interrogated by the governor of the province. As he constantly refused to sacrifice to the gods, the barbarous judge, having informed himself of what profession he was, commanded that his own scholars should stab him to death with their iron writing pencils, called styles; for at that time it was the custom for scholars to write upon wax laid on a board of boxen wood, in which they formed the letters with an iron style or pencil, sharp at one end, but blunt and smooth at the other, to erase what was to be effaced or corrected.† They also often wrote on boxen wood itself, as St. Ambrose mentions.<sup>1</sup> The smaller the instruments were, and the weaker the executioners, the more lingering and cruel was this martyr's death. He was exposed naked in the midst of two hundred boys; among whom some threw their tablets, pencils, and penknives at his face and head, and often broke them upon his body; others cut his flesh, or stabbed him with their penknives, and others pierced him with their pencils, sometimes only tearing the skin and flesh, and some times raking in his very bowels. Some made it their barbarous sport to cut part

<sup>1</sup> Hexæmer. l. 3. c. 13.

\* Imola was anciently called Forum Cornelii from its founder Cornelius Sylla.

† See Weitzii Note in Prud. hic, p. 605. Casanbon. in Snet. p. 58. Echar. in Symbolis, p. 536, &c. from Cicero, &c. The most ancient manner of writing was a kind of engraving, whereby the letters were formed in tablets of lead, wood, wax, or like materials. This was done by styles made of iron, brass, or bone. Instead of such tablets, leaves of papyrus, a weed which grew on the banks of the Nile, (also of the Ganges,) were used first in Egypt; afterward parchment, made of fine skins of beasts, was invented at Pergamum. Lastly, paper was invented, which is made of linen cloth. Books anciently writ only on one side, were done up in rolls, and when opened or unfolded, filled a whole room, as Martial complains; but when writ on both sides on square leaves, were reduced to narrow bounds, as the same poet observes. See Mabillon *De Re Diplomaticâ*, and Calmet, *Diss. sur les Livres des Anciens, et les diverses Manières d'Ecrire*, t. 7. p. 31, &c.



of their writing-task in his tender skin. Thus, covered with his own blood, and wounded in every part of his body, he cheerfully bade his little executioners not to be afraid; and to strike him with greater force; not meaning to encourage them in their sin, but to express the ardent desire he had to die for Christ. He was interred by the Christians at Imola, where afterward his relics were honoured with a rich mausoleum. Prudentius tells us, that in his journey to Rome, he visited this holy martyr's tomb, and prostrate before it implored the divine mercy for the pardon of his sins with many tears. He mentions a moving picture of this saint's martyrdom hanging over the altar, representing his cruel death in the manner he has recorded it in verse. He exhorts all others with him to commend their petitions to this holy martyr's patronage, who fails not to hear pious supplications.\* See Prudent. de Cor. hym. 9. de S. Cassiano, p. 203. His sacred remains are venerated in a rich shrine at Imola in the cathedral. See Manzorius, J. U. D. et Canonicus Imolensis in Hist. Episcoporum Imolens. an. 1719. and Bosch the Bollandist, t. 3. Aug. p. 16.†

### SAINT RADEGUNDES, QUEEN OF FRANCE.

SHE was daughter of Bertaire, a pagan king of part of Thuringia in Germany, who was assassinated by his brother Hermenfred. Theodoric, or Thierry, king of Austrasia, or Metz, and his brother Clotaire I. then king of Soissons, fell upon Hermenfred, vanquished him, and carried home a great booty. Among the prisoners, Radegundes, then about twelve years old, fell to the lot of king Clotaire, who gave her an education suitable to her birth, and caused her to be instructed in the Christian religion, and baptized. The great mysteries of our holy faith made such an impression on her tender soul, that, from the moment of her baptism, she gave herself to God with her whole heart, abridged her meals to feed the poor, whom she served with her own hands, and made prayer, humiliations, and austerities her whole delight. It was her earnest desire to serve God in the state of perpetual virginity; but was obliged at length to acquiesce in the king's desire to marry her. Being by this ex-

altation become a great queen, she continued no less an enemy to sloth and vanity than she was before, and she divided her time chiefly between her oratory, the church, and the care of the poor. She also kept long fasts, and during Lent wore a hair-cloth under her rich garments. Clotaire was at first pleased with her devotions, and allowed her full liberty in them; but afterward, by ambition and other passions, his affections began to be alienated from her, and he used frequently to reproach her for her pious exercises, saying, he had married a nun rather than a queen, who converted his court into a monastery. His complaints were unjust; for she made it one of the first points of her devotion never to be wanting in any duty of her state, and to show the king all possible complaisance. She repaid injuries only with patience and greater courtesy and condescension, doing all the good in her power to those who were her declared enemies in prepossessing her husband against her. Clotaire at length caused her brother to be treacherously assassinated, that he might seize on his dominions in Thuringia. Radegundes, shocked at this base act of inhumanity, asked his leave to retire from court, which she easily obtained. Clotaire himself sent her to Noyon, that she might receive the religious veil from the hands of St. Medard. The holy prelate scrupled to do it for some time, because she was a married woman; but was at length prevailed upon to consecrate her a deaconess.\*

Radegundes first withdrew to Sais, an estate which the king had given her in Poitou, living wholly on bread made of rye and barley, and on roots and pulse, and never drinking any wine; and her bed was a piece of sack-cloth spread upon ashes. She employed almost her whole revenue in alms, and served the poor with her own hands. She wore next her skin a chain which had been given her by St. Junian, a holy priest in that country, whom she furnished with clothes worked with her own hands. St. Radegundes went some time after to Poitiers, and there, by the orders of king Clotaire, built a great monastery of nuns, in which she procured a holy virgin, named Agnes, to be made the first abbess, and paid to her an implicit obedience in all things, not reserving to herself the disposal of the least thing. Not long after, king Clotaire, repenting that he had consented to her taking the veil, went as far as Tours with his son Sigebert, upon a religious pretence, but intending to proceed to Poitiers, and carry her again to court. She was alarmed at the news, and wrote to St. Germanus of Paris, desiring him to divert so great an evil. The bishop

\* "Audit, crede, preces martyris prosperimus omnes. Ratasque reddet quas videt probabiles." v. 97.

† Baronius justly rejects the false legends which pretend that St. Cassian was banished from Sabiona, now Siben, a small ancient town in Tirol, in Germany, where these legends suppose the bishopric to have been originally placed, which, from the sixth century, is fixed at Brixen, a small city in the same province of Tirol, suffragan to Trent. Rubeus, the historian of Ravenna, confounds Brixen with Brescia in Lombardy. See the false acts of St. Cassian, published by Roschman, imperial librarian at Ins, who endeavours to defend their veracity in making him bishop of Siben; but he might be titular saint of the cathedral of Brixen without having been bishop or native of that country. See *Vindiciæ Martyrologii Romani de S. Cassiano* Veronæ, 1751, 4to.

\* Posterior canons forbid any married person to enter into holy orders, or a religious state, unless their consort likewise renounces the world by embracing either orders or the state of religion: (cap. 18. de Convers. conjug.) but, before the above-said law of the Church, this might be done by the free consent of the other party, who, nevertheless, could not marry again during her or his life.

having received her letter, went to the king, and throwing himself at his feet before the tomb of St. Martin, conjured him, with tears, in the name of God, not to go to Poitiers. The king, at the same time, prostrated himself before St. Germanus, beseeching him that Radegundes would pray that God would pardon that wicked design, to which he said he had been prompted by evil advice. The same lively faith which made the saint pass with joy from the court to a cloister, and from the throne to a poor cell, filled her with alarms when she heard of her danger of being called again to a court. Her happiness seemed complete when she saw herself securely fixed in her solitude.

Being desirous to perpetuate the work of God, she wrote to a council of bishops that was assembled at Tours in 566, entreating them to confirm the foundation of her monastery, which they did under the most severe censures. She had already enriched the church she had built with the relics of a great number of saints; but was very desirous to procure a particle of the true cross of our Redeemer, and sent certain clerks to Constantinople, to the emperor Justin, for that purpose. The emperor readily sent her a piece of that sacred wood adorned with gold and precious stones; also a book of the four gospels beautified in the same manner, and the relics of several saints. They were carried into Poitiers, and deposited in the church of the monastery by the archbishop of Tours in the most solemn manner, with a great procession, wax tapers, incense, and singing of psalms. It was on that occasion that Venantius Fortunatus composed the hymn, *Vexilla regius prodeunt*.<sup>\*</sup> St. Radegundes had invited him and several other holy and learned men to Poitiers; was herself a scholar, and read both the Latin and Greek fathers. She established in her monastery of the Holy Cross the rule of St. Cæsarius of Arles, a copy of which she procured from St. Cæsaria II. abbess of St. John's at Arles. She probably took that

<sup>\*</sup> Venantius Fortunatus was born in Italy, not far from Treviso, had studied at Ravenna, and was, for that age, a good grammarian, rhetorician, and poet. He made a visit of devotion to the tomb of St. Martin at Tours, and wrote the life of that saint in four books, in acknowledgment of the cure of a distemper in his eyes, which he received by rubbing them with the oil of a lamp lighted before the sepulchre of that saint. Being invited by St. Radegundes to Poitiers, he was ordained priest of that church about the year 565, and was afterward chosen bishop of that city.

He had an uncommon natural genius, was very ready at his pen, and an original writer in every subject that he handled. His prose falls much short of his verse, which is harmonious and animated, though he alters the original quantities of many Latin words. He composed many poems to the honour of several saints. That on the Cross, which begins with the words *Pange lingua*, is ascribed to him by Du Pin and some others, but seems rather to have been wrote by the priest Claudius Mamertus, as Ceillier shows. He wrote verse with wonderful ease. He also left us the lives of several saints, and a considerable number of epistles. Some of his works are published in the *Bibliotheca Patrum* of Lyons and Cologne; but a complete edition of them is wanting.

name from St. Cæsaria, sister of St. Cæsarius, first abbess of that house, who died in 524. She was her worthy successor in all her great virtues, no less than in her dignity, and her admirable sanctity is much extolled by Fortunatus.<sup>1</sup> She excelled particularly in holy prudence, which, as St. Ambrose remarks, must be, as it were, the salt to season all other virtues, which cannot be perfect or true without it. St. Cæsaria sent to St. Radegundes, together with the copy of this rule, an excellent letter of advice, most useful to all superiors and others, which has been lately published by Dom. Martenne.<sup>2</sup> In it she says, that persons who desire sincerely to serve God, must apply themselves earnestly to holy prayer, begging continually of God that he be pleased to make known to them his holy will, and direct them to follow it in all things; that they must, in the next place, diligently hear, read, and meditate on the word of God, which is a doctrine infinitely more precious than that of men, and a mine which can never be exhausted; that they must never cease praising God, and giving him thanks for his mercies; that they must give alms to the utmost of their abilities, and must practise austerities according to the rule of obedience and discretion. She prescribes that every nun shall learn the psalter by heart, and be able to read; and she gives the strictest caution to be watchful against all particular fond friendships or familiarities in communities. St. Radegundes, not satisfied with these instructions, took with her Agnes, the abbess of her monastery, and made a journey to Arles, more perfectly to acquaint herself with the obligations of her rule. Being returned to Poitiers, she assisted Agnes in settling the discipline of her house.

In the year 569, Clotaire, who was the fourth son of Clovis the Great, became sole king of France, his three brothers and their sons being all dead. In the last year of his reign he went to the tomb of St. Martin at Tours, carrying with him very rich gifts. He there enumerated all the sins of his past life, and with deep groans, besought the holy confessor to implore God's mercy in his behalf. He founded St. Medard's abbey at Soissons, and gave great marks of a sincere repentance. Yet, during his last illness, he showed great alarm and disturbance of mind at the remembrance of the crimes he had committed, and said in his last moments: "How powerful is the heavenly king, by whose command the greatest monarchs of the earth resign their life!" He died in 561, having reigned fifty years. His four sons divided his kingdom; Charibert, who reigned at Paris, had the Isle of France, Anjou, Maine, Touraine, Poitou, Guienne, and Languedoc. Chilperic resided at Soissons, and enjoyed Picardy, Normandy, and all the Low Countries. Gontran was king

<sup>1</sup> Fortun. l. 48. c. 4.

<sup>2</sup> Anecd. t. 1. p. 36.



of Orleans, and his dominions were extended to the source of the Loire, and comprised also Provence, Dauphiné, and Savoy. Austrasia fell to Sigebert, and comprehended Lorraine, Champagne, Auvergne, and some provinces in Germany. Charibert lived but a short time; and the civil wars between Sigebert, married to Brunehault, and Chilperic, whose concubine was the famous Fredegonda, distracted all France. Childebert, son of Sigebert and Brunehault, after the death of his father, and two uncles Chilperic and Gontran, became sovereign of Austrasia, Orleans, and Paris, and continued, as his father had always been, a great protector of St. Radegundes, and her monastery of the Holy Cross, in which she had assembled two hundred nuns, among whom were several daughters of senators, and some of royal blood. The holy foundress, amidst all the storms that disturbed the kingdom, enjoyed a perfect tranquillity in her secure harbour, and died in the year 587, the twelfth of king Childebert, on the 13th of August, on which day the Church honours her memory. St. Gregory, archbishop of Tours, went to Poitiers upon the news of her death, and, the bishop of Poitiers being absent, performed the funeral office at her interment.

The nun Baudonivia, who had received her education under St. Radegundes, and was present at her burial, relates that during it a blind man recovered his sight. Many other miracles were performed at the tomb of this saint. Her relics lay in the church of our Lady at Poitiers till they were dispersed by the Huguenots, together with those of Saint Hilary, in 1562. See her life wrote by Fortunatus of Poitiers, her chaplain; and a second book added to the same by the nun Baudonivia, her disciple. See also St. Gregory of Tours, *Hist. Fr.* l. 3. c. 4. 7, &c. and l. de Glor. Conf. c. 23. On her life compiled by Hildebert, bishop of Mans, afterward archbishop of Tours, who died in 1134, see Maillon, *Anal.* t. 1. p. 298. Hildebert has borrowed every part of this history from Fortunatus and Baudonivia, but given a more elegant turn to the style. Obscure passages he has passed over.

#### ST. WIGBERT, ABBOT, C.

HE was an Englishman of noble birth, who, despising the world in his youth, embraced a monastic state. St. Boniface invited him to join in the labours of the conversion of the Germans, and made him abbot of two monasteries which he built, that of Fritzlar, three miles from Cassel, and afterward also of Ortendorf in the same province of Hesse. When called out to hear any one's confession he spoke to no one in his road, and made haste back to his monastery. Broken by sickness he resigned the government of his monasteries to St. Boniface, the better to prepare himself

for his last passage. No state of his last sickness could make him mitigate the severity of his monastic abstinence and fasts, though he condemned not such indulgence in others. He died about the year 747, before St. Boniface, and was famous for miracles. His body was soon after translated to the monastery of Herfeld, and his shrine there adorned by St. Lullus with gold and silver. He is named on the 13th of August in the Martyrology of Rabanus Maurus; in that of Usuard, and in the Roman. See his life written by Lupus, then a priest under Rabanus Maurus at Mentz, afterward abbot of Ferrieres, three leagues from Montargis in Gatinois in the diocese of Sens, published by Baluze, *inter op. Servati Lupi Ferrar.* p. 292. Mabillon, *act. Ben. sæc. 3.* p. 671. and Solier the Bollandist, *ad* 13 Aug. p. 132.

#### AUGUST XIV.

#### ST. EUSEBIUS, PRIEST, M.

From his genuine Acts, published by Dom. Martenne, *Thesaur. Anecdotorum*, t. 3. p. 1649.

#### ABOUT THE END OF THE THIRD CENTURY.

IN the reign of Dioclesian and Maximian, before they had published any new edicts against the Christians, Eusebius, a holy priest, a man eminently endowed with the spirit of prayer, and all apostolical virtues, suffered death for the faith, probably in Palestine. The emperor Maximian happening to be in that country, an information was lodged with Maxentius, president of the province, against Eusebius, that he distinguished himself by his zeal in invoking and preaching Christ, and the holy man was apprehended, and brought before him. Maxentius, whom the people stirred up by furious clamours against the servant of Christ, said to him, "Sacrifice to the gods freely, or you shall be made to do it against your will." The martyr replied, "There is a greater law which says, *Thou shalt adore the Lord thy God, and him alone shalt thou serve.*" Maxentius urged, "Choose either to offer sacrifice, or to suffer the most rigorous torments." Eusebius answered. "It is not consistent with reason for a person to adore stones, than which nothing is viler or more brittle." MAXENTIUS, "These Christians are a hardened race of men, to whom it seems desirable rather to die than to live." EUSEBIUS. "It is impious to despise the light for the sake of darkness." MAXENTIUS, "You grow more obstinate by lenity and entreaties. I therefore lay them aside, and frankly tell you, that, unless you sacrifice, you shall be burnt alive." EUSEBIUS, "As to that, I am in no pain. The more severe or cruel the torments are, the greater will the crown be."

Upon this, Maxentius ordered that he should be stretched on the rack, and his sides rent with iron hooks. Eusebius repeated, whilst he was tormenting, "Lord Jesus preserve me. Whether we live or die, we are yours." The president was amazed at his constancy and fortitude, and after some time, commanded that he should be taken off the rack. Then he said to him, "Do you know the decree of the senate, which commands all to sacrifice to the gods?" These words show that the saint was indicted upon former laws, and that this happened before the general edicts of Dioclesian. Eusebius answered, "The command of God is to take place before that of man." The judge, flushed with rage, commanded that he should be led to the fire as if it were to be burnt alive.

Eusebius walked out with a constancy and joy painted in his countenance which struck the prefect and the by-standers with amazement, and the prefect called after him, "You run to an unnecessary death; your obstinacy astonishes me. Change your mind." The martyr said, "If the emperor commands me to adore dumb metal in contempt of the true God, let me appear before him." This he said because he was impeached upon old laws, the present emperors not having yet made any new ones against the Christians. Maxentius therefore said to his guards and keepers: "Let him be confined till to-morrow;" and forthwith going in to the prince, he said, "Great emperor, I have found a seditious man who is disobedient to the laws, and even denies to my face that the gods have any power, and refuses to sacrifice, or to adore your name." The emperor answered, "Let him be brought before me." A person present, who had seen him at the prefect's tribunal, said, "If you see him, you will be moved by his speech." The emperor replied, "Is he such a man that he can even change me?" The prefect then spoke, "He will change not only you, but the minds of all the people. If you once behold his looks, you will feel yourself strangely moved to follow his inclinations."\* The emperor, however, ordered that he should be brought in. As he entered, every one was struck in beholding the dazzling brightness which appeared in his countenance, the joy and the affecting composure, sweetness, and undaunted courage which shone in his looks and eye, and the gracefulness of his air, and whole mien, which in his venerable old age seemed to breathe an air of virtue above what is human. The emperor fixed his eyes steadfastly upon him, as if he beheld in him something divine, and spoke thus, "Old man, why are you come before me? speak, and be not afraid." Seeing him still silent, he said, "Speak freely; answer my questions. I desire that you be saved."

Eusebius answered, "If I hope to be saved by man, I can no longer expect salvation from God. If you excel in dignity and power, we are, nevertheless, all mortal alike. Neither will I be afraid to repeat before you what I have already declared. I am a Christian: nor can I adore wood and stones; but I most readily obey the true God whom I know, and whose goodness I have experienced." The emperor said to the president, "What harm is it if this man adores the God of whom he speaks, as above all others?" Maxentius made answer, "Be not deceived, most invincible emperor; he does not call what you imagine God, but I know not what Jesus, whom our nation or ancestors never knew." The emperor said, "Go you forth, and judge him according to justice and the laws. I will not be judge in such an affair."

This Maximian was by birth a barbarian, and one of the roughest, and most brutish and savage of all men. Yet the undaunted and modest virtue of this stranger, set off by a heavenly grace, struck him with awe. He desired to save the servant of Christ, but, like Pilate, would not give himself any trouble, or hazard incurring the displeasure of those whom on all other occasions he despised. So unaccountably cowardly are worldly and wicked men in the practice of virtue, who in vice are unbridled and daring. Maxentius going out ascended his tribunal, and sternly commanded Eusebius to sacrifice to the gods. He answered, "I will never sacrifice to those which can neither see nor hear." Maxentius said, "Sacrifice, or torments and flames must be your portion. He whom you fear is not able to deliver you from them." Eusebius replied, "Neither fire nor the sword will work any change in me. Tear this weak body to pieces with the utmost cruelty; treat it in what manner you please. My soul, which is God's, cannot be hurt by your torments. I persevere firm in the holy law to which I have adhered from my cradle." The president, upon this, condemned him to be beheaded. Eusebius, hearing the sentence pronounced, said aloud, "I thank your goodness, and praise your power, O Lord Jesus Christ, that by calling me to the trial of my fidelity, you have treated me as one of yours." He, at that instant, heard a voice from heaven, saying to him, "If you had not been found worthy to suffer, you could not be admitted into the court of Christ, or to the seats of the just." Being come to the place of execution, he knelt down, and his head was struck off. His soul flew to Christ; but Maxentius, afflicted with numberless pains, would not please Christ, and never was able to please the world, which he so much dreaded and courted. This is the martyr Eusebius, who is mentioned on this day in some ancient Martyrologies which bear the name of St. Jerom, and others, which place his death in Palestine.

\* Si ejus aspexeris vultum, sequeris et votum. Acta.



The martyrs, by their meek constancy, vanquished the fiercest tyrants, and haughty lords of the world; they struck with a secret awe those who tormented them, whose obstinacy, malice, and love of the world, still shut their hearts to the truth.

### ST. EUSEBIUS, PRIEST AND CONFESSOR AT ROME,

Is named with distinction in the Latin Martyrologies on this day. The ancient genuine Martyrology of Usuard only styles him confessor under the Arian emperor Constantius, and adds, that he was buried in the cemetery of Calixtus. His acts seem of no authority. They are published by Mombricitus, and more correctly by Baluze, t. 2. Miscel. p. 141. These relate that, for opposing pope Liberius for signing the confession of Sirmich, he was persecuted by the emperor, and imprisoned some months in his room, under which confinement he sanctified himself by continual prayer, and happily died. He is called a martyr in several modern Martyrologies.

### AUGUST XV.

## THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

ON this festival the Church commemorates the happy departure of the Virgin Mary, and her translation into the kingdom of her Son, in which she received from him a crown of immortal glory, and a throne above all the other saints and heavenly spirits. After Christ, as the triumphant conqueror of death and hell, ascended into heaven, his blessed Mother remained at Jerusalem, persevering in prayer with the disciples, till, with them, she had received the Holy Ghost. St. John the Evangelist, to whom Christ recommended her on his cross, took her under his protection. The prelates assembled in the general council which was held at Ephesus in 431, mention as the highest prerogative of that city, that it had received a great lustre from St. John the Evangelist, and the Mother of God, saying, In which John the Theologian, and the Virgin Mother of God the holy Mary conversed, or rather, are honoured with churches held in special veneration.<sup>1</sup> Tillemont and some others conjecture from this passage, that she died at Ephesus; but others think rather at Jerusalem, where, in later ages, mention is made of her sepulchre cut in a rock at Gethsemani.\*

<sup>1</sup> Con. t. 3. p. 5. 73.

\* That St. John the Evangelist retired to Ephesus in his old age, is manifest from incontestable monuments

All agree that she lived to a very advanced age,<sup>2</sup> improving daily in perfect charity, and in the most heroic exercise of all other virtues. She paid the common debt of nature, none among the children of Adam being exempt from that rigorous law. But the death of the saints is rather to be called a sweet sleep than death; much more that of the queen of saints, who had been exempt from all sin.

It is a traditionary pious belief, that the body of the Blessed Virgin was raised by God soon after her death, and assumed to glory, by a singular privilege, before the general resurrection of the dead. This is mentioned by the learned Andrew of Crete,<sup>3</sup> in the East in the seventh, and by St. Gregory of Tours,<sup>4</sup> in the West in the sixth century. It is an opinion perfectly conformable to the sentiments of piety and respect which we owe to the glorious Mother of God. This preservation from corruption, and speedy assumption to glory, was a privilege which seems justly due to that sacred body which was never defiled by any sin, which was ever the most holy and pure temple of God, preserved from all contagion of

<sup>2</sup> See Suarez Tr. de Mysteriis B. V. Mariæ.

<sup>3</sup> Or. 2. de laudibus Assumptæ Virg. p. 132. Also by German. patriarch of Constantinople, Or. 1. de Dormit. Deiparæ, &c.

<sup>4</sup> L. de Glor. Mart. c. 4. Also Saint Ildefonse, serm. 6. de Assumptione. And the old Gallican or Gothic missal, published by Card. Thomasius, and by Mabillon. See Card. Lambertini, (afterward pope Ben. XIV.) Comment. de D. N. J. Christi Matrisque ejus Festis, par. 2. c. 112. p. 100.

of history. It is reasonable to be presumed that he carried with him some memorials of this dear and blessed person. Some think she went with him thither, and died at Ephesus. But it seems more probable that she died at Jerusalem. Saint Willibald, who flourished in 740, in his voyage to Jerusalem, was shown the tomb of the Blessed Virgin, which was empty, in the valley of Josaphat, at the foot of mount Olivet. (apud Canis. t. 2. p. 102. ed. Basnagii.) Adamnan, the Irish monk, who visited Palestine in the close of the seventh century, (in Itiner. ap. Mab. Sæc. 3. Bened. par. 2. l. 1. c. 9.) and Bede (De locis Sanct. p. 502.) mention it in the same place. Among the Greeks, Andrew of Crete, who lived in the seventh and eighth ages, says, the Blessed Virgin lived upon Mount Zion at Jerusalem, and died there. (Or. in Dormit. B. M.) St. Germanus, patriarch of Constantinople, who died in 730, affirms, that she died at Jerusalem. (Or. in Dormit. Deiparæ, p. 1450. 1462.) The Armenians (Conc. Armen. in 1342, ap. Martenne, t. 8. Vet. Scrip. p. 351.) and the Muscovites agree that she was buried at Gethsemani. Gregory Bar-ebræus, the Nestorian, (ap. Jos. Assemani Bibl. Orient. t. 3. par. 1. p. 318.) and some others, who say she accompanied St. John to Ephesus, seem to have grounded their opinion only on conjecture. St. John probably staid in Judæa and that neighbourhood till after her death, and seems not to have come to Ephesus before SS. Peter and Paul had left the East, or even before their martyrdom. St. Paul established St. Timothy bishop of Ephesus in 64, and in his second epistle to that disciple, during his last imprisonment, (in which he invites him to come from Ephesus to Rome) takes no notice of St. John being at Ephesus. The blessed Virgin must have been sixty-one or sixty-three years old, at least twenty years before that time. See the Fr. Comm. on the Bible, an. 1750 *Dissur le Trépas de la Ste. Vierge*, t. 12. p. 59

Adam, and the common curse of mankind; to that body from which the eternal word received his own adorable flesh, by whose hands he was pleased to be nourished and clothed on earth, and whom he vouchsafed to obey and honour as his mother. So great was the respect and veneration of the fathers towards this most holy and most exalted of all pure creatures, that St. Epiphanius durst not affirm that she ever died, because he had never found any mention of her death, and because she might have been preserved immortal, and translated to glory without dying.<sup>5</sup> Much more ought piety to incline us to receive with deference a tradition so ancient and so well recommended to us as is this of the corporal assumption of the Virgin Mary; an opinion which the Church so far favours as to read, from the works of St. John Damascen and St. Bernard, an account of it in the breviary as proper to edify, and excite the devotion of her children.\* But then, that our piety may be

<sup>5</sup> S. Epiph. hæc. 78. c. 11. and 23. p. 1034. 1055.

\* The history of many circumstances relating to the assumption of the Blessed Virgin, falsely ascribed to Melito of Sardis, is rejected by the whole world as an invention of some unknown Greek author, about the sixth century. But that her body was assumed to glory soon after her death is the constant opinion in the Latin, and in all the Oriental churches. See the old English Martyrology, p. 656, and many others, published by Solier the Bollandist, (t. 7. Junii,) others by Martenne. (Anec. t. 3. p. 1559, 1563. et t. 5. p. 76. Also Collect. Vet. Script. t. 6. p. 656.) Likewise the liturgies of the Visigoths and Franks, used before the reign of Charlemagne. (ap. Mabillon, p. 212, 213, et ap. Thomas, p. 291, 292.) Consult Le Quien (in Op. S. Jo. Damasc. p. 857.) and Florentinius. (ad 15 Aug. and 18 Jan.) The corporal assumption of the Mother of God is well proved by the anonymous author of the dissertation on this subject against Launoy, under the name of the Advocate; and by Claude Joli, precentor of the metropolitan church of Paris, De Verbis Martyrol. Usnardi. But that this historical tradition and pious belief or opinion is no article of faith, is proved by Baronius, Not. in Martyr. Melchior Cano, l. 12. de Locis Theol. c. 10. Suarez, 3. p. q. 37. art. 4. disp. 21. sect. 2. Theophilus Raynaudus in Dyplicis Marianis, t. 7. Op. p. 220. Thomassin, Tr. des Fêtes, l. 2. c. 20. Nat. Alex. Hist. sæc. 2. c. 4. in Addit. ad Censor. Card. Gotti, t. 4. de Verit. Relig. Christian. c. 41. Benedict XIV. loc. cit. c. 115. et t. 1. de Canoniz. Sanctor. l. 1. c. 42. n. 15. Bourdeloue, Serm.

This feast of the assumption of the blessed Virgin Mary is mentioned as celebrated with great solemnity before the sixth age, both in the Latin and Greek Church, as appears from the most ancient Sacramentaries extant, with complete calendars, before the time of Pope Sergius, as is clear from the pontifical; and before the reign of the emperor Mauritius, as is gathered from Nicephorus, l. 17. c. 23. See Baron. Annot. in Martyr. Mabillon in Liturg. Gallic. l. 2. p. 118. Pagi in Brev. Gest. Rom. Pontif. in Sergio, n. 26. Martenne de Ant. Eccl. discipl. in div. offic. celebr. c. 33. n. 25. Thomassin, &c. It is called by the Greeks, *Kolyntis*, *Μεταστασις*, or *Translatio*; by the Latins, *Dormitio*, *Pausatio*, *Transitus*, *Assumptio*; by the Muscovites *Uspenie*, i. e. *Dormitio*. See Falconius, archbishop of San-Severino, Comm. in Tabulas Ruthenas Capponianis, p. 126. Romæ, 1755. And Jos. Assemani, Comm. in Calend. Univ. ad 15 Aug. Romæ, 1766. The emperor Constantine Porphyrogenetta (l. 2. de Cæremoniis Aulae Constantinopol. c. 29. p. 312. ed. Leips. 1753.) describes the

discreet, we must imitate the moderation and cautious reserve of our holy Mother the Church, and not put mere opinions any way upon a level with articles of faith, or matters of divine revelation.

This solemnity, in ancient Martyrologies, is promiscuously called the assumption, passage, or repose of the Virgin Mary. Whether this assumption was of her soul only, or of both soul and body, is no part of faith. The latter is the truth, but were it not so, the object of the present festival is still the same. For, as we honour the departure of other saints out of this world, so we have great reason to rejoice and praise God on this day, when the mother of Christ entered into the possession of those joys which he had prepared for her. We ought certainly to employ this festival in pouring forth our souls before God, in most holy transports of thanksgiving for the high degree of grace and glory to which, in his infinite mercy, he has exalted her; secondly, in imitating her virtues; thirdly, in imploring his clemency and bounty through her patronage and intercession. We shall excite ourselves to these duties by considering on one side to how great a crown she is raised, and by what means she attained to it, and on the other, how powerful an advocate God hath given us in her.

The assumption of the Virgin Mary is the greatest of all the festivals which the Church celebrates in her honour. It is the consummation of all the other great mysteries, by which her life was rendered most wonderful; it is the birthday of her true greatness and glory, and the crowning of all the virtues of her whole life, which we admire single in her other festivals. It is for all these gifts conferred on her that we are on this day to praise and thank him who is the author of them; but especially for that glory with which he hath crowned her. In this we must join our homages and joy with all the blessed spirits in heaven. What must have been their exultation and triumph on this occasion! With what honour do we think God himself received his mother into his kingdom! What glory did he bestow on her whom he exalted above the highest cherubims, and placed on a throne raised above all the choirs of his blessed spirits! The seraphims, angels, and all the

solemn procession made by the court and clergy at Constantinople, on the great festival of the repose of the blessed Virgin Mary. The emperor himself often passed the vigil watching all the night in the great church of our lady at Blachernæ on the coast some miles below Constantinople, whither he went in great state attended by his court, either by land or in a yacht.

Benedict XIV. (c. 120.) shows these terms, death, repose, passage, &c. to coincide with the word assumption; and thus last to have been sometimes used of other saints, as St. Gregory of Tours mentions the assumption of St. Avitus of Vienne. (l. de Glor. Confess. c. 49, &c.) Thomassin proves this promiscuous use of the word assumption from Belet, an eminent Theologian at Paris, in 1200. (Rationale Div. Offic. c. 4. et 146.) See Thomassin, Tr. des Fêtes, l. 2. c. 20. n. 17



other glorious inhabitants of his kingdom, seeing the graces with which she was adorned, and the dazzling beauty and lustre with which she shone forth as she mounted on high from the earth, cried out in amaze,—*Who is she that cometh up from the desert flowing with charms and delights leaning upon her beloved?*<sup>6</sup> Accustomed as they were to the wonders of heaven, in which God displayeth the magnificence of his power and greatness, they are nevertheless astonished to behold the glory of Mary; and much more so, to see the earth which had been loaded with maledictions, and covered with monsters of abomination and horror, now produce so great a treasure, and send to them so rich a present. They pronounce it blessed for having given her birth; but their heaven much more so in now receiving her for eternity.

But ought we not rather to stop our inquiries in silent raptures of admiration and praise, than presume to pursue them in an object which is the astonishment of the highest angels? This made St. Bernard say on this subject,<sup>7</sup>—“Nothing more delights me, yet nothing terrifies me more than to discourse of the glory of the Virgin Mary.” It is presumption to offer to dive into God’s secret mysteries, by pretending to fathom or measure the degree of bliss to which she is raised. Let it then suffice that we know her honour now is proportioned to the incomprehensible dignity of Mother of God which she bears, and to the transcendent degree of grace and merits which she possessed on earth, and which she had never ceased to increase every moment of her life. We extol her incomparable dignity in being the mother of her Creator; a dignity which no mortal tongue can express; but we may confidently say that the glory with which Christ received her in heaven is no less above the reach of our understanding. Martha was highly favoured when she had the honour to harbour Jesus under her roof; the history of which is read in the gospel of this festival. But that was only an emblem or shadow of the happiness of the Virgin Mary, who not only received her Creator into her house, but conceived and bore him in her womb. Yet this so high a dignity only met with its recompense in the happiness to which she was admitted on this day, on which she was received by him in his glory, as she had harboured him on earth in her womb and under her roof. He who rewards so richly those who for his sake serve or relieve the least of his members on earth, though they should only give them a cup of cold water, displays his liberality with the utmost profusion of great gifts in favour of a mother the most faithful to his graces, the most fervent in his love, and the most constant in his service. He remembers the affection,

piety, and fervour with which she sanctified herself before she conceived him, and during the remainder of her life; with which she bore him in her womb, cherished and served him in his mortal body upon earth, and suffered with him, by compassion, on Mount Calvary; and now he repays her by the honour with which he receives and crowns her. This he does in a manner so much the more wonderful as he is infinite in power, love, and goodness, and as his ways are infinitely exalted above those of creatures. Moreover, his own honour is here interested that he should glorify one that stands in so near a relation to himself, and that he should exalt his mother by the gifts of his glory as he enriched her with his most extraordinary graces when he first chose her to that dignity.

She is said to be clothed with the sun, that is, with a glory transcending that of the other blessed, as the brightness of the sun surpasseth the stars; it is added, that the moon is placed under her feet. “Of this heavenly queen,” says St. Francis of Sales,<sup>8</sup> “from my heart I proclaim this loving and true thought. The angels and saints are only compared to stars, and the first of those to the fairest of these. But she is fair as the moon, as easily to be discerned from the other saints as the sun is from the stars.” She receives a crown not like those of other saints, but of twelve stars.<sup>9</sup> If she rejoices exceedingly in her own bliss, much more will she overflow with joy in the glory of her divine Son. What a singular pleasure must she feel to behold him whom she had with so much solicitude ministered to, so affectionately attended, and so grievously mourned for, now placed on the throne of his majesty, resplendent with the glory of the divinity, and proclaimed every where the Lord of all things! What raptures of love and joy must transport her soul at this sight! And with what tenderness does he address, and say to her, “You ministered to me far above all others in my state of humiliation; and I will minister to you more abundantly than to any other in my glory. I received from you my humanity, and I will bestow on you the riches of my immortality.” The devil, beholding her exaltation, swells with rage to see his seduction of the first Eve become an occasion of so great a dignity and glory to Mary. All the holy choirs of heaven contemplating her exaltation, praise the mercies and gifts of God in her. We on earth are bound, on many accounts, to join them in the duty of thanksgiving and joy.

Whilst we contemplate the glory to which Mary is raised by her triumph on this day, in profound sentiments of veneration, astonishment, and praise, we ought, for our own advantage, to consider by what means she

<sup>6</sup> Cant. viii. 5.

<sup>7</sup> Serm. 4. de Assumpt.

<sup>8</sup> L. 3. On the Love of God, c. 8.

<sup>9</sup> Apoc. xii. 1.

arrived at this sublime degree of honour and happiness, that we may walk in her steps. That she should be the mother of her Creator was the most wonderful miracle, and the highest dignity; yet it was not properly this that God crowned in her, as Christ himself assures us.<sup>10</sup> So near a relation to God was to be adorned with the greatest graces; and Mary's fidelity to them was the measure of her glory. It was her virtue that God considered in the recompense he bestowed upon her; herein he regarded her charity, her profound humility, her purity, her patience, her meekness, holy zeal, and ardour in paying to God the most perfect homage of adoration, love, praise, and thanksgiving. Charity, or the love of God, is the queen and the most excellent of all virtues; it is also their *form* or soul; because no other virtue can be meritorious of eternal life, unless it be animated, and proceed from the motive of holy charity. In this consists the perfection of all true sanctity. Mary surpassed all others in sanctity in proportion as she excelled them in the most pure, most ardent, and most perfect charity. This virtue she exercised and improved continually in her soul, by the ardour with which she served Christ both in person and in his members, the poor; by the most constant and perfect obedience to the divine law in all things; by the most entire resignation and sacrifice of herself to God's will; the most invincible patience and meekness, and by all other virtues; especially assiduous acts of adoration, hope, praise, thanksgiving, supplication, and the like parts of prayer, in which she employed her holy soul with all her affections. But if charity was the perfection of her eminent sanctity, its groundwork was her sincere and most profound humility. This was the source of her transcendent charity, and of all her other virtues, by drawing from heaven those graces into her soul. This chiefly attracted God from the seat of his glory into her chaste womb; the same raised her to the highest throne among the blessed. Yes; the assumption of Mary in glory was only the triumph of her humility. Hereof we have the most authentic assurance.<sup>11</sup> She was exalted in virtue, dignity, and glory above all other pure or mere creatures, because she was of all others the most humble. Therefore did charity and every other virtue shoot so deep roots in her heart, and raise their head like a palm-tree in Cades, and is like a cedar on Libanus; spreading their shade like a cypress-tree on mount Sion, and diffusing their sweet odour as a rose-plant in Jericho, like cinnamon and aromatic balm, and like the best myrrh.<sup>12</sup> Therefore she ascends so high because in her own sentiments of herself she was so lowly.

Meekness and patience are the sister-virtues and inseparable companions of humility. By these was Mary to purchase her great crown;

and to furnish her with occasions for the most perfect exercise of these and all other virtues in the most heroic degree, God was pleased to visit her with the sharpest trials. Though she was the mother of God, never defiled with the least stain of sin, and by a singular privilege of grace free from concupiscence, yet she was not exempted from the cross of her Son. Nay, how much nearer a relation she bore to him, and how much dearer and more precious she was in his sight, so much a larger portion of his cup did he present to her above his other saints. Though she had no sins to satisfy for, yet her virtue was to be exercised and improved by trials, and the higher degree of glory was prepared for her, by so much the more severe crosses was it to be earned. Besides these reasons for suffering, we who are criminal sinners, have immense debts to cancel, an unruly concupiscence to keep under, and a fund of inordinate self-love to fight against and subdue. Yet we would live without mortification and suffering, and are inclined to murmur at what ought to be the subject of our joy and ambition. God was pleased to conduct his mother through hard and rigorous ways in virtue, that her example might be a model and consolation to us under interior trials. They are painful to nature, but the ordinary exercise of heroic souls in pure and perfect love. Consolations, even those that are spiritual, are rather supports of our weakness than the test and school of solid virtue; the character of which is to suffer with patience and constancy. The path of prosperity, if uninterrupted, exposes souls to much illusion; in it many are filled only with self-love whilst they flatter themselves they are walking with God, and reaping the fruits of virtue. The road of privations is the most secure as well as most fruitful in heroic virtues. Certainly nothing can be more sublime, or better for us, seeing God had nothing greater for his mother. This consideration suffices alone to fill us with comfort and joy under all afflictions, that in them we are in good company, even with Christ himself, with his blessed mother, and his saints, who have all walked in this path before us, carrying their heavy crosses, which were the sources of their greatest blessings.

Let us consider a little the life of Mary. What must she have suffered from the hardships of poverty, the alarming persecution of Herod, the banishment into Egypt, living after her return in a kind of exile for fear of Archelaus! Under these, and many like circumstances, we may easily imagine what continual crosses she had to bear together with her divine infant. What must she feel to see him in want, suffering cold and all other inconveniences! What, when she lost him in the temple, and saw him exposed to hardships and ill treatment on other occasions! He was persecuted and reviled by the Pharisees and others, his meekness despised, and his most

<sup>10</sup> Luke xi. 28. Matt. xii. 50.

<sup>11</sup> Luke i. 48.

<sup>12</sup> Eccclus. xxiv.



holy doctrine contradicted. It was also a continual affliction to her tender heart, always full of zeal for the honour of God, and of charity for men, to see the whole world filled with sins, blasphemies against so good a God, scandals, abuses, and wrecks of souls. But what was her grief to see her most amiable and divine Son in his sacred passion, covered with ignominies, overwhelmed with the blackest calumnies, bound, scourged, crowned with thorns, and dying on a cross! How sharp a sword of most bitter grief must have then pierced the soul of this mother of sorrows! After her divine Son had left the earth, how earnest were her sighs to be united to him in glory! How bitter must the prolongation of her banishment amidst the sins of the world have been to her, whose burning charity surpassed that of all other saints! Only patience, meekness, submission to the will of God, entire confidence in him, and the assiduous exercise of prayer and divine love were her support, her comfort, and the rich harvest which she reaped from her sufferings. The weight and duration of these crosses, and the great virtues which she practised under them, are the measure of that height of glory to which she is exalted. We see the means by which Mary mounted to the happiness which she now enjoys. No other way is open to us. The same path which conducted her to glory, will also lead us thither; we shall be partners in her reward, if we copy her virtues. Her example is both our model and our encouragement. From her assumption we derive another great advantage, that of her patronage. Mary crowned in heaven is an advocate with her Son in favour of us sinners.

The prayers of the holy Virgin Mary, whilst she lived on earth, were certainly of great efficacy; much more than those of Abraham, Job, or Elias. Now raised to a state of bliss she cannot have lost the power to intercede with God for us; this on the contrary must be much greater as she is now seated near the throne of mercy. If the angels who are before the throne of God, offer our prayers to him, and pray themselves for us; if the saints in glory employ their mediation in our favour, shall not the most holy Mother of God be able to do the same office for us? Can any be so bold as to pretend, either that she is not willing, or that she cannot exert her charity in our behalf? That she is most ready and desirous, no one can doubt, seeing that, among all pure creatures, there never was any zeal or charity equal to hers who bore charity itself in her womb. She received from him that zeal for the glory of God, and those bowels of tenderness and compassion for the souls of poor sinners, which surpassed those of all angels and men. Now she beholds the divine essence, and is made all love by being transformed in glory, and united to him who is love itself; now she sees all that can inflame

her charity both in our miseries, in God's goodness, and in the glory which will redound to him from our salvation, can she forget us? No certainly. With her zeal for the divine honour, and her charity for poor sinners, her compassion for us must be much increased. Nor can she have less power and credit with her Son; but the more she is honoured by him, the more prevalent must her intercession be. If Esther could prevail with Assuerus in favour of her nation; if the Thecnit could move David to show mercy to Absalom; if Judith could save her people by her prayers; if the saints both on earth and reigning with Christ in heaven could often avert the divine vengeance, and work wonders, what shall we not be able to obtain through the mediation of Mary! As St. Bonaventure<sup>13</sup> repeats from St. Bernard: "You have secure access to God where you have the Mother addressing the Son, and the Son before the Father in your behalf. She shows to her Son in your favour the breasts which gave him suck, and the Son presents to the Father his wounds and open side."

The constant doctrine and tradition of the Church, through all ages, renders us secure in the practice of invoking this holy Virgin.\* The Protestant century-writers of Magdeburg trace it for us as high as the second century, and charge Saint Irenæus with teaching it in the same manner that the Catholic Church does at this day. This is their remark upon those words of that great and primitive doctor: "The Virgin Mary is made the advocate of Eve," that is, for men upon whom their first mother entailed a curse.<sup>14</sup> St. Irenæus is one of the first in the list of the fathers; and this holy and wholesome devotion he learned from his masters, St. Polycarp and other immediate disciples of the apostles; and the same has been delivered down by the pastors of the Church with the whole sacred deposit of our faith, without changing one iota; for its faith is always the same and unalterable. This is easy to prove with regard to the present point from the clear testimonies of ancient venerable fathers. But it would be superfluous and tedious to load a discourse with the quotations of all those writers who are, in every age, vouchers of this article of the Catholic faith, and witnesses of the homages which the Church, instructed by the Holy Ghost, has never failed to pay to the glorious Mother of God. It is confirmed from the watchful attention with which the Church has condemned all errors that have been broached contrary to it.

St. Epiphanius informs us,<sup>15</sup> that in the fourth age, among the Apollinarists sprang up

<sup>13</sup> S. Bonav. Solil. fol. 60.

<sup>14</sup> S. Iren. l. 5. c. 21. (ol. 19). p. 352.

<sup>15</sup> Hær. 77. n. 26. et hær. 78.

\* "Quod ab illâ (viz. Ecclesiâ) didici securus teneo." St. Bernard.

in Arabia the heretics called *Antidicomarianæ* or adversaries of Mary, who affirmed that she had not remained a virgin, and that after the birth of Christ she had children by St. Joseph. He tells us,<sup>16</sup> that there arose at the same time, and in the same country, another heresy quite contrary to the former, the professors of which were called Collyridians, from certain cakes, called in Greek Collyrides, which they offered to the Virgin Mary, honouring her with sacrifices as a kind of divinity, and thus changing piety and devotion into superstition and idolatry. St. Epiphanius discoursing against this heresy, concludes that Mary ought to be honoured, but God alone adored. This error was immediately crushed by the authority of the Church; but it shows that the faithful then paid solemn devotion to this queen of heaven, which some ignorant people took occasion impiously to pervert. Likewise when Nestorius blasphemously denied to the Virgin Mary the title and dignity of Mother of God, this heresy did but awake the piety of the faithful, and the error, as it always happens, served to establish the truth with greater lustre by the decisions of councils, and the most authentic public monuments and writings of the fathers, full of devotion and the strongest addresses to this glorious advocate of sinners, as may be seen in several works of St. Cyril of Alexandria against Nestorius, in the discourses of St. Proclus on the Virgin Mary against the same heresiarch, and others.

The fathers, moreover, encourage us to place a confidence in her holy patronage, by frequent miraculous instances which they have recorded. St. Gregory of Nyssa tells us,<sup>17</sup> that the Blessed Virgin and St. John Evangelist, in a vision, delivered to St. Gregory Thaumaturgus, in the year 244, a creed which afterward preserved the Church of Neocæsarea from the Arian heresy. St. Gregory Nazianzen relates,<sup>18</sup> that the holy virgin and martyr Justina, in the reign of Dioclesian, besought the Virgin Mary to assist her against infamous tempters, and the magical charms of Cyprian, and was wonderfully succoured, Cyprian himself being converted, and becoming a glorious martyr. St. Sophronius and 'ohn Moschus in the Spiritual Meadow,<sup>19</sup> mention a certain merchant of Alexandria, who on setting out on a voyage to Constantinople, recommended his wife and little daughter to "our Lady the holy Mother of God;" and by her patronage they were both miraculously preserved, during his absence, from being robbed and murdered. Many other such instances might be gathered from the writings of the most holy and illustrious fathers of the Church, than which nothing can more clearly prove what were their sentiments and practice, and those of the whole Church from the earliest times, with regard to this devotion to the Mother of God.

We are encouraged to be fervent in this great means of mercy by the experience of her powerful intercession, confirmed by illustrious examples. "Let him cease to extol thy clemency, O holy Virgin," cries out her devout client St. Bernard,<sup>20</sup> "who ever invoked thy aid in his necessities, and found it to fail him." Hence, not only the Cistercian, but many other religious Orders, and numberless pious confraternities have solemnly put themselves under the special patronage of the Mother of God; and many kingdoms have done the same, as Hungary by the devotion of St. Stephen, and France by the vow of Lewis XIII. in 1638, in memory of which an annual most solemn procession is performed in all parts of that kingdom on this festival of the assumption. The Church strongly recommends to us this wholesome devotion by establishing so many feasts in honour of this holy virgin. This of her assumption was celebrated with the utmost solemnity at Jerusalem in the fifth and sixth ages, as appears from the life of St. Theodosius.<sup>21</sup> St. Proclus, on this day of her festival in 428, delivered his famous sermon against Nestorius, in his presence, proving the Virgin Mary to be the Mother of God. We find churches dedicated to God in her honour in all parts of the Christian world, as soon as that liberty was allowed under the first Christian emperors. The great Church of Ephesus bore her name when the general council was assembled in it against Nestorius in 431. Saint Mary Major was built in Rome in the time of pope Liberius, and consecrated by Sixtus III. about the year 433, as is proved by the Bollandists.<sup>22</sup> Theodorus Lector<sup>23</sup> mentions that the empress Pulcheria built two churches in her honour at Constantinople. About the same time one was built at Jerusalem by St. Sabas, &c.

The voice of the Church, the example of so many eminent saints, and the most powerful motives of religion, recommend to us a singular devotion to the glorious Mother of God. St. Teresa, in her childhood, grieving for the loss of her mother, cast herself on her knees before a picture of the Blessed Virgin, beseeching her with many tears to take her under her special patronage, and to be to her a tender mother and tutress.<sup>24</sup> In like manner, we may, by a solemn dedication of ourselves to God under the patronage of the Virgin Mary, choose her for our principal advocate with him, and commend ourselves most earnestly to her mediation. This recommendation of ourselves to her we may renew in our morning and night devotions, and in a more solemn manner on all her festivals; imploring, moreover, her intercession in all temptations, and necessities, spiritual or corporal. Base and unworthy sinners

<sup>16</sup> S. Epiph. hæc. 79.<sup>17</sup> S. Gr. Nyss. t. 3. p. 543.<sup>18</sup> Or. 18. p. 279, 280.<sup>19</sup> Prat. Spirit. c. 75.<sup>20</sup> S. Bern. Sermon. 4. de Assumpt.<sup>21</sup> In Bollandus ad 11 Jan. n. 31.<sup>22</sup> Ad Martii 28. p. 716. c. 9.<sup>23</sup> P. 552. 563.<sup>24</sup> Her own life, ch. 1.



as we are, can we do better than strengthen our prayers by the joint intercession of such an advocate, and by invoking her as our secure refuge? Saint Bernard<sup>25</sup> puts into our mouths the following address to her: "O blessed finder of grace, mother of life, mother of salvation, may we through you have access to your Son, and that he who was given us through you, may receive us through you. May your integrity and innocence excuse before him the stain of our corruption; may your humility, so agreeable to God, obtain the pardon of our vanity; may your abundant charity cover the multitude of our sins, and your glorious fruitfulness supply our indigence of merits. Our lady, our mediatrix, our advocate, reconcile us to your Son, commend us to your Son, present us to your Son. By the grace with which you are honoured, by the mercy which you have brought forth, obtain that he who through you put on our weakness, may through you make us partakers of his bliss and glory." But to obtain the protection of the Mother of God, we must not content ourselves to implore it barely in words, but must do this also with our hearts, and with a sincere desire of serving God with fervour. To be devout to the Mother we must copy her virtues, and live faithful to the holy law of her Son. She is the refuge of sinners; but of such as sue for pardon with sincere repentance; not of those who wilfully continue to crucify her Son. She detests the false confidence of such, and can never countenance their presumption and impiety. An imitation of her virtues and spirit is the most solid proof of a true devotion to her, and the means to honour her, and to recommend our petitions through her to her divine Son.

### ST. ALIPIUS, BISHOP, C.

HE was of a good family, and born at Tagaste in Africa, of which town the great St. Austin was also a native. He studied grammar at Tagaste, and rhetoric at Carthage, both under St. Austin, till a disagreement happened between St. Austin and his father. Alipius still retained an extraordinary affection and respect for him, and was reciprocally much beloved by him on account of his great inclination to virtue. At Carthage Alipius was unhappily bewitched with the vain shows of the circus, to which the inhabitants of that great city were extravagantly addicted. St. Austin was much afflicted that so hopeful a young gentleman would be, or rather was already, lost in that dangerous school of the passions; but he had no opportunity of admonishing him of that evil custom; Alipius at that time not being suffered by his father to be any longer one of his scholars. He happened however one day to step into his school, and hear some part of his lecture, and then depart, as he did sometimes by stealth. Austin, in expounding the subject which he had in

hand, borrowed a similitude from the shows of the circus, with a smart derision of those who were captivated with that folly. This he did without any thought of Alipius. But Alipius, imagining it had been spoke purely for him, and being a well-disposed youth, was angry with himself for this weak passion, not with Austin, whom he loved the more for this undesigned rebuke. Condemning himself, he rose out of the pit into which he was sunk, and went no more to the circus. Thus God, who sitteth at the helm and steereth the course of all things which he hath created, rescued from this danger one whom he had decreed to adopt one day among his children, and raise to the dignity of a bishop, and a dispenser of his sacraments. After this, Alipius prevailed with his father that he might be again Austin's scholar. He was afterward involved with his mother in the superstition of the Manichees, being much taken with their boasted continency, which he supposed to be true and sincere, whereas, says St. Austin, it was only counterfeit to inveigle souls; for such are the charms, and such the dignity of virtue, that they who know not how to reach the height of that which is true, are easily deceived by superficial appearance, and what has only the shadow of it.

Alipius, whilst he was a student at Carthage, found a hatchet in the street, which a thief, who had attempted to cut off and steal some lead from certain rails in the city, had dropped to save himself, being closely pursued. Alipius innocently took up the hatchet, and, being found with it, was carried before the judge, where he was treated as the true thief. As the officers were leading him to prison or to punishment, he was met by an architect who had care of the public buildings, and knew Alipius, whom he had often seen at the house of a certain senator. This man, surprised to see him in such hands, inquired of him how so great a misfortune had befallen him; and having heard his case, he desired the people, who were in a great tumult and rage, to go along with him; for he would prove to them the innocence of their prisoner. He went to the house of a young man who was guilty of the fact, and met at the door an infant who innocently told the whole matter without suspecting any harm to his master. For being shown the hatchet, and asked whose it was, the child presently answered, it is ours; and being further examined, discovered the theft. Whereupon the mob was confounded, and Alipius discharged. This accident, according to the remark of St. Austin, was an effect of divine providence, that he might learn from it to be tender of the reputation of others, and to guard against rash judgment; for, generally, common fame is no grounds for condemning a man.

Alipius pursuing his views in the world, according to the inclinations of his parents, went to Rome to study the law. In that city he was drawn into an incredible passion for

<sup>25</sup> S. Bern. Sermon. 2. in Adv. n. 5. p. 723.

the barbarous shows of the amphitheatre, or fights of gladiators. For he being at first very averse from such diversions, some of his friends and school-fellows meeting him one day after dinner, with a familiar violence, led him, much against his will, to those tragical sports which were then exhibiting. He resisted them all the way, and said to them, "If you haul my body thither, can you force me to turn my mind or my eyes upon those shows? I shall be absent therefore, though present in body." Yet they did not desist, but carried him with them. When they had taken their seats, and the cruel sports began, Alipius shut his eyes, that his soul might not take any delight in such wicked objects; and would to God, says St. Austin, he had shut his ears too. For hearing a great shout of the people, he was overcome by curiosity, and opened his eyes, designing only to see what the matter was, and to despise it; and then shut them again. But to show us how much our safety depends upon our shunning the occasions of evil, and shutting out all dangerous objects from our soul, he fell by this curiosity. One of the combatants was wounded; and Alipius by the sight received a more grievous wound in his soul, whilst he was more bold than strong; though indeed he was so much the weaker, inasmuch as he presumed of himself, instead of confiding only in God. He no sooner beheld the blood of the wounded gladiator, but instead of turning away his eyes, he fixed them on the savage spectacle, sucked in all the fury, and was made drunk with the cruel pleasure of those criminal and barbarous combats. He was not now the man he came, but one of the multitude with which he mingled. He looked on, he shouted, he took fire, he carried away with him a madness by which he was incited to return again, even among the foremost of his companions, and to draw others with him. He also again relapsed into his former passion for the diversions of the circus, which consisted chiefly in various kinds of races; more innocent indeed than the barbarous fights of gladiators, but vain, and often incentives of various passions. From these misfortunes he learned to fear his own weakness, and trust in God alone, after he had by the most strong and merciful hand of his Creator, been raised from the pit. But this was long afterward.

In the mean time Alipius followed his studies, lived chaste, behaved with great integrity and honour, and was made assessor of justice in the court of the treasurer of Italy. In this charge he gave memorable proofs of justice and disinterestedness, and opposed an unjust usurpation of a powerful senator whose favour was courted by many, and whose displeasure was dreaded by all. When a reward was promised Alipius scorned it; and when he was assaulted with threats, he despised them. The judge himself, whose assessor he was, was restrained by his integrity; for, if he had passed

an unjust decree, Alipius would have gone off the bench. When St. Austin came to Rome he stuck close to him, went with him to Milan, and was converted and baptized with him by St. Ambrose on Easter-Eve in 387. Some time after they returned to Rome, and having spent there a year in retirement, went back to Africa. They lived together at Tagaste, in a small community of devout persons, in the fervent practice of penance, fasting, and prayer, labouring perfectly to put off the old man with his works. Worldly habits just healed stood in need of such a retreat, nor was the penitent to be exposed again to danger. Habits of all virtues were to be formed and strengthened. Such a solitude was also a necessary preparation for the apostolic life, which these holy men afterward embraced. They lived thus three years at Tagaste, when, St. Austin being made priest of Hippo, they all removed thither, and continued the same manner of life in a monastery which St. Austin built there. Alipius performed a journey of devotion to Palestine, where he saw, and contracted a friendship with St. Jerom. Upon his return into Africa he was consecrated bishop of Tagaste about the year 393. He was St. Austin's chief assistant in all he did, and wrote against the Donatists and Pelagians. He assisted at many councils, undertook several journeys, and preached and laboured with indefatigable zeal in the cause of God and his Church. St. Austin, in a letter which he wrote to him in 429, calls him old. He seems not to have long survived that year. His name occurs on this day in the Roman Martyrology. See St. Augustine Confess. l. 6. c. 7, 8, 9, 10. 12. l. 9. c. 6. and ep. 22. 28. 188. 201. ed. Ben. Tillem. t. 12.

## ST. ARNOUL OR ARNULPHUS, C.

BISHOP OF SOISSONS.

He was a French nobleman, and had distinguished himself in the armies of Robert and Henry I. kings of France. He was called to a more noble warfare, resolving to employ for God the labour which, till then, he had rather consecrated to the service of the world. He became a monk in the great monastery of St. Medard at Soissons; and his example was followed by many other persons of distinction. After he had for some time made trial of his strength in the exercises of a cenobitic life, he formed to himself a new plan more suitable to his fervour. With his abbot's leave he shut himself up in a narrow cell, and in the closest solitude, almost without any commerce with men, devoted himself to assiduous prayer, and the exercises of the most austere penance. He had led this manner of life three years and a half, when a council held at Meaux by a legate of pope Gregory VII. at the request of the clergy and people of Soissons, resolved to place him in that episcopal see. To the deputies of



the council who came on that errand, Arnoul returned this answer, "Leave a sinner to offer to God some fruits of penance; and compel not a madman to take upon him a charge which requires so much wisdom." He was, however, obliged to put his shoulders under the burden. He set himself with incredible zeal to fulfil every branch of his ministry; but finding himself not able to correct certain grievous abuses among the people, and fearing the account he should have to give for others no less than for himself, he procured leave to resign his dignity. He afterward founded a great monastery at Aldenburg, then a considerable city, in the diocese of Bruges, towards Ostend, where he happily died on sackcloth and ashes in 1087. Many miracles wrought at his tomb were approved in a council held at Beauvais in 1121. His relics were enshrined in 1131, and are still preserved in the church of St. Peter at Aldenburg or Oudenburg. His name is very famous over all the Low Countries and in France. See his life written by Lizard bishop of Soissons in the same century, and by Hariulph abbot of Aldenburg. See also Sanderus, *Flandria Illustrata*, augmented by the canon Foppens. Gall. Chr. Nova, t. 9. p. 350.

#### ST. MAC-CARTIN, C.

OTHERWISE CALLED AID OR AED, BISHOP OF CLOGHER IN IRELAND,

Is titular saint of that diocese. He is said to have been descended from the noble family of the Arads,\* but was more ennobled by his great virtues. He was one of St. Patrick's earliest disciples, and placed by him in the see of Clogher. He died in the year 506, on the 24th of March, and is honoured on that day, and on the 15th of August. His acts in Colgan are of little authority. See Ware by Harr. t. 1. p. 176. Colgan ad 24. Mart. Usher Antiq. Brit.

#### AUGUST XVI.

#### ST. HYACINTH, CONFESSOR.

From the bull of his canonization by Clement VIII. published by Fontanini, in 1729, in *Codice Canonization*, his life by Alberti, and the Polish historians. See Touron, *de Vie S. Domin.* l. 6. et Cuper the Bollandist, t. 3. Aug. p. 309.

A. D. 1257.

ST. HYACINTH, whom the Church historians call the apostle of the North, and the Thau-

\* The sept of the Arads took their name from Fiachus Araidh who was king of Ulster about the year of Christ 240, and was the founder of many potent families, and also gave name to the territory of Dalaradia.

maturgus of his age, was of the ancient house of the counts of Oldrovans, one of the most illustrious of Silesia, a province at that time united to Poland, now to Bohemia, or Germany. His grandfather, the great general against the Tartars, left two sons. Yvo, the younger, was chancellor of Poland and bishop of Cracow. Eustachias, the elder, was count of Konski, the first fruit of whose virtuous marriage was St. Hyacinth, born in 1185, in the castle of Saxony, in the diocese of Breslaw in Silesia. His parents diligently cultivated his happy natural dispositions for virtue, and he preserved an unspotted innocence of manners through the slippery paths of youth during his studies at Cracow, Prague, and Bologna; in which last university he took the degree of doctor of the laws and divinity. Returning to the bishop of Cracow, predecessor to Yvo of Konski, that pious prelate gave him a prebend in his cathedral, and employed him as his assistant and counsellor in the administration of his diocese. Hyacinth showed great prudence, capacity, and zeal in the multiplicity of his exterior occupations; but never suffered them to be any impediment to his spirit of prayer and recollection. He practised uncommon mortifications, and was assiduous in assisting at all the parts of the divine office, and in visiting and serving the sick in the hospitals; all his ecclesiastical revenue he bestowed in alms. Vincent, his bishop, abdicating his dignity with the view of preparing himself for death in holy solitude, Yvo of Konski, chancellor of Poland, was placed in that see, and went to Rome, whether to obtain the confirmation of his election, or for other affairs, is not mentioned. He took with him his two nephews Hyacinth and Ceslas. St. Dominic was then at Rome, this happening in the year 1218. Yvo and the bishop of Prague, charmed with the sanctity of his life, the unction of his discourses, and the fruit of his sermons, and being eye-witnesses to some of his miracles, begged some of his preachers for their diocesses. The holy founder was obliged to excuse himself, having sent away so many, that he was not able to supply them. But four of the domestic attendants of the bishop of Cracow desired to embrace his austere institute, namely, the bishop's two nephews, Hyacinth and Ceslas, and two German gentlemen, Herman and Henry. They received the habit at the hands of St. Dominic, in his convent of St. Sabina, in March, 1218. The perfect disengagement from all things in this world, the contempt of themselves, the universal mortification of their senses, the denial of their own will, the love of continual prayer, and an ardent zeal to glorify God in all their actions and sufferings, were the solid foundation which they laid of the spiritual edifice of their own perfection, by which they laboured in the first place to sanctify their own souls. They made their solemn vows by a dispensation, after a novitiate of about six

months only; and Hyacinth, then thirty-three years old, was appointed superior of their mission. Yvo of Konski set out for Poland with a suitable equipage. The missionaries took another road, that they might travel on foot, and without provisions according to the spirit of their institute. Having passed through the Venetian territories they entered Upper Carinthia, where they staid six months, and St. Hyacinth gave the habit to several of the clergymen and others, founded a convent, and left Herman to govern it. The archbishop of Saltzburg received them with all possible respect, and the apostolic men passed through Stiria, Austria, Moravia, and Silesia, announcing every where the word of God.

In Poland they were received by all ranks with extraordinary marks of joy and honour. At Cracow the first sermons of St. Hyacinth were attended with incredible success, and in a short time the infamous public vices which reigned in that capital were banished; the spirit of prayer and charity, the holy and frequent use of the sacraments, watching, and mortification were revived as they had been practised in the primitive ages. Reconciliations of persons at variance, and restitutions for injustices, which seemed to be despaired of, were effected. The great ones, by their conversions, set the people an example of the most edifying docility. How great soever the power of the words of this apostle and of the example of his holy life were, they would have been less efficacious, had they not been supported by an extraordinary spirit of prayer; and also by miracles, though the saint strove to conceal them under the veil of humility. He founded a numerous convent of his Order, called of the Holy Trinity, in Cracow; another at Sendomir, and a third at Ploesko upon the Vistula, in Moravia. The bull of the canonization of our saint, mentions a miracle in that country, attested by above four hundred witnesses, and an ancient history of it is kept in the treasury of the church of Cracow.<sup>1</sup> St. Hyacinth came with three companions to the banks of the Vistula, going to preach at Wisgrade; but the flood was so high, that none of the boats durst venture over. The disciple of Christ, having made the sign of the cross, walked upon the waters of that deep and rapid river as if it had been upon firm land, in the sight of a great multitude of people waiting for him on the opposite bank towards the town. We may easily imagine with what docility and respect he was heard by those, several of whom had been spectators of this prodigy.

Having preached through the principal cities of Poland, he undertook to carry the gospel into the vast and savage countries of the North. His zeal was too active for him to allow himself any rest whilst he saw souls perishing eternally in the ignorance of the true God; and the length of the journeys over rocks, precipices,

and vast deserts were not able to discourage his heroic soul, which delighted in labours and dangers, and could think nothing difficult which was undertaken for so great an end. He banished, in many places, superstition, vice, and idolatry, and built convents of his institute in Prussia, Pomerania, and other countries lying near the Baltic, as at Camyn upon the Oder, at Premislau or Ferzemysla, Culm, Elbin, Konisberg, in the isle of Rugen, and the peninsula of Gedan. In this last place, then a wilderness, he foretold a great city would be built; and in the same age, in 1295, Primislas, king of Poland, laid there the foundation of the famous city of Dantzic, capital of Regal Prussia; and though the Lutheran heresy in the sixteenth age destroyed or profaned all the other churches, that founded by St. Hyacinth still remains in the hands of the Catholics, is their parish church, and is served by Dominican friars. The saint left Prussia and Pomerania to preach in Denmark, Swedeland, Gothia, and Norway; in all which countries there still remained many idolaters. Lest the devil should shortly destroy the fruits of his labours, he every where founded monasteries, and left disciples to preserve and extend them. Notwithstanding his fatigues and hardships amidst barbarous nations, in excessive cold climates, far from allowing himself any dispensation in the perpetual abstinence and other severities of his rule, he continually added to them new austerities. His fasts were almost perpetual, and on all Fridays and vigils on bread and water; the bare ground was his bed, and sometimes in the open fields; neither hunger, thirst, weariness, rains, extreme cold, or dangers could ever abate his ardour to gain a soul to Christ. He abhorred even the shadow of sin; was humble, charitable, and compassionate, bearing the bowels of a father towards all; every man's distress drew tears in abundance from his eyes; and he comforted and encouraged all that groaned under the burden of any affliction.

After the abovesaid missions he went into Lesser Russia, or Red Russia, where he made a long stay, and induced the prince, and great multitudes of people, to abjure the Greek schism, and unite themselves to the Catholic Church. He there built the flourishing convents of Leopold or Lemberg, and of Halitz upon the river Niester; from thence he penetrated as far as the Black-Sea, and into the isles of the Archipelago. Thence returning towards the north, he entered the great dukedom of Muscovy, called also Great Russia or Black Russia, where he attacked a hundred-headed hydra of idolaters, Mahometans, and Greek schismatics. The few Catholics remaining there had not so much as one church to assemble in. He found the duke Voldimir inflexible in his errors; however he obtained of him permission to preach to the Catholics. He no sooner began to announce the gospel, confirming his

<sup>1</sup> Apud Bolland. t. 3. Aug.



doctrine by miracles, but Mahometans, heathens, and schismatics flocked to hear him, and in great multitudes became docile to the truth. St. Hyacinth founded a great convent at Kiow, then the capital of both Russias. Seeing one day an assembly of idolaters on their knees before a great tree in an island in the river Boristhenes, commonly called the Nieper, he walked over the water to them, and easily prevailed with them, after the sight of such a miracle, to destroy their idols, fell the great oak, and embrace the faith. All these conversions gave no small uneasiness to the duke, who hereupon began by threats and by overt acts to persecute the Catholics; by which he drew down the vengeance of heaven; for the Tartars, so formidable to all Europe in the thirteenth age, after a most bloody and obstinate siege, took Kiow by assault, sacked it, and setting it on fire reduced it to a heap of ashes. St. Hyacinth, in the midst of this desolation, whilst the streets ran in streams of blood, and many parts of the city were on fire, carrying the holy ciborium in one hand, and an image of our Lady in the other, passed through the flames and over the river Nieper.<sup>2</sup>

The saint returned to Cracow, upon this accident, in 1231, being then fifty-six years old; and enjoyed some repose in his house of the Holy Trinity the two following years, still continuing to preach and instruct both in the city and the country. After two years he made the painful visitation of his convents and communities among the Danes, Swedes, Prussians, Muscovites, and other nations; and penetrated among the Tartars. To preach in Cumania, a country inhabited by the Jazyges, on the Danube, had been the object of the zealous desires of St. Dominic, this being regarded as the most barbarous and obstinate of all infidel nations. Some Dominican preachers had entered this province in the year 1228. St. Hyacinth came into their ungrateful vineyard, and, in consequence of his preaching, in a short time several thousands of these barbarians received the sacrament of baptism, and among them a prince of the Tartars, who went with several lords of his nation to the first general council of Lateran in 1245. We read in the life of St. Lewis, that when he landed in Cyprus in 1248, he met an embassy sent him from a powerful Christian prince of these Tartars. Though Great Tartary be a vast wild tract of land, St. Hyacinth travelled quite through it, announcing Christ every where, penetrating into Thibet, near the East-Indies, and into Catay, which is the most northern province of China. The missionaries who in the last age visited these parts, found in them many remains of Christianity once planted there.

St. Hyacinth returning into Poland, entered again Red Russia, and there converted many from the schism, particularly prince Caloman

and his wife Salome, who both embraced a state of continency and perfection. Also the inhabitants of Podolia, Volhnia, and Lithuania were exceedingly animated by his zealous sermons to the practice of penance, and to a change of manners. The great convent he founded at Vilna, the capital of Lithuania, is the mother-house of a large province of this religious Order. After having travelled above four thousand leagues, he arrived at Cracow in the year 1257, which was the seventy-second and last of his life. Boleslas V. surnamed the Chaste, and his pious wife Cunegunda, were directed by his advice to square their lives by the maxims of Christian perfection. Primsilava, a noble lady, having sent her son to invite the saint to come and preach to her vassals, the young nobleman was drowned on his return in crossing a great river. The afflicted mother caused the corpse to be laid at the feet of the servant of God, who, after a fervent prayer, took him by the hand, and restored him to her alive and sound. This is the last miracle recorded in his life. In his last sickness he was forewarned by God on the 14th of August, that he should leave this world on the next day, the feast of the Assumption of our Lady, his great patroness. He made a pathetic exhortation to his religious brethren, recommending to them especially meekness and humility of heart, and to have great care always to preserve mutual love and charity, and to esteem poverty as men that have renounced all things of the earth. "For this," said he, "is the testament or authentic instrument by which we claim eternal life." The next morning he assisted at matins and mass: after which he received the viaticum and extreme-unction at the steps of the altar; and expired a few hours after in fervent prayer on the feast of the Assumption of the Blessed Virgin, being seventy-two years old. His glory was manifested by a revelation to Pandrotta, the bishop of Cracow, and attested by innumerable miracles, with the history of which the Bollandists have filled thirty-five pages in folio. He was canonized by Clement VIII. in 1594. His relics are preserved in a rich chapel built in his honour at Cracow. Anne of Austria, queen of France, mother of Lewis XIV. obtained of Ladislas, king of Poland, a portion of them, which she deposited in the great church of the Dominicans in Paris.

All Christians are not called to the apostolic functions of the ministry; but every one is bound to preach to his neighbour by the modesty of his deportment; by a sincere spirit of meekness, humility, patience, charity, and religion; by an exact fidelity in all duties; by fervour and zeal in the divine service; by temperance and the mortification of all passions and ill humours. These, if not suppressed, easily scandalize and injure those who are witnesses of them. Nothing is more contagious

<sup>2</sup> See Bolland. t. 3. *Aug.* n. 318.

than self-love. He that is nice, fretful, hard to please, full of himself, or a slave to sensuality, easily communicates his malady even to those who see and condemn it in him; but no sermon is usually more powerful than the edifying example of a man of prayer, and of a mortified Christian spirit. This qualification every one owes to God and his neighbour; zeal for the divine honour, and charity for our neighbour, lay us under this obligation.

### ST. ROCH, C.

WE find this eminent servant of God honoured, especially in France and Italy, amongst the most illustrious saints in the fourteenth century, soon after his death: nevertheless, says F. Berthier, we have no authentic history of his life. All that we can affirm concerning him is, that he was born of a noble family at Montpellier, and making a pilgrimage of devotion to Rome, he devoted himself in Italy to serve the sick during a raging pestilence. Maldura says this happened at Placentia. Falling himself sick, and unable to assist others, and shunned and abandoned by the whole world, he made a shift to crawl rather than walk into a neighbouring forest, where a dog used to lick his sores. He bore incredible pains with patience and holy joy, and God was pleased to restore him to his health. He returned into France, and in the practice of austere penance, and the most fervent piety and charity, he wore out his last years at Montpellier, where he died, as it is commonly said, in 1327. Some postpone his death to the decline of that century, and think he went into Italy only in 1318, when historians mention that a pestilence made dreadful havoc in that country. Many cities have been speedily delivered from the plague by imploring his intercession, in particular that of Constance during the general council held there in 1414. His body was translated from Montpellier to Venice in 1485, where it is kept with great honour in a beautiful church; but certain portions of his relics are shown at Rome, Arles, and many other places. See Pinius the Bollandist, t. 3. Augusti, p. 380. F. Berthier, the last continuator of F. Longueval's *Hist. de l'Eglise de France*, t. 13. l. 37. ad an. 1327, and the life of St. Roch by Maldura, translated into French by D'Andilly. Also Pagi the Younger. Bened. XIV. &c.

### AUGUST XVII.

### ST. MAMAS, M.

From the panegyrics composed in his honour by St. Basil, hom. 26. and St. Gregory Nazianzen, Or. 43. No use is made of the modern Greek acts of his martyrdom.

#### ABOUT THE YEAR 275.

ST. MAMAS is ranked by the Greeks among the great martyrs. His martyrdom is placed under Aurelian. That prince was a Scythian, a native of Dacia or Mæsia, and upon the death of Claudius II. in 270, was chosen emperor by the army at Sirmium, and his election was confirmed by the unwilling senate. Could the majesty of the Roman name be reduced to a meaner slavery than that of obeying any slave or barbarian whom the fortune of war had advanced in the army, and on whom it pleased the soldiery to bestow the empire? Aurelian was a good soldier, bold, enterprising, and severe in military discipline. Being raised to the imperial throne, he discovered his inclination to cruelty by putting to death many senators upon the slightest pretences, and was insolent, haughty, and proud, excessively fond of magnificence, pomp, jewels, and gold. Aurelius Victor says he was the first among the Roman emperors that wore a diadem. He was author of the ninth persecution raised against the Christians. To this he was excited in an expedition he made into Asia.

Zenobia, queen of the East, by the concession of Gallien, was mistress of large dominions, the reward of her and her late husband Odenatus's valour in bravely repulsing the Persians. Aurelian determined to divest her of her kingdom; but she defended herself by the counsels of Longinus, the most judicious critic and rhetorician, who had been her preceptor and counsellor. Aurelian defeated her armies, destroyed Palmyra in Syria, the capital city of her kingdom, in 273, took her and Longinus prisoners, basely put the latter to death, and led her in triumph. He indeed spared her life, and gave her very great estates in Italy, and she lived at Rome in great dignity many years till her death. Zenobia had favoured the Christians in the East; and, though none of them had taken up arms against Aurelian, being returned to Rome from this war, he published most bloody edicts against them in 275, but was himself cut off by a conspiracy in Thrace, as he was marching at the head of his army against the Persians, in April the same year. Lactantius says,<sup>1</sup> that by his persecution he drew down the divine displeasure on himself; and he lived not long enough to execute what he had designed, ending his days in the beginning of his rage. Nevertheless St. Austin<sup>2</sup>

<sup>1</sup> De Mort. Persec. c. 6.    <sup>2</sup> L. 18. de Civ. c. 52. &c.



and others mention his bloody persecution, and the calendars testify that many suffered in it.<sup>3</sup> Among these none is more famous than St. Mamas. St. Basil and St. Gregory Nazianzen inform us that he was a poor shepherd's boy at Cæsarea in Cappadocia, who, seeking from his infancy the kingdom of God with his whole heart, distinguished himself by his extraordinary fervour in the divine service. Being apprehended by the persecutors about the year 274 or 275, he suffered the most cruel torments with a holy joy, and attained in his youth a glorious crown of martyrdom. Sozomen<sup>4</sup> and St. Gregory Nazianzen<sup>5</sup> tell us, that Julian the Apostate and his brother Gallus, being educated at Cæsarea, diverted themselves, when children, in building churches to the martyrs, particularly one to St. Mamas; but that while Gallus's part advanced, that of Julian fell down again every day.

Every Christian ought to rejoice exceedingly, that, how mean soever his condition may be as to the world, an eternal kingdom, compared to which all the sceptres of the earth are mere shadows and dust, is offered him by God, and that it is in his power, through the divine grace, to obtain it; for heaven is justly called in the holy scriptures a kingdom, and all its glorious inhabitants are truly great kings, God communicating to every one of them a full partnership of that honour, in an entire possession of overflowing joy and unspeakable pleasure, of all riches, honour, power, and liberty of doing and commanding according to their own will, which is in all things subject and conformable to the divine. Our faith must be exceeding weak if we do not, with the saints, offer violence, and strain every sinew to make sure our election; if we do not find our joy in all sufferings and disgraces here, by which we may purchase an eternal weight of glory; and if we do not scorn from our hearts this little point of the earth, with all its empty and false enjoyments and promises, making no other use of its goods than as steps to conduct us to God's immense and immortal kingdom, framed by his almighty hand to display his infinite power, munificence, love, and goodness in favour of his faithful chosen servants to all eternity.

#### SS. LIBERATUS, ABBOT, AND SIX MONKS, MM.

HUNERIC, the Arian Vandal king in Africa, in the seventh year of his reign, published fresh edicts against the Catholics, and ordered their monasteries to be every where demolished. Seven monks who lived in a monastery near Capsa, in the province of Byzacena, were at that time summoned to Carthage. Their names were Liberatus the abbot, Boniface deacon,

Servus and Rusticus subdeacons, Rogatus, Septimus, and Maximus, monks. They were first tempted with great promises; but answered, "One faith, one Lord, and one baptism. As to our bodies, do with them what you please, and keep to yourselves those riches which you promise us, and which will shortly perish." As they remained constant in the belief of the Trinity, and of one baptism, they were loaded with irons, and thrown into a dark dungeon. The faithful having bribed the guards, visited them day and night, to be instructed by them, and mutually to encourage one another to suffer for the faith of Christ. The king being informed of this, commanded them to be more closely confined, loaded with heavier irons, and tortured with inventions of cruelty which had never been heard of till that time. Soon after, he condemned them to be put into an old ship, and burnt at sea. The martyrs walked cheerfully to the shore, contemning the insults of the Arians as they passed along. Particular endeavours were used by the persecutors to gain Maximus, who was very young; but God, who makes the tongues of children eloquent to praise his name, gave him strength to withstand all their efforts, and he boldly told them, that they should never be able to separate him from his holy abbot and brethren, with whom he had borne the labours of a penitential life for the sake of everlasting glory. An old vessel was filled with dry sticks, and the seven martyrs were put on board, and bound on the wood; and fire was put to it several times, but it went out immediately, and all endeavours to kindle it were in vain. The tyrant, in rage and confusion, gave orders that the martyrs' brains should be dashed out with oars; which was done, and their bodies were cast into the sea, which, contrary to what was usual on that coast, threw them all on the shore. The Catholics interred them honourably with solemn singing, in the monastery of Bigua, near the church of St. Celerinus. They suffered in the year 483. See their authentic acts, published by Ruinart, at the end of his edition of Victor Vitensis's History of the Vandalic Persecution.

#### AUGUST XVIII.

#### ST. HELEN, EMPRESS.

From Eusebius's life of Constantine, Baronius and Alford's Annals, Jacutius, O. S. Ben. Syntagm. de Hist. Constantin. M. Romæ, 1755. Ledarchius, Diss. de Basilis SS. Marcellini et Petri. Aringhi, Rom. subter. l. 4. c. 9. Pinius, t. 3. Aug. p. 548.

A. D. 328.

WE are assured by the unanimous tradition of our English historians, that this holy empress

<sup>3</sup> See Berti Diss. Chronol. t. 2. p. 267.

<sup>4</sup> Hist. l. 5. c. 2.

<sup>5</sup> Or. 3. in Julian.

was a native of our island.\* William of Malmesbury, the principal historian of the ancient state of our country after Bede,<sup>1</sup> and before him, the Saxon author of the life of St. Helen in 970, quoted by Usher, expressly say that Constantine was a Briton by birth; but an authority which is certainly decisive, is that of the anonymous, elegant, and learned panegyrist, who haranguing Maximian and Constantine upon the marriage of the latter to Fausta, said to Constantine, "He (Constantius) had freed the provinces of Britain from slavery; you ennobled them by your origin.†" Leland, the most diligent searcher of our antiquities, says,<sup>2</sup> Helen was the only

<sup>1</sup> L. i. de Reg. Ang.

<sup>2</sup> L. de Script. Britan. p. 24.

\* Several modern French historians pretend she was an inn-holder (Stabularia) in Bithynia when Constantius married her. Their mistake is founded on Procopius and Julius Firmicus. This latter, who is an unknown Christian writer, who lived soon after the death of Constantius, in his book, On the Error of profane Religions, says Constantine was born and received his first education under his mother at Tarsus, some others say at Naissus, near the Dardanelles; but this, as Camden shows, is spoken of Constantius. Procopius (l. 5. De ædific. Justiniani) affirms that Constantine beautified and fortified Drepanum in Bithynia, and gave it the name of Helenopolis, because his mother was born there; but that this circumstance is a mistake is clear from the acts of St. Lucian, by which we are informed, that St. Helen had a particular regard for that city, and adorned it for the sake of that martyr. This then was the reason why it was called by her name. Sozomen informs us, that Constantine, to honour her, gave the name of Helenopolis also to a city in Palestine. Zosimus and Julian the Apostate call her Constantius's concubine, but mean a wife of inferior rank to the daughter of Maximian; for it is certain she was married to him. The Jews and Pagans called her, out of contempt, Stabularia, as appears from St. Ambrose. Baronius thinks she was so called, because Constantius lodged at the house of her father in Britain. Camden imagines the only reason to have been, because she founded a church where the stable stood in which Christ was born; which the enemies of the Christian name turned into ridicule. St. Ambrose writes thus of her, (Or. de obitu Theodosi.) "They say she was first a Stabularia, or one who entertained strangers, and so became known to Constantius, who afterward arrived at the empire. A good Stabularia, who sought so diligently the crib of the Lord; who chose to be reputed as dung, that she might gain Christ."

† "Nobiles illic oriendo fecisti." Incerti Paneg. 5. c. 4. p. 208. This passage cannot be understood with Livineius and Lipsius, of his being first created Cæsar, but of his birth in Britain, as Pignarol observes with the general opinion of commentators on the ancient panegyrists; and as the learned Mr. Drake demonstrates from other passages and allusions. (Antiquities of York, p. 46.) Eumenius, the favourite orator of Constantius and Constantine, speaks of his assumption to the imperial dignity, when in his panegyric to Constantine he says, (l. 9. p. 330.) "O fortunate Britain, now more happy than all other countries of the earth, in having first beheld Constantine Cæsar! Justly hath nature enriched thee with all the blessings of the heavenly climate and of the soil; in which neither are the heats of summer, nor the cold of winter painful to bear; in which so abundant is the produce of corn, that it suffices for all the uses both of food and drink; the forests are free from furious wild beasts, and the earth from poisonous serpents; the ground on the contrary, is filled with a numberless multitude of tame cattle abounding in milk, and sheep loaded with rich fleeces, &c."

daughter of king Coilus, who lived in constant amity with the Romans, and held of them his sovereignty. The Glastenbury historian says the same. Henry of Huntington tells us, that this was the king Coël who first built walls round the city of Colchester, and beautified it so much, that it derives from him its name. That town has for several ages boasted that it gave birth to this great empress; and the inhabitants, to testify their veneration for her memory, take for the arms of the town, in remembrance of the cross which she discovered, a knotty cross between four crowns, as Camden takes notice. Though Mr. Drake will have it that she was rather born at York, as the English orators in the councils of Constance and Basil affirmed; to which opinion he thinks the anonymous panegyrist of Constantine evidently favourable. Constantius, at that time only a private officer in the army, had the happiness to make her his first wife, and had by her Constantine his eldest son, who, as all agree, had his first education under her watchful eye.

To understand the sequel of this history, it is necessary to take a view of the state of the empire at that time. The two brothers, Carinus in the West, and Numerianus in the East, the sons, colleagues, and successors of Carus, being become detestable to all their subjects by their infamous vices, the supreme dignity was devolved upon Diocles, commonly called Dioclesian, on the 17th of September, 284, whence the epoch of his reign, or of the martyrs, as it is called, and which continued long in use, was dated. He was a Dalmatian of very low birth, had been made free by the senator Anulinus, and was at the head of an army in the East, when Numerianus was slain by a conspiracy. To oppose Carinus in the West, he declared Maximian (who took the surname of Hercules) Cæsar, on the 20th of November, in the same year, 284, and after the death of Carinus, who was cut off by his own men in Upper Mysia, near the Danube, he saluted him emperor, and his colleague, on the 1st of April, 286. Maximian was a native of Sirmium, of the meanest parentage, savage in his manners, countenance, and temper, but a bold and experienced officer. He brutally indulged all his passions, was faithless, and so great a debauchee, that he frequently offered violence to ladies of the first quality, and so covetous, that he put many senators to death to seize their estates, and plundered all the West which he governed. Dioclesian was a soldier, and a politician, but oppressed the provinces with most exorbitant taxes, maintained four times more soldiers than any of his predecessors had done before him, and was passionately fond of building; and when he had finished a palace at an expense which ruined a whole province, he would find some fault with it, and pull it down to raise it after a different manner; nor was the second building secured from a new caprice, upon which it was sometimes again levelled with the



ground. So madly expensive was he, that he took it into his head to make Nicomedia, where he usually resided, equal to Rome, and made it desolate of inhabitants to fill it with magnificent palaces, hippodromes, arsenals, and what not. He was no less foolishly vain in his dress, equipage, and furniture. Yet he was so insatiably covetous, that he would always keep his exchequer full from the spoils of families and all the provinces.<sup>3</sup> In this the two emperors were not unlike, and they reigned together twenty years. The better to secure themselves, and carry on their wars, they associated to themselves, in 293, two other emperors of an inferior rank, under the name of Cæsars. Dioclesian chose Galerius Maximian, surnamed Armentarius, a native of Dacia, one of the most furious and profligate of men; him he compelled to divorce his wife, and marry his daughter Valeria. Maximian Herculeus pitched upon Constantius Chlorus, a prince never charged with any vice, a good soldier, and nobly born, being descended from the emperor Claudius II. and from Vespasian, from whom his family bore the prænomen Flavius. Herculeus reserved to himself the rich provinces of Italy, Spain, and Africa; Constantius had the countries on this side the Alps, namely Gaul and Britain; Galerius had Illyricum and the places adjacent to the Euxine sea, and Dioclesian the East. Constantius, by the articles of this association, was obliged to divorce Helen, and to marry Theodora, the daughter-in-law of Maximian. The Christians enjoyed a kind of peace, except that in the West some martyrs suffered, chiefly in the army, or by the natural cruelty of Maximian, who delighted in blood; but in the beginning of the year 302, Galerius at Nicomedia prevailed upon Dioclesian to form a project utterly to extirpate the Christian name.\*

<sup>3</sup> Lactant. de Mort. Persec. c. 7, 8.

\* The bloody edicts were sent from the East to Maximian and Constantius in the West. The former willingly obeyed them; but Constantius put no man to death himself on that account, though some suffered in Britain by the obsequiousness of governors, till he put a check to their fury. He indeed suffered the churches to be pulled down. He had many Christians among his officers, and in his household. Having received the edicts of Dioclesian, he told them, that he gave them their choice either to sacrifice, or to lose their posts and his favour. Many preferred their temporal interest to their religion, and offered sacrifice. These apostates Constantius from that moment despised, and discharged from his service, saying, that persons so self-interested and treacherous to their God would never be faithful to him. On the contrary, those who continued steadfast in their faith, he kept near his person, declaring them worthy to be intrusted with the care of his person and empire. (Eus. Vit. Constant. l. 1. c. 16.) Dioclesian complained to him by his ambassadors, that he neglected to amass a public treasure to serve in time of need. Constantius promised the ambassadors, if they allowed him a little time, to show them a great treasure. He immediately made known his present necessity to his friends and the people, and desired to borrow what they could lend him for a few days. Immediately his apart-

Constantine, from his first accession to the throne, by his edicts, forbade the Christians to be molested on account of their religion. Fluc-  
ments began to be filled with gold, silver, and jewels to an immense value. He then introduced the ambassadors, and seeing them astonished at what they saw, told them, that they might bear him witness that the love and riches of the people are a prince's best treasure. He was remarkably indulgent to the poor Christians. He had by Theodora two sons, Constantius Dalmatius and Annibalinus, and two daughters, Constantia and Eutropia. Constantine, his eldest son, he was obliged to send to the court of Dioclesian, where he was kept as a hostage for his father's fidelity. Thus was that prince, like another Moses, brought up amidst the enemies of truth, whom he was one day to extirpate.

Dioclesian was sick all the year 304, and spent the summer at Ravenna; then went to Nicomedia before winter, where Galerius came to him, making proposals, that he and his colleague should resign the purple, which he claimed as his due, complaining that he had sustained the weight of the wars against the Persians, and on the banks of the Danube eighteen years. Dioclesian with many tears pressed to retain the purple, though he readily consented to give him the title of Augustus; but Galerius insisted upon his abdication, and that he should appoint two new Cæsars, Severus and Daia or Daza. This latter was Galerius's nephew, his sister's son, little better than a barbarian, to whom his uncle had given the name of Maximian, though he is oftener called Maximin. Severus was a dancer and a drunkard, who turned day into night. Thus Maxentius, the son of Maximian Herculeus, and Constantine were excluded. This latter was a prince of untainted morals, and well formed in mind and body; he had a genius for war, and was much beloved by the soldiers, and desired for emperor by the people. Dioclesian pleaded that he should be pitched upon, but Galerius dreaded his reputation and virtue, and feared to have such a colleague. Dioclesian said of the new Cæsars, sighing, "These are not fit persons to support the state;" but being compelled to acquiesce, on the 1st of May in 305, on an eminence three miles from Nicomedia, in the presence of his officers, soldiers, and a crowd of people, he put off the purple, and said, weeping, that he was infirm, and required rest. He then declared Galerius and Constantius emperors, and Severus and Maximian Cæsars. The former was sent into the West to Maximian Herculeus, who had agreed to make the like resignation. Dioclesian then retired to Dioclea in Dalmatia, his own country.

Constantius had by the partition, Gaul, Britain, Spain, Italy, and Africa; but Galerius withheld the two latter, and expecting he would die soon, had in his eye Licinius, an officer with whom he had contracted an intimacy from his first coming to the army: and him he intended to associate to the empire. Constantine he kept with him under a strict eye, and not daring to cut him off yet, for fear of a civil war, he exposed him to combats with wild beasts, and to other dangerous enterprises. The young prince, after many refusals, at length extorted his leave for setting out the next day to go to see his father in Britain, who had so often written to Galerius on that subject, that he could no longer resist without a rupture. Galerius intended still to stop his journey the next day, or to have him intercepted by Severus in Italy; and was enraged to hear that he was gone the night before, and had taken up the horses at all the stages, that he might not be pursued. Constantine made incredible haste, and found his father lying on his death-bed at York. Constantius recommended him to his soldiers, and appointed him his successor in the empire, and soon after died, on the 25th of July in 306, having reigned thirteen years as Cæsar, and near fifteen months as emperor. Eusebius tells us, that before his death he professed the belief of one only God. Constantine was saluted emperor by the army; nor durst Galerius himself refuse to receive his image when it was sent to him, crowned with laurel, according to custom; but only acknowledged him Cæsar,

tuating what deity to invoke before his battle with Maxentius, he was at length inspired to address himself to the true God, and encour-

The same year Maxentius, the son of the late emperor Maximian Hercules, assumed the title of Cæsar in Italy, and soon after, that of emperor. His father Hercules also resumed the purple which he had quitted only by compulsion; Severus was discomfited by him, abandoned by his own men, and having surrendered himself to Hercules at Ravenna, was put to death by the opening of his veins. Hereupon Galerius declared Licinius his colleague and emperor, and, marching into Italy, intended to cut off Maxentius; but was obliged to return, seeing his own troops inclined to forsake him. Hercules acknowledged Constantine emperor, but obliged him to divorce his first wife Minervina, and to marry his daughter Fausta, who proved a firebrand in his family.

Maximinus Cæsar persecuted the Christians in the East with no less fury than Galerius, was extremely addicted to superstition and art magic; and, being vexed to see Licinius preferred to the title of Augustus before him, assumed it himself, and Galerius was obliged to ratify what he had done. In the West Maximian Hercules, conceiving a base jealousy against his own son, sought to depose him, but did not succeed; then coming into Gaul, he endeavoured several ways to surprise Constantine his son-in-law, but being forsaken by his own soldiers in Belgium, fled to Arles, whither Constantine pursued him, and having taken him prisoner, spared his life; but he made new attempts upon the life of Constantine, and stabbed a eunuch, thinking to kill him. Whereupon Constantine caused him to be strangled in 308. The persecutor Galerius, consumed by worms and putrefaction, acknowledged the hand of God, and published an edict at Sardis in favour of the Christians, in 311; and died miserably in exquisite torment. Then were the prisons opened, and the confessors released, and among others Donatus, to whom Lactantius dedicated his book, *On the Death of the Persecutors*.

Maximinus carried on the persecution in Syria and Egypt, where he commanded; and after the death of Galerius, over all Asia. Licinius obtained for his share only Illyricum, Greece, and Thrace, and forebore all persecution, as did also Maxentius in Italy, though in other respects no less impious, tyrannical, and debauched in his manners than Maximin Daia. He declared war against Constantine, under pretence of revenging the death of his father. Constantine marched against him, and encamped over against the bridge Milvius, now called Ponte Mole, two miles from Rome. His army was inferior in number; but Constantine earnestly implored the protection of the one supreme God. After his prayer, a little after noon, as he was traversing the country with part of his forces, he saw in the sky a cross of light, with this inscription, "In this shalt thou conquer." The night following he was favoured with a vision, in which Christ ordered him to make a representation of that cross which he had seen, and use it for an ensign in battle. The emperor did so; and this was the famous banner called the Labarum. Maxentius was defeated, and by the breaking of a bridge of boats which he had caused to be thrown over the Tiber, was drowned in his flight. The senate caused a triumphal arch to be built in honour of Constantine, which is still to be seen at Rome. A statue was also erected to him in one of the public places of the city, where he appeared holding a long cross in his hand instead of a lance; and he caused this inscription to be made on the pedestal,—"By this salutary sign, the true mark of courage, I have delivered your city from the yoke of tyranny, and restored the senate and people of Rome to their ancient glory." (Eus. in Vit. Constant. Codinus, Gillius, Du Cange, et Ball.)

Constantine went to Milan the January following, in 313, and was there met by Licinius, to whom he gave his sister Constantia in marriage. Maximin in the East, who had made an alliance with Maxentius, was jealous of the success of Constantine, and invaded Thrace, but was vanquished by Licinius near Byzantium. He fled into

raged by miraculous visions. From that time he published frequent edicts in favour of the Christian faith, built stately churches, munificently adorned altars, and delighted much in the conversation of bishops, whom he often admitted to his table, notwithstanding the meanness of their outward appearance. Baronius says, that the same year in which he vanquished Maxentius, he gave to the bishop of Rome the imperial Lateran palace. In the following year, 313, pope Melchisedes held in it a synod, in the apartment of Fausta, the wife of Constantine; and accordingly we find the popes in possession of it in the fourth century. We may judge of this emperor's liberality to the bishops for the use of the Church and poor, from his letter to Cæcilian, bishop of Carthage, in which he sent him an order to receive from his chief treasurer of Africa three thousand purses,\* which amounted to above twenty thousand pounds sterling; adding, that if he found any thing more wanting, he should without difficulty demand it of his treasurer, who had from him an order to give him without delay whatever sum he should require. He distributed alms abundantly among the poor of all kinds, even among the pagans. Those who were fallen from a better condition he assisted after a more generous manner, giving land to some, and places to others; he was particularly careful of orphans and widows; and gave portions to virgins.

It appears from Eusebius, that St. Helen was not converted to the faith with her son, till after his miraculous victory; but so perfect was her conversion, that she embraced all the heroic practices of Christian perfection, especially the virtues of piety and almsdeeds, in which she doubtless was a great spur to the emperor. Her dutiful son always honoured and respected her, forgetting in her regard that he was emperor of the world, unless to employ his power in serving her. He caused her to be proclaimed Augusta or empress in his armies, and through all the provinces of his empire; and medals to be struck in her honour, in which she is called Flavia Julia Helena. She was advanced in years before she knew Christ; but her fervour and zeal were such as to make

Asia, and being pursued retired into the straits of mount Taurus, where he drank poison, but survived the dose four days, and expired in excessive pain, rage, and despair, in 313. Thus died the most cruel of all the persecutors. Licinius extirpated his whole family, and caused Valeria, the widow of Galerius, and daughter of Dioclesian, to be beheaded with her mother Octavia, at Thessalonica, and their bodies to be thrown into the sea. Dioclesian had abdicated the empire in the seventy-first year of his age, and from that time languished rather than lived in continual alarms and anguish of mind during seven years, and hearing that Constantine had thrown down his statues at Rome, together with those of Maximian and Maxentius, died in rage and despair, in December 312.

\* A Roman *Follis* or purse of money, then consisted of two hundred and fifty silver denarii. See Du Cange, *Dissert. de Inferioris ævi Numismat.* n. 90, 91. and F. Sirmond, not. in *Serm.* 40. l. August.



her retrieve the time lost in ignorance; and God prolonged her life yet many years to edify by her example the Church which her son laboured to exalt by his authority. Rufinus calls her faith and holy zeal incomparable; and she kindled the same fire in the hearts of the Romans, as St. Gregory the Great assures us.<sup>4</sup> Forgetting her dignity, she assisted in the churches amidst the people in modest and plain attire; and to attend at the divine office was her greatest delight. Though mistress of the treasures of the empire, she only made use of them in liberalities and alms; she distributed her charities with profusion wherever she came, and was the common mother of the indigent and distressed. She built churches, and enriched them with precious vessels and ornaments.

Licinius in the East became jealous of Constantine's prosperity, and attacked him by various hostilities. The Christian emperor defeated him in battle near Cibalis in Pannonia, in 314, and generously granted him peace. His restless ambition could not lie long dormant; he repeated new injuries, and out of aversion to Constantine, began to persecute the Christians in 316, whom he had till then protected; and he put to death many bishops, the Forty Martyrs, and others. He also instigated the Sarmatians to invade the Roman territories; and made himself odious by his covetousness, licentiousness, and cruelty to his own subjects. Constantine, at length, finding all other means ineffectual, declared war; and vast preparations were made on both sides. The armies of Licinius were more numerous, and he threatened, that if his gods gave him victory, as his soothsayers and magicians pretended unanimously to foretell him, he would exterminate their enemies. Constantine prepared himself before the days of each battle by prayer, fasting, and retirement; and caused the ensign called the imperial Labarum, in which was the effigies of the cross, to be carried before his army. In battle, victory every where followed this chief standard so visibly, that Licinius, making a second stand near Chalcedon, ordered his soldiers to make no attacks on the side where the great standard of the cross was, nor to look towards it, confessing that it was fatal to him.<sup>5</sup> He was first vanquished near Adrianople, where he left almost thirty-four thousand dead upon the spot, in July, 324; and in a second battle near Chalcedon, in which, out of one hundred and thirty thousand men, scarce three thousand escaped. Licinius fell into the hands of the conqueror, who spared his life, and sent him to Thessalonica, where, upon information that he was attempting to raise new disturbances, he ordered him to be strangled the year following.

Constantine being, by this victory, become master of the East, concurred in assembling the council of Nice in 325; and, in 326, wrote

L. 9. ep. 9.

<sup>5</sup> Eus. Vit. Constan. l. 2. c. 16.

to Macarius, bishop of Jerusalem, concerning the building of a most magnificent church upon Mount Calvary. St. Helen, though then fourscore years of age, took the charge on herself to see this pious work executed, desiring, at the same time, to discover the sacred cross on which our Redeemer died. Eusebius, in his life of Constantine,<sup>6</sup> mentions no other motive of her journey but her desire of adorning the churches and oratories in the holy places, and of relieving the poor in those parts, doubtless out of devotion to the mysteries of our divine Redeemer's sufferings; but Rufin<sup>7</sup> attributes it to visions: Socrates<sup>8</sup> to admonitions in her sleep: Theophanes to divine warnings:<sup>9</sup> St. Paulinus<sup>10</sup> to her piety; saying that she undertook this journey to find the cross amongst other motives of devotion. And Constantine, in his letter to Macarius the bishop of Jerusalem, commissions him to make search for it on Mount Golgotha of Calvary.<sup>11</sup> The heap of earth which had been thrown by the pagans on the spot was removed, and the statue of Venus cast down, as St. Paulinus and St. Ambrose relate.

Another perplexing difficulty occurred in distinguishing the cross of Christ amongst the three that were found; for the nails found with it were no sufficient proof. The title which lay near it, and doubtless the marks of the nails which had fixed it, furnished an indication, as St. Chrysostom<sup>12</sup> and St. Ambrose<sup>13</sup> mention. Yet some doubt remained, to remove which, the most wise and divine bishop Macarius, as he is called by Theodoret, who was one of the prelates who had condemned the impiety of Arius at Nice the year before, suggested that a miraculous proof should be asked of God. The pious empress therefore went, attended by the bishop and others, to the house of a lady of quality who lay very sick in the city. The empress having made a prayer aloud, recorded by Rufin,<sup>14</sup> the bishop applied the crosses, and the sick person was restored instantly at the touch of the true cross, as all these historians relate. Sozomen, St. Paulinus, and Sulpicius Severus<sup>15</sup> add, that a person dead was by the like touch raised to life; but this deserves little notice, being only related upon report, as Sozomen expresses it. St. Helen when she had discovered the holy cross, "adored not the wood, but the King, Him who hung on the wood. She burned with an earnest desire of touching the remedy of immortality." These are the words of St. Ambrose. Part of the cross she recommended to the care of the bishop Macarius, and covered it with a rich silver case, of which the bishop of Jerusalem was the guardian, and which he every year

<sup>6</sup> L. 3. c. 42.<sup>7</sup> L. 10. c. 7.<sup>8</sup> L. 1. c. 17.<sup>9</sup> Chronogr. p. 18.<sup>10</sup> Ep. § 4. n. 43.<sup>11</sup> Theoph. ib.<sup>12</sup> Hom. 85. al. 84. in Joan. ed. Ben. t. 8. p. 505.<sup>13</sup> Or. de Obitu Theodosii.<sup>14</sup> Hist. l. 10. c. 8.<sup>15</sup> Hist. Sacre, l. 7.

exposed to the adoration of the people, says St. Paulinus; and oftener according to the devotion of pilgrims.\* She built a most sumptuous church on the spot to receive this precious relic. The other part of the cross she sent to her son the emperor at Constantinople, where it was covered and exposed to the veneration of the people with the greatest solemnity. Of the nails, one she put in a bridle, another in a diadem for her son, says St. Ambrose. A third she threw into the Adriatic gulf in a storm; on which account the sailors entered on that sea as sanctified, with fastings, prayer, and singing hymns to this day, says St. Gregory of Tours.<sup>16</sup> Eusebius, intent on the actions of the son Constantine in his life, speaks not directly of the discovery of the cross, yet mentions it indirectly in the letter of Constantine to Macarius about building the church,<sup>17</sup> and describes the two magnificent churches which the empress built, one on mount Calvary, the other on mount Olivet.<sup>18</sup> The same historian says,<sup>19</sup> "In the sight of all she continually resorted to the church, adorned the sacred buildings with the richest ornaments and embellishments, not passing by the chapels of the meanest towns, appearing amidst the women at prayer in a most humble garment." Suidas adds, "She was affable, kind, and charitable to all ranks, but especially to religious persons." To these, says Rufin,<sup>20</sup> she showed such respect as to serve them at table as if she had been a servant, set the dishes before them, pour them out drink, hold them water to wash their hands, "though empress of the world and mistress of the empire she looked upon herself as servant of the hand-maids of Christ." She built a convent for holy virgins at Jerusalem, mentioned by Suidas. Eusebius adds, that whilst she travelled over all the East with royal pomp and magnificence, she heaped all kind of favours both on cities and private persons, particularly on soldiers, the poor, the naked; and those who were condemned to the mines; distributing money, garments, &c. freeing many from oppression, chains, banishment, &c.<sup>21</sup> She beautified and adorned the city of Drepanum in Bithynia, in honour of St. Lucian martyr, so that Constantine caused that city to be called from her Helenopolis. At last, this pious princess returned to Rome,† and perceiving her last hour to approach, gave her son excellent instructions how to govern his empire according to the holy law of God. Then bidding him and her grandchildren a moving farewell, she expired in their presence in the

month of August, 328, or, according to some, in 326, which year was the twentieth of her son's reign, who on that occasion gave magnificent feasts at Rome during three months. Constantine ordered her to be interred with the utmost pomp with a stately mausoleum, and a porphyry urn, the largest and richest in the world, which is now shown in a gallery belonging to the cloister of the Lateran basilic.\* He erected a statue to her memory, together with his own, and a large cross, in the middle of a great square in Constantinople; he also erected her statue at Daphne near Antioch. Her name occurs in the Roman Martyrology on the 18th of August, the day of her death.

Notker, abbot of Hautvilliers, in the diocese of Rheims, in 1095, writ a history of the translation of the relics of St. Helen from Rome to that abbey, which was performed with pomp in 849. The author gives an authentic account of several miracles wrought through the intercession of this saint. He testifies that he had been eyewitness to many of them, and had learned the rest from the very persons on whom they had been performed. Part of this work, which is well writ, was published by the Messieurs of Ste-Marthe,<sup>22</sup> and by Mabillon,<sup>23</sup> and almost the whole is inserted by the Bollandists,<sup>24</sup> in their great work. The entire manuscript copy is preserved at Hautvilliers, with an appendix wrote by the same author, containing an account of two other miracles performed by the relics of this saint.<sup>25</sup>

This holy empress, and the great prince her son, paid all possible honour to bishops and pastors of the Church. He who truly loves and honours God and religion, has a great esteem for whatever belongs to it; consequently

<sup>16</sup> Gall. Christ. t. 4. p. 1.

<sup>23</sup> Act. SS. Ord. S. Bened. t. 6 p. 154. 156.

<sup>24</sup> Bolland. ad 18 Aug. p. 607. 611.

<sup>25</sup> Hist. Littér. de la France.

\* This urn was made so large in order to contain not the ashes but the whole body of this empress. It was discovered in 1672, in the time of pope Urban VIII. The carvings on the urn of a lion and many other figures without any heathenish emblems, are in a middle taste of architecture, such as that of the first figures on the triumphal arch of her son Constantine. This vast mausoleum was situated near the road to Palestrina; the ruins are now called Torre Pignattara, on the Via Laviniana, about three miles from Rome. See Keyser's Travels, t. 2. and Venuti, the celebrated antiquary to the popes Benedict XIV. and Clement XIII. in his *Accurata Descrizione Topografica delle Antichità di Roma*, in 4to. Rome, 1763, t. 1. p. 125. part. 1. c. 7. The ruins also of the private baths built with great magnificence in Rome for her use by her son, still bear the name of *Thermae S. Helenae*, in Italian *Terme di S. Elena*. See a fine stamp with the description in the same author, t. 1. p. 131. with a fragment of an inscription still remaining there in the Villa Conti, as follows: "D. N. Helena. ven. Aug. Mat. Avia. Beatis.—Therma," &c. The ashes of St. Helen are now kept in a rich shrine of porphyry under the high altar of the church of Ara Cœli. See Keyser's travels, t. 4.

<sup>16</sup> De Glor. Mart. 1. 1. c. 6.

<sup>17</sup> L. 3. c. 30. De Vita Const.

<sup>18</sup> C. 42.

<sup>19</sup> C. 45.

<sup>20</sup> L. 10. c. 7.

<sup>21</sup> Eus. Vit. Constan. c. 44. Sozom. 1. 2. c. 2, &c.

\* Adorandum populo princeps ipse venerantim promittit. Paulin. ep. cit.

† She seems not to have died in Rome itself, because Eusebius says, that after her death her son caused her body to be conveyed to the city with royal magnificence.



respects its ministers. The first zealous Christian princes were thoroughly sensible that it is impossible to inspire the people with a just value and awful reverence for religion itself, and its immediate object, without a reasonable respect for its sacred ministers. Upon this principle were immunities granted to the Church. Even Numa, and other heathen legislators, observe this maxim, to impress upon men's minds religious sentiments, though towards a false worship. Scandals in pastors, when notorious, are most execrable sacrileges; and circumspection is necessary that we be not drawn aside or imposed upon by any, because, like Alcimius, they are of the seed of Aaron; but a propensity to censure rashly, and detract from those persons who are invested with a sacred character, is inconsistent with a religious mind, and leads to a revolt. True pastors indeed, in the spirit of the apostles, far from ever resenting, or so much as thinking of any slights that may be put upon their persons, or desiring, much less seeking, any kind of respect, rejoice and please themselves rather in contempt, which in their hearts they sincerely acknowledge to be only their due. Humility is the ornament and the ensign of the sacred order which they hold in the Church of Christ.

#### ST. AGAPETUS, M.

HE suffered in his youth a cruel martyrdom at Præneste, now called Palestrina, twenty-four miles from Rome, under Aurelian, about the year 275. His name is famous in the sacramentaries of St. Gelasius, and St. Gregory the Great, and in the ancient calendars of the church of Rome. Two churches in Palestrina, and others in other places are dedicated to God under his name.

#### ST. CLARE OF MONTE FALCO, V.

SHE was born at Monte Falco, near Spoleto, in Italy, about the year 1275. She was from her childhood an admirable model of devotion and penance. Having embraced the rule of St. Austin, she was chosen abbess yet very young; in which charge her charity, her example, and her words, inspired all who had the happiness to enjoy her conversation with an ardent desire of the most sublime perfection. Her profound recollection was the effect of the constant union of her soul with God. If she spoke any word which seemed superfluous, she condemned herself to the task of reciting one hundred Our Fathers. The passion of Christ was the favourite object of her devotion. She died on the 18th of August, 1308; the process for her canonization was ordered by pope John XXII. but interrupted by his death. Urban VIII. published the bull of her beatification, and she is named in the Roman Martyrology. See Nævius, in his *Eremus Augustiniana*, p. 368. Cupérus the Bollandist p. 664.

Bzovius, de signis Ecclesiæ, l. 5. c. 49. Bened. XIV. de Canonis. Sanct. t. 4. App. § 48. p. 354.

### AUGUST XIX.

#### SAINTS TIMOTHY, AGAPIUS, AND THECLA, MARTYRS.

From Eus. de Mart. Palæst. c. 3. and their genuine acts in Assemani, t. 2. p. 184.

A. D. 304.

WHILST Dioclesian yet held the reins of the government in his own hands, Urban the president of Palestine signalized his rage and cruelty against the Christians. In the second year of the general persecution, by his order, St. Timothy, for having boldly confessed his faith, was inhumanly scourged, his sides were torn with iron combs on the rack, and he was at length burnt to death at a slow fire at Gaza, on the 1st of May, 304, giving by his patience, a certain proof that his charity was perfect. SS. Agapius and Thecla, after suffering many torments, were condemned by the same judge to be led to Cæsarea, and there exposed to wild beasts. Thecla was despatched by the beasts in the amphitheatre: but Agapius escaped both from their fury, and from the swords of the confectors on that day. He was therefore detained two years longer in prison, till Maximian Daia Cæsar gave orders that this confessor should be one of the victims to grace the festival, unless he would abjure the Christian faith. His sufferings had no way abated his constancy, and the delay of his crown had increased the ardour of his desires speedily to join his companions in glory. In the amphitheatre he was torn by a bear, but not killed either by the beasts or confectors; and wounded as he was, on the following day he was thrown into the sea; both Latins and Greeks celebrate the memory of these martyrs on the 19th of August.

A glorious company of happy friends waits for us in God's heavenly kingdom! Innumerable legions of angels, and all the saints who have lived on earth before us from the beginning of the world; so many holy kings, doctors, hermits, martyrs, virgins, and confessors, and several friends with whom we here conversed. They are already arrived at the safe harbour of eternal bliss. With what pleasure do we, with Agapius, raise our thoughts and eyes towards them, contemplating the joys and glory of which they are now possessed, and comparing with it our present state of conflicts, dangers, and sufferings! They look down from their seats of glory on us, and behold our combats

with affection and solicitude for us. We are called to follow them, and do not we redouble our desires to join them? do not we earnestly prepare ourselves by compunction, penance, divine love, and the practice of all good works, to be worthy of their fellowship? do not we exult at the thought that we are very shortly, by the divine mercy, to be united to that blessed company, and made partners of their joy, triumph, and glory? do not we sigh for that hour, and, in the mean time, despise from our hearts all foolish promises or threats of the world, and bear with joy all labours or pains, that we may with the saints enjoy Christ? "Oh! if the glorious day of eternity had already shone upon us, whither would it even now have carried us? in what joys should we have been this instant overwhelmed?" says the devout Thomas à Kempis.

#### ST. LEWIS, BISHOP OF TOULOUSE, C.

THIS saint was little nephew to St. Lewis king of France, and nephew by his mother to St. Elizabeth of Hungary. He was born at Brignoles in Provence, in 1274, and was second son to Charles II. surnamed the Lamé, king of Naples and Sicily, and to Mary, daughter of Stephen V. king of Hungary. He was a saint from the cradle, and from his childhood made it his earnest study to do nothing which was not directed to the divine service, and with a view only to eternity. Even his recreations he referred to this end, and chose only such as were serious, and seemed barely necessary for the exercise of the body, and preserving the vigour of the mind. His walks usually led him to some church or religious house. It was his chief delight to hear the servants of God discourse of mortification, or the most perfect practices of piety. His modesty and recollection in the Church inspired with devotion all who saw him. His mother assured the author of his life, that when he was only seven years old, she found him often lying in the night on a mat which was spread on the floor near his bed, which he did out of an early spirit of penance. He inured himself to the practice of self-denial, sobriety, and mortification from his tender years. His mother herself taught him this lesson, judging it no severity for him to practise that for the sake of virtue which the Lacedemonians, and other warlike nations, obliged their children to do for the sake of corporal strength, and that they might be trained up to a martial life. The government and restraint of the senses, and of all the affections of the soul, especially against gluttony, lust, and other importunate passions, according to the prescript of reason, is called the virtue of Temperance; and is that cardinal virtue which chiefly enables us and prepares us for all moral good; it is the sure basis upon which the whole building of a good life is erected, and was called by the ancient Greek

philosophers the storehouse of all virtues. Under this are comprised chastity, sobriety, meekness, poverty of spirit, contempt of the world, humility, modesty or the government of a man's exterior, especially of the tongue; compunction, cleanness of heart, peace of mind, the mastery of the senses and passions, and the triumph over our own most dangerous and domestic enemies; all which make up the noble train of her attendants. These are the delightful streams which flow from her fountain; the beautiful flowers which grow in her garden, and are cultivated by her care. It is not therefore to be wondered at, that all these virtues took early root in the soul of a young prince who laid their foundation so deep. God, by an unforeseen affliction, furnished him with a powerful means of spiritual improvement, and Lewis was inspired by his mercy with docility to the grace.

In 1284, two years after the general revolt of the two Sicilies, our saint's father, Charles II. then prince of Salerno, was taken prisoner in a sea-fight by the king of Arragon. His father Charles died within a few months, and he was saluted by his friends, king of Sicily, but he remained four years prisoner, and was only released on hard conditions; being moreover obliged to send into Arragon, for hostages, fifty gentlemen, and three of his sons, one of whom was our saint, who was then fourteen years old; and remained seven years at Barcelona in rigorous captivity, where the inhuman usage he met with afforded him occasions for the exercise of patience and all other virtues. He was always cheerful, and encouraged his companions under their sufferings, often saying to them. "Adversity is most advantageous to those who make profession of serving God. We learn by it patience, humility, and resignation to the divine will, and are at no other time better disposed for the exercise of all virtue. Prosperity blinds the soul, makes it giddy and drunk, so as to make her forget both God and herself; it emboldens and strengthens exceedingly all the passions, and flatters pride, and the inordinate love of ourselves." Not content with what he suffered from the severity of his condition, he practised extraordinary voluntary austerities, fasted rigorously several days every week, rejected the least vain or dangerous amusements, and would never see or speak to any woman but in public company, fearing the most remote danger of any snare that could be laid to his purity. He knew that this holy and amiable virtue is only to be kept untainted by a life of assiduous devout prayer, frequent pious meditation on the precepts of religion, the strictest rules of temperance, and the diligent shunning of all dangers: for, the least occasion, or the smallest spark of temptation, when not watched against, may sometimes suffice to put the contrary passion into a flame. He every day recited the Church office, the office of our Lady, that o.



the passion of Christ, and several other devotions: went every day to confession before he heard mass, that he might assist at that tremendous sacrifice with greater purity of soul; and, as the whole city of Barcelona was his prison, he often waited on the sick in the hospitals. He obtained leave that two Franciscan friars, that were appointed to attend him, might live with him in his own apartments; he rose to pray with them in the night, and under them he applied himself diligently to the studies of philosophy and theology. In a dangerous fit of illness he made a vow to embrace that austere Order, if he recovered his health and his liberty. In his releasement, he seemed to have no other joy than in the power of fulfilling this engagement.

He was set at liberty in 1294, by a treaty concluded between the king of Naples, his father, and James II. king of Arragon; one condition of which was the marriage of his sister Blanche with the king of Arragon. Both courts had, at the same time, extremely at heart the project of a double marriage, and that the princess of Majorca, sister to king James of Arragon, should be married to Lewis, on whom his father promised to settle the kingdom of Naples, (which he had in part recovered,) his eldest brother, Charles Martel, prince of Salerno, having been already crowned king of Hungary, in the right of his mother Mary, sister to the late king Ladislas IV. but the saint's resolution of dedicating himself to God was inflexible, and he resigned his right to the crown of Naples, which he begged his father to confer on his next brother, Robert; which was done accordingly. Thus it was his ambition to follow Jesus Christ, poor and humble, rather than to be raised to honour in the world, which has no other recompenses to bestow on those who serve it but temporal goods. "Jesus Christ," said he, "is my kingdom. If I possess him alone, I shall have all things: if I have not him, I lose all." The opposition of his family obliged the superiors of the Friar Minors to refuse for some time to admit him into their body; wherefore he took holy orders at Naples. The pious pope St. Celestine had nominated him archbishop of Lyons in 1294; but, as he had not then taken the tonsure, he found means to defeat that project. Boniface VIII. gave him a dispensation to receive priestly orders in the twenty-third year of his age; and afterward sent him a like dispensation for the episcopal character, together with his nomination to the archbishopric of Toulouse, and a severe injunction in virtue of holy obedience to accept the same. However, he took a journey first to Rome; and to fulfil his vow, made his religious profession among the Friar Minors, in their great convent of Ara Cœli, on Christmas Eve, 1296, and received the episcopal consecration in the beginning of the February following.

He travelled to his bishopric as a poor reli-

gious, but was received at Toulouse with the veneration due to a saint, and the magnificence that became a prince. His modesty, mildness, and devotion, inspired a love of piety into all that beheld him. It was his first care to provide for the relief of the indigent, and his first visits were made to the hospitals and poor. Having taken an account of his revenues, he reserved to his own use a very small part, allotting the rest entirely to the poor; of whom he entertained twenty-five every day at his own table, serving them himself, and sometimes bending one knee when he presented them necessities. He extended his charities over all his father's kingdom, and made the visitation of his whole diocess, leaving every where monuments of his zeal, charity, and sanctity. In his apostolical labours, he abated nothing of his austerities, said mass every day, and preached frequently. He was very severe in the examination of the abilities and piety of all those whom he admitted and employed among his clergy. Sighing under the weight of the charge which was committed to him, he earnestly desired leave to resign it, but could not be heard. He answered to some that opposed his inclination: "Let the world call me mad, provided I may be discharged from a burden which is too heavy for my shoulders I am satisfied. Is it not better for me to endeavour to throw it off than to sink under it?" God was pleased to grant him what he desired by calling him to himself. Being obliged to go into Provence for certain very urgent ecclesiastical affairs, he fell sick at the castle of Brignoles. Finding his end draw near, he said to those about him, "After a dangerous voyage I am arrived within sight of the port, which I have long earnestly desired. I shall now enjoy my God whom the world would rob me of; and I shall be freed from the heavy charge which I am not able to bear." He received the viaticum on his knees, melting in tears, and in his last moments ceased not to repeat the Hail Mary. He died on the 19th of August, 1297, being only twenty-three years and a half old. He was buried in the convent of Franciscan Friars at Marseilles, as he had ordered. Pope John XXII. the successor of Boniface VIII. canonized him at Avignon, in 1317, and addressed a brief thereupon to his mother, who was still living. The saint's relics were enshrined in a rich silver case, in the same year, in presence of his mother, his brother Robert king of Sicily, and the queen of France. In 1423, Alphonsus, surnamed the Magnanimous, king of Arragon and Naples, having taken and plundered Marseilles, carried away these relics and deposited them at Valentia in Spain, where they remain to this day. See the life of St. Lewis, carefully written by one who had been intimately acquainted with him, and the bull of his canonization; also Fleury, t. 18. and Pinus the Bollandist, &c.

## ST. MOCHTEUS, B. C.

He was a Briton, a disciple of St. Patrick, and the first bishop of Louth in Ireland. He died in 535, and is called Mochta Lugh. See Adamnan in the life of St. Columba, and Usher's *Antiq. Britann.* c. 8.

## ST. CUMIN,\* BISHOP IN IRELAND.

He was son to Fiachna, king of West-Munster, and born in the year 592. He early embraced a monastic state, and after some years was made abbot of Keltra, an isle in the lake Derg-darg upon the river Shannon, sixteen miles from Limerick. Bishop Usher in his *Sylloge* of ancient Irish epistles, has favoured the public with an excellent letter of St. Cumin to Segienus the fourth abbot of Hy, who died in 651. The purport is to persuade the monks of that house, whose authority bore great sway in the Pictish and Irish churches, to join with the Roman universal Church as to the time of celebrating Easter, which conformity he enforces with great strength of reasoning, and with admirable charity, humility, and piety. (This epistle alone suffices to give us a high idea of the learning, eloquence, and extraordinary virtue of the author. In it, speaking of the relics of saints, he testifies that he had been an eyewitness to several miraculous cures wrought by them.†) But a veneration for the memory of St. Columb, who by mistake had followed that practice, fixed them some time longer in their erroneous computation of that festival. This difference however, was only in a point of discipline, nor did it amount to the guilt of schism where it did not proceed to a breach of communion. The councils of Arles and Nice had condemned the Quartodecimans, who celebrated Easter with the Jews always on the fourteenth day of the first moon after the spring equinox, which was to revive the Jewish ceremonies; but the practice of the Scots and Irish receded from that error, though not so much as to come up to the perfect standard of the Nicene decree; for, whereas that council ordered Easter never to be kept on the fourteenth day, that the Christian feast might never fall in with that of the Jews, these remote monks, by some mistake, had adopted a practice of keeping it on the Sunday, when it fell on the fourteenth day. Obstinacy might in the end render such a practice in some a criminal disobedience; which simplicity easily excused in others. This letter and zealous endeavours of St. Cumin, disposed

many to inquire into, and some time after to embrace, the discipline of the universal Church.

St. Cumin was afterward advanced to the episcopal dignity, and has left us a hymn, and a collection of penitential canons,<sup>1</sup> in which some things are taken from the penitential of St. Columban; but the true rite of observing Easter is confirmed. Ughelli informs us,<sup>2</sup> that St. Cumin, resigning his bishopric in Ireland, retired to the monastery of Bobbio in Italy, where St. Columban had left this mortal life in 615. He lived there in great sanctity twenty years, and died, according to Usher, in 682, but according to the *Annals* of the Four Masters in 661, the 12th of November. Luitprand, the most munificent and pious king of the Lombards, who ascended the throne in 712, erected a sumptuous monument to his memory at Bobbio. He is honoured in Ireland and Italy on the 19th of August. See Usher, *Antiqu. c. ult.* p. 503 and 539. Also Cave, *Hist. Littér. ad an.* 640. t. 1. p. 584. Ceillier, t. 17. p. 659. Mabillon in *Analectis*, p. 17. Sir James Ware, l. 1. de *Scriptor. Hib.* p. 34.

## AUGUST XX.

## ST. BERNARD, ABBOT.

From his original life, in five books; the first of which was written by William, abbot of St. Thierry or Theodorice, near Rheims, his intimate friend; the second by Arnold, abbot of Bonnevaux; and the three last by Geoffrey, some time secretary to the saint, afterward abbot, first of Igny, then of Clairvaux; all eyewitnesses of the saint's actions. To these five books Mabillon adds three others, containing histories of his miracles; one compiled by Philip, a monk of Clairvaux, addressed to Sampson, archbishop of Rheims; another wrote by the monks of this monastery to the clergy of Cologne, drawn from the book entitled, *The Exordium* or beginning of Cîteaux; the third, compiled by Geoffrey, abbot of Igny, addressed to the bishop of Constance. Mabillon hath also given us the life of St. Bernard, composed by Alanus, abbot of Larivoir, made bishop of Auxerre in 1153; fragments of another life, which is believed to belong to Geoffrey; and a third life written about the year 1180, by John the hermit, who had lived with St. Bernard's disciples. See also his lives, compiled by Mabillon and Le Nain.

A. D. 1153.

ST. BERNARD, the prodigy and great ornament of the eleventh age, was the third son of Tescelin and Aliz or Alice, both of the prime nobility in Burgundy, and related to the dukes, particularly Aliz, who was daughter of Bernard, lord of Mombard. Our saint was born in 1091, at Fontaines, a castle near Dijon, and a lordship belonging to his father. His parents were persons of great piety, and his mother not content to offer him to God as soon as he

\* This Cumin, who was bishop of Cluain-ferta Brendain, is surnamed *Foda*, or the *Long*; to distinguish him from another Cumin surnamed *Fionn*, or the *White*, abbot of Hij, who, according to the Four Masters, died the 24th of February, 668.

† Vidimus oculis nostris puellam cæcam omnino ad has reliquias oculos aperientem, et paralyticum ambulantiem, et multa demonia ejecta. S. Cumin ep. ad Segienum abb. Hyens. ap. Usser. in *Syll. Ep. Hybern.* ep. 11. p. 34.

<sup>1</sup> Lib. de Pœnit. mensura, Bibl. Patr. t. 12. p. 41

<sup>2</sup> Ughelli, Italia sacra, t. 4.



was born, as she did all her seven children, afterward consecrated him to his service in the Church, as Anne did Samuel, and from that day considered him as not belonging to her, but to God; and she took a special care of his education, in hopes that he would one day be worthy to serve the altar. Indeed she brought up all her children very discreetly and piously, and never trusted them to nurses. Their names were Guy, Gerard, Bernard, Humbeline, Andrew, Bartholomew, and Nivard. The other sons were applied young to learn military exercise and feats of arms; but Bernard was sent to Chatillon on the Seine, to pursue a complete course of studies in a college of secular priests who were canons of that church. He even then loved to be alone; was always recollected, obedient, obliging to all, and modest beyond what can be expressed. He made it his continual earnest prayer to God, that he would never suffer him to sully his innocence by sin. He gave to the poor all the money he got. The quickness of his parts astonished his masters, and his progress in learning was far greater than could be expected from one of his age; but he was still much more solicitous to listen to what God, by his holy inspirations, spoke to his heart. One Christmas-night in his sleep he seemed to see the divine infant Jesus so amiable, that from that day he ever had a most tender and sensible devotion towards that great mystery of love and mercy, and in speaking of it he always seemed to surpass himself in the sweetness and unction of his words. His love of chastity so restrained his senses, that he never showed any inclination to the least levity or curiosity, by which the passions are usually inflamed, and his body being kept always in subjection to the spirit, was readily disposed to obey it in all habits of virtue. The saint entered upon the studies of theology, and of the holy scriptures, at Chatillon. He was nineteen years old when his mother died. Her excessive charities, and attendance in the hospitals, her fasts, her devotions, and all her other virtues, had gained her the reputation of a living saint. Having a great devotion to St. Ambrose, she had a custom of inviting all the clergy from Dijon to Fontaines, to celebrate his festival. On the vigil of that day, in 1110, she was seized with a fever, and on the festival itself received the extreme-unction and viaticum, answered to the recommendation of her soul recited by all this religious company, and having made the sign of the cross, happily expired.

Bernard was then returned to Fontaines, and now become his own master; for his father was employed at a distance about his business and in the army. He made his appearance in the world with all the advantages and talents which can make it amiable to a young nobleman, or which could make him loved by it. His quality, vivacity of wit, and

cultivated genius, his prudence and natural modesty, his affability and sweetness of temper, and the agreeableness of his conversation, made him beloved by all; but these very advantages had their snares. His first danger was from his false friends and companions; but the light of grace made him discover their first attempts, and resolutely repulse them, and shun such treacherous worldly company for the time to come. Once he happened to fix his eyes on the face of a woman; but immediately reflecting that this was a temptation, he ran to a pond, and leaped up to the neck into the water, which was then as cold as ice, to punish himself, and to vanquish the enemy. On another occasion, an impudent woman assaulted him; but he drove her out of his chamber with the utmost indignation. Bernard, by these temptations, was affrighted at the snares and dangers of the world, and began to think of forsaking it, and retiring to Citeaux, where God was served with great fervour. He fluctuated some time in his mind, and one day going to see his brothers, who were then with the duke of Burgundy at the siege of the castle Grancei, in great anxiety he stepped into a church in the road, and prayed with many tears that God would direct him to discover and follow his holy will. He arose steadily fixed in the resolution of embracing the severe Cistercian institute. His brothers and friends endeavoured to dissuade him from it; but he so pleaded his cause as to draw them all over to join him in his courageous undertaking. Gauldri, lord of Touillon, near Autun, the saint's uncle, a nobleman who had gained great reputation by his valour in the wars, readily came into the same resolution. Bartholomew and Andrew, two younger brothers of Bernard, also declared that they made the same choice. Guy, the eldest brother, held out longest, having greater obstacles which seemed to fix him in the world; for he was married, and had two daughters; but his lady consenting, and professing herself a nun at Laire near Dijon, he also came over. Gerard, the second brother, was not to be so easily overcome, being a captain of reputation, and full of the world; but being soon after wounded in his side by a lance, and taken prisoner, he by serious reflection entered into himself, and ran to join his brothers. Hugh of Macon, a very noble, rich, and virtuous lord, (who afterward founded the monastery of Pontigni, and died bishop of Auxerre,) an intimate friend of St. Bernard, upon the news of his design, wept bitterly at the thoughts of his separation, but by two interviews was induced to become his companion. They all assembled in a house at Chatillon, preparing themselves by suitable exercises to consecrate themselves to God in the most perfect dispositions of soul. On the day appointed for the execution of their design Bernard and his brothers went to Fontaines to take their last farewell of their father, and

to beg his blessing. They had left Nivard their youngest brother to be a comfort to him in his old age. Going out, they saw him at play with other children of his age, and Guy the eldest said to him, "Adieu, my little brother Nivard; you will have all our estates and lands to yourself." The boy answered, "What! you then take heaven for your portion, and leave me only the earth. The division is too unequal." They went away; but soon after Nivard followed them; so that, of the whole family, there only remained in the world the old father, and with him his daughter St. Humbeline.

Bernard was seconded in his resolutions by thirty noblemen and gentlemen, including his brothers, and after they had staid six months at Chatillon to settle their affairs, he accompanied them to Citeaux. That monastery had been founded fifteen years, and was at that time governed by St. Stephen. This holy company arrived there in 1113, and, prostrating themselves before the gate, begged to be admitted to join the monks in their penitential lives. St. Stephen seeing their fervour, received them with open arms, and gave them the habit. St. Bernard was then twenty-three years old. He entered this house in the desire to die to the remembrance of men, to live hidden, and be forgotten by creatures, that he might be occupied only on God. To renew his fervour against sloth he repeated often to himself this saying of the great Arsenius; Bernard, Bernard, "why camest thou hither?" He practised himself what he afterward used to say to postulants who presented themselves to be admitted into his monastery at Clairvaux: "If you desire to live in this house, you must leave your body; only spirits must enter here;" that is, persons who live according to the Spirit. He studied to mortify his senses, and to die to himself in all things. This practice by habit became a custom, and by custom, was almost changed into nature; so that his soul being always occupied on God, he seemed not to perceive what passed about him, so little notice did he take of things, as appeared in several occurrences. After a year's novitiate he did not know whether the top of his cell was covered with a ceiling; nor whether the church had more than one window, though it had three. Two faults however into which he fell, served to make him more watchful and fervent in his actions. The exact author of the Exordium of Citeaux relates, that the saint had been accustomed to say every day privately seven psalms for the repose of the soul of his mother; but he one day omitted them. St. Stephen knew this by inspiration, and said to him the next morning, "Brother Bernard, whom did you commission to say the seven psalms for you yesterday?" The novice surprised that a thing could be known which he had never discovered to any one, full of confusion, fell prostrate at the feet of St. Stephen,

and confessed his fault, and asked pardon, and was ever after most punctual in all his private practices of devotion, which are not omitted without an imperfection; nor without a sin, if it be done through sloth or culpable neglect. His other offence was, that one day being ordered by his abbot to speak to certain secular friends, he took some satisfaction in hearing their questions and answers; in punishment of which he found his heart deprived of spiritual consolation. In expiation he prayed often prostrate long together at the foot of the altar during five-and-twenty days in sighs and groans, till he was again visited by the divine Spirit. He afterward in necessary conversation kept his mind so carefully recollected on God that his heart did not go astray.

After the year of his novitiate he made his profession in the hands of St. Stephen with his companions in 1114; but with that perfect sacrifice of himself and disengagement of his heart from all creatures, which is better imagined than expressed, and which drew on him the most abundant graces. He set out with extraordinary ardour in all his monastic exercises. The saint not being able to reap the corn so as to keep up with the rest, his superior ordered him other work; but he begged of God that he might be enabled to cut the corn, and soon equalled the best hands. At his work his soul was continually occupied on God in great fervour, and he used afterwards to say, that he never had any other master in his studies of the holy scriptures but the oaks and beeches of the forest; for that spiritual learning in which he became so great an oracle, was a gift of the Holy Ghost, obtained by his extraordinary purity of heart, and assiduous meditation and prayer. The peace, humility, and fervour of his soul seemed painted in his countenance, in which the charms of a certain heavenly grace often captivated and surprised those that beheld him, though his face was emaciated, and exceeding pale and wan, and his whole body bore visible marks of his austere penitential life. He almost always laboured under some corporal infirmity, and his stomach, through a habit of excessive fasting, was scarce ever able to bear any solid food. He suffered all his distempers without ever speaking of them, or using any indulgence, unless compelled by those who took notice of them. He often made a scruple of taking on those occasions an herb pottage, in which a little oil and honey were mixed. When another expressed his surprise at his making such a difficulty, he answered, "Did you know how great the obligation of a monk is, you would not eat one morsel of bread without having first watered it with your tears." He used to say, "Our fathers built their monasteries in damp unwholesome places, that the monks might have the uncertainty of life more sensibly before their eyes." For monasteries were anciently built chiefly in uncultivated deserts, rocks, or swampy



lands; though the monks in many places, with incredible industry, drained their morasses, and converted them into gardens and meadows. St. Bernard was a great lover of poverty in his habit, cell, and all other things; but called dirtiness a mark of sloth or of affectation. He seemed, by a habit of mortification and recollection, to have lost all attention to, or relish of food, and often took one liquor for another, when offered him by mistake, so that he once drank oil instead of water. His chief sustenance was coarse bread softened in warm water. All the time which he spent in contemplation seemed short to him, and he found every place convenient for that exercise. He did not interrupt it in the midst of company, conversing in his heart always with God; but he omitted no opportunity of speaking for the edification of his neighbour, and adapted himself with wonderful charity to the circumstances of all ranks, learned or unlearned, nobles or plebeians. Though his writings are filled with holy unction, they cannot convey the grace and fire of his words; and he employed the holy scripture with so much readiness and so happily on all occasions, that therein he seemed to follow the light of the Holy Ghost.

The number of monks being grown too great at Cîteaux. St. Stephen, founded in 1113, the monastery of La Ferté upon the river Grosne, in Burgundy, two leagues from Challons on the Saone; and in 1114, that of Pontigni in Champagne, upon the frontiers of Burgundy, four leagues from Auxerre. Hugh, earl of Troyes, offered a spot of ground in his estates, whercon to found a third monastery; and the holy superior, seeing the great progress which Bernard had made in a spiritual life, and his extraordinary abilities for any undertaking in which the divine honour was concerned, gave him a crosier, appointed him abbot, and ordered him to go with twelve monks, among whom were his brothers, to found a new house in the diocese of Langres in Champagne. They walked in procession singing psalms, with their new abbot at their head, and settled in a desert called the *Valley of Wormwood*, encompassed by a wild forest, which then afforded a retreat for abundance of robbers. These thirteen monks grubbed up a sufficient spot, and, with the assistance of the bishop of Challons and the people of the country, built themselves little cells. This young colony had often much to suffer, and, being several times in extreme necessity, was as often relieved in some sudden unexpected manner; which wonderful effects of kind providence St. Bernard made use of to excite their confidence in God. These fervent monks, animated by the example of their abbot, seemed to find nothing hard or difficult in their extreme poverty and austerity. Their bread was usually made of coarse barley, and sometimes chiefly of vetches or cockle; and boiled beech-tree leaves were sometimes served up instead of

herbs. Bernard at first was so severe upon the smallest distractions and least transgressions of his brethren, whether in confession or in chapter, that although his monks behaved with the utmost humility and obedience, they began to fall into dejection; which made the abbot sensible of his fault. He condemned himself for it to a long silence. At length, being admonished by a vision, he resumed his office of preaching with extraordinary unction and fruit, as William of St. Thierry relates. The reputation of this house, and of the sanctity of the abbot, in a short time became so great, that the number of monks in it amounted to one hundred and thirty, and the country gave this valley the name of *Clara-vallis* or *Clarval*. It is now commonly called Clairvaux or Clervaux, and is situated eleven leagues from Langres in Champagne. This monastery was founded in 1115.

St. Bernard seemed to set no bounds to the austerities which he practised himself. William of St. Thierry says, that he went to his meals as to a torment, and that the sight of food seemed often his whole refectation. His watchings were incredible. He seemed by his mortifications to have brought upon himself a dangerous distemper, and his life was almost despaired of about the end of the year 1116. His great admirer, the learned and good bishop of Challons, William of Champeaux, who had formerly been a most eminent professor of theology in the schools of Paris, apprehensive for his life, repaired to the chapter of the Order then held at Cîteaux, and obtained authority to govern him as his immediate superior for one year. With this commission he hastened to Clairvaux, and lodged the abbot in a little house without the inclosure, with orders that he should not observe even the rule of the monastery as to eating and drinking; and that he should be entirely discharged from all care of the affairs of his community. Here the saint lived under the direction of a physician from whose hands he received every thing with silence and an entire indifference. William, the saint's historian, paid him a visit in this situation, and in the description which he gives of Clairvaux says, that the bread which the monks ate seemed rather made of earth than of flour, though it was made of corn of their own sowing in their desert; and that their other food could have no taste but what extreme hunger or the love of God could give it. Yet the novices found it too dainty.

After a year, St. Bernard returned in good health to his monastery, and to the practice of his former austerities. His aged father Tescelin followed him, received the habit at his hands, and died happily soon after at Clairvaux. In 1115 St. Stephen founded the abbey of Morimond in Champagne, though part of the refectory now stands in Lorraine. The four first daughters of Cîteaux, namely, La Ferié, Pontigni, Clairvaux, and Morimond, became

each a mother house to many others which are called their filiations. Subordinate to the abbey of Morimond are reckoned seven hundred benefices, chiefly in Spain and Portugal, where five military Orders are subject to it, namely, those of Calatrava, Alcantara, Montesa, Avis, and Christi. But that of Clairvaux has the most numerous offspring. St. Bernard founded, in 1118, the abbey of Three Fountains, in the diocese of Châlons; that of Fontenay, in the diocese of Autun, and that of Tarouca in Portugal. He about that time wrought his first miracle, restoring to his senses, by singing mass, a certain lord, his relation, called Josbert de la Ferté, that he might confess his sins; though he died three days after. When the saint had confidently promised this miraculous restoration of Josbert, his uncle Balderic or Baudri, and his brother Gerard, fearing for the event, were for correcting his words; but the saint reproving their diffidence, repeated the same assurance in stronger terms; for the saints feel a secret supernatural instinct when for the divine honour they undertake to work a miracle. The author of St. Bernard's life adds an account of other sick persons cured instantaneously by the saint's forming the sign of the cross upon them, attested by eye-witnesses of dignity and unexceptionable veracity. The same author and Manriquez relate certain visions by which the saint was informed in what manner some of his monks were delivered from purgatory, by masses said for the repose of their souls; and of the glory of others. They also mention that, in 1121, St. Bernard founded the abbey of Foigni, in the diocese of Laon, in which the venerable bishop of that see made his monastic profession. The Church of that monastery was exceedingly haunted by flies, till by the saint's saying he excommunicated them, they all died; and such swarms of them appeared there no more; which malediction of the flies of Foigni became famous to a proverb.<sup>1</sup> The saint about that time began to compose his works.\*

<sup>1</sup> Longueval Hist. de l'Egl. de France, l. 24. p. 474. Gul. vit. S. Bern. c. 11.

\* The first work which St. Bernard published was his treatise on the twelve degrees of humility, which are mentioned in the rule of St. Bennet. This book is very moving, and contains abundance of good matter. It was followed, in 1120, by his Homilies on the Gospel. *Missus est*, written to satisfy his own devotion towards the mystery of the incarnation, and the Blessed Virgin Mary. The congregation of Cluni, a reformation of the rule of St. Bennet, after having flourished in great reputation, fervour, and discipline two hundred years, began to swerve from its first severity; and some of its members, moved by the secret passions of envy and jealousy, which easily disguise themselves under the name of zeal, openly censured and declaimed against the austerity of the Cistercians. William, abbot of St. Thierry's near Rheims, a member of that congregation, out of his great esteem of this new Order, desired St. Bernard to employ his pen in its defence.

Being obliged to take a journey to Paris in 1122, at the request of the bishop and archdeacon, he preached to the students who were

This drew from him his Apology. In the first part he justifies his monks, and declares that if any of them were guilty of judging or backbiting others, all their fasts, watchings, and labours could not avail them; they would be the most miserable of men to lose the fruit of all their penance by detraction. "Was there not at least a more easy and tolerable road to hell," says he to those monks who lived in the greatest austerities, yet gave entrance to detraction among them? He shows that spiritual exercises are more profitable than corporal, and allows the Order of Cluni to be the work of saints, though at that time, in favour of the weak, only moderate austerities were prescribed in it. But, for fear of approving the grievous irregularities which had crept into some monasteries, he adds a sharp invective against them. He says, that in them, several vices had even obtained the name of virtues; profuseness was called liberality, much talking common civility, immoderate laughing necessary gaiety, superfluous ornaments and pride in dress and attendance good breeding. He facetiously inveighs against their excess and niceness in eating and drinking; extravagance in their entertainments, vanity in habits, which were given to monks as marks of humility; against the stateliness of their buildings, and profuseness of costly furniture; things no way suiting persons who profess themselves to be no more of the world, who have forsaken all the pleasures and riches of life for the sake of Jesus Christ, who have cast at their feet all that glitters in the eyes of the world, and have fled from whatever feasts the senses, or is an incentive of vanity. He complains, that some abbots, whose lives ought always to be examples of recollection, humility, and penance, by their sumptuous equipages, dissipation, table, and commerce with the world, give to their monks, by their example, instructions of vanity and a worldly spirit. To excuse such disorders, or to see them, and be silent, he says, would be to authorize and encourage them. Dom. Rivet observes, that monastic discipline began to be relaxed at Cluni after the death of St. Hugh, principally under the abbot Pontius; but was restored for some time by Peter Maurice.

St. Bernard's book, *Of Conversion to the Clerks*, was composed by him at Paris in 1122, and was addressed to the young ecclesiastics of that university. It is an exhortation to repentance, and an invective against ambitious, slothful, and disorderly ecclesiastics. His Exhortations to the Knights of the Temple, addressed to Hugh de Paganis, the first grand master and prior of Jerusalem, was penned in 1129, and is an eulogium of that military Order, which had been lately established in 1118; and an exhortation to the knights to acquit themselves courageously in their several posts. He says, that whereas other wars were usually begun by anger, ambition, vain glory, or avarice, those which these knights undertook had no other motive than that of justice, and the cause of Christ; that, whether they conquered or were killed, they were gainers; that they did nothing but by the command of their prior, had nothing but what he gave them, used nothing superfluous in their habits, lived regularly, and without wives and children, pretended to nothing of their own, nor even so much as wished for more than they had; they never gave their minds to any sports, delighted in no shows, nor sought after any honour, but waited for victory from the Lord. This was the original institute of the Templars. But when riches flowed into the Order, it became a prey to worldly men.

St. Bernard, in his treatise *Of the Love of God*, says, that the manner of loving God is to love him without measure; to fix no bounds to his love in our souls, but to labour always to love him more; the motive of loving him is because he is God, and loves us; the recompense of his love is this love itself, which makes us happy in time and eternity; its source and origin is charity and grace which God infuses into our souls. He distinguishes



candidates for holy orders; many of whom were so moved by his discourses, that they accompanied him back to Clairvaux, and per-

the degrees of this love, and teaches that it is one degree to love God for our own happiness; another to love him both for ourselves, and for him; a third to love him purely on his account; but that the utmost perfection and supreme purity of this love is only to be obtained in heaven; the chaste and pure love of God is charity, and differs from that love of God *desire*, which is interested, and for ourselves; good indeed, but less perfect than charity. His book *On the Precept and Dispensation*, was written in 1131, and contains answers to several queries concerning certain points of St. Bennet's rule, in which an abbot can or cannot dispense.

The book *On Grace and Free-will*, was compiled by St. Bernard to prove the necessity of both upon the principles of St. Austin.

His treatise addressed to Hugh of St. Victor is an explication of several difficulties concerning the divine decrees of the incarnation and other theological points.

St. Bernard's treatise *On the Errors of Abelard*, and his five books *Of Consideration* to pope Eugenius III. which are the masterpiece of his works, are spoke of elsewhere. This last work was preceded by that *On the Duties of Bishops*, addressed to Henry archbishop of Sens, written in 1127, in which he treats of the chastity, humility, pastoral care, and weighty obligations of bishops, and speaks against those abbots who *sought* to exempt themselves from the episcopal jurisdiction.

This father's sermons on Ps. xc. *Qui habitat*, &c. were composed about the year 1145. His eighty-six sermons on the Canticles, explain only the two first chapters, and the first verse of the third chapter of that sacred book; but, by mystical and allegorical interpretations, he most beautifully treats of an infinite number of moral and spiritual subjects. His thoughts on humility, compunction, divine love, and the interior paths of contemplation interspersed in this excellent work, are admirable. William, abbot of St. Thierry, has abridged the first fifty-one of these sermons. Gilbert, a monk of Hoiland, an abbey of the same Order in England, dependent of the bishop of Lincoln, composed a continuation of St. Bernard's sermons on the Canticles, in forty-eight discourses, about the year 1179, and brings the explication down to the tenth verse of the fifth chapter. St. Bernard's sermons throughout the year abound with excellent maxims, and lively thoughts of piety, very proper to move the heart. He expresses the most tender devotion to the passion of Christ, and to the blessed Virgin Mary.

The style of these sermons demonstrates that they were delivered in Latin; which language the monks understood, though many among the lay-brothers did not, as Mabillon observes, who proves, (t. 1. p. 706. n. 8.) that in their favour the exhortations of St. Bernard were translated into French, probably by the author himself; for a collection of them, written in that language in or near his time, is kept in the library of the Feuillants at Paris, a specimen of which Mabillon has published. (Pref. in *Serm. S. Bern.* p. 716.) Pasquier, Duplex, and Du Cange think that the Latin tongue entirely extinguished in Gaul the Celtic or old Gaulish, but not the language of the Franks for some time. Most of the French indeed, especially in towns, also understood and spoke Latin, not only as a language of the learned, but as a vulgar tongue among them. For in several countries two or more vulgar languages have been in use at the same time, as the inhabitants of Marseilles had three vulgar dialects at once when Varro wrote, whose testimony is produced by St. Jerom. Thus, though the Franks retained for some time their Teutonic language, they also learned and used the Latin as a vulgar tongue, especially the gentry, the inhabitants of cities, and all who had a liberal education, or kept good company; and this at length quite obliterated among them the Teutonic language. For all the present dialects of the French, even those of Limousin, Provence, Languedoc, Buges, *Querri*, &c. are evidently formed from a corruption of

severed there with great fervour. Several German noblemen and gentlemen who called to see that monastery, were so strongly affected

the Latin. For the Franks when they settled in Gaul, soon accustomed themselves to the Latin tongue, mixing with, not extirpating, the Latinized Gauls. To this the commerce with sciences, the very alphabet, and the Christian religion which they learned from the Latins, were great inducements. But among them the Latin language, which had then been long upon the declension, degenerated continually more and more from its purity. This produced the modern French, commonly called the Romance or Romanciere language in Gaul, which varied in the different provinces, by a consequence so much the more natural as this new language was brought under no regulation, and had no standard for several ages. It began to be formed in the eighth century; but, except in trifling romances and the like translations, was not made use of in writing before the eleventh age; but all who preached or read any thing before an audience, in which many did not understand Latin, used afterward to add in the romance tongue some explication of what had been said or read in Latin. In the eleventh age, some began to commit considerable translations to writing, and in the twelfth century some wrote books in the Romance or modern French. (See *Hist. Littér. de la France*, t. 7. Pref. p. 45. 54. 58. t. 9. Pr. p. 147, 148. and t. 8. *Avertissement prélim.* Du Cange, *Spicil.* t. 7. p. 393. t. 6. p. 622. t. 12. p. 534. Martene, *Anecd.* t. 1. p. 572. The judicious and learned Fontanini, in *Vindiciis Diplom. antiqu.* l. 1. c. 7.) By this means the language began to be polished, and reduced to rule, which in the last century, the French academy brought to great perfection. Among its dialects in Burgundy, it was intermixed with a great alloy of the old Burgundian language; in the southern provinces of France the Provençal, Languedocian, and Gascon dialects, with that of the Visigoths; and afterward that in Neustria with the Norman; so that these dialects are at this day often not intelligible to those who speak pure French.

The Maurist Benedictin monks, in the *Histoire Littéraire de la France*, (t. 9. p. 129, 130, 131, &c.) prove, from the letters, poesies, and books written by nuns, or addressed to them; also from the Latin schools established among them, that down to the fourteenth century it was usual for choir nuns to learn the Latin tongue. In languages derived from the corruption of the Latin in other countries, as the Italian and Spanish, the custom of using them in written compositions is not more ancient. (See *Fleury*, *Hist. Eccl.* l. 73. n. 13.) Hence we understand why the sermons and like compositions of those ages in France, Italy, &c. are all in Latin.

The style of St. Bernard's sermons is smooth and elegant; it has an agreeable sweetness, but is thought too flowery, though his figures and images are so natural, beautiful, and lively, that this defect, if it be one, is itself pleasing. His funeral oration on the death of his brother Gerard, who had been his assistant in the government of his abbey, is a most eloquent and affecting composition; in which he expresses his comfort in the assurance of his brother's happiness, and his own grief for the loss of him who was his chief counsellor and support, in so tender a manner, as to show the saints are not insensible. (*Serm.* 206. in *Cant.*) Gerard died in 1138. Ten years after, St. Bernard made a funeral oration on St. Malachy, in 1148, and another on his anniversary. In this kind of composition nothing has appeared in the Latin tongue equal to these three pieces since the Augustan age, says Dom. Rivet and his continuators. (*Hist. Littér.* t. 10. Pref.) The letters of St. Bernard published by Mabillon, amount to above four hundred and forty. They are addressed to popes, kings, bishops, abbots, and others, and are monuments of his learning, prudence, and indefatigable zeal. John the hermit, attributes to St. Bernard the *Salve Regina*; but only the last words were added by him: (see *Bibliotheca Patrum Cisterciensium*, p. 44.) that anthem is expounded in the sermons of Bernard archbishop of

with the edifying example of the monks, that after they had gone a little way, discoursing together upon what they had heard from the saint's mouth, and observed in his holy community, they agreed to return, hung up their swords, and all took the habit. Their conversion appeared the more wonderful, as, till that day, they had lived full of worldly vanity, and passionately addicted to combats of chivalry, and the foolish pride of tilts and tournaments. Humility made the saint sincerely to regard himself as utterly unworthy and incapable of admonishing others; but the ardour of his zeal

and charity opened his mouth, and he poured forth his thoughts with such a strength of eloquence, and tender affective charity and humility, that his words could not fail to inflame the most frozen hearts.

He received into his monastery monks who came to him from Cluni, and other Orders that were less austere; but declared that he was most willing to dismiss any of his own who should desire to pass to any other religious institute, out of the motive of seeking their greater perfection. So little did he think of the interest of his own body, which easily becomes a cloak to avarice and ambition, that he yielded to the Order of Premontré and others several good foundations which were first offered him; he was several times chosen bishop of Langres and Challons, and archbishop of Genoa, Milan, and Rheims; but so strenuously opposed the motion with entreaties and tears, that the popes were unwilling to offer too great violence to his humility, and seemed with the whole world to stand in awe of his wonderful sanctity. In 1120, he was for a long time confined to his cell by a dangerous fit of sickness, and in the year 1125, in which, during a grievous famine, he had often exhausted the provisions of his monastery to furnish the poor with bread, he seemed by a dangerous distemper brought to the very gates of death. It happened in this fit of illness that he once appeared to those about him as if he had been in his agony, and, his monks being all assembled round him, he fell into a trance, in which he seemed to himself to behold the devil grievously accusing him before the throne of God. To every part of the charge he made only this answer,—"I confess myself most unworthy of the glory of heaven, and that I can never obtain it by my own merits. But my Lord possesseth it upon a double title; that of natural inheritance by being the only begotten Son of his eternal Father; and that of purchase, he having bought it with his precious blood. This second title he hath transferred on me; and, upon this right, I hope, with an assured confidence, to obtain it through his adorable passion and mercy." By this plea, the perverse accuser was confounded, and disappeared, and the servant of God returned to himself, and shortly after recovered his former state of health.<sup>2</sup>

Toledo, who died in 1128, and is mentioned by others anterior to St. Bernard. Albericus in his chronicle (ad an. 1230. p. 263.) informs us that it was composed by Adhemar, bishop of Puy in Velay in 1080. That prelate was son to a famous count and general of Dauphiné, and eminent for his prudence, learning, and extraordinary piety. Being legate of Pope Urban II. in the crusade, he died at Antioch in 1095. His heroic virtues are exceedingly extolled by William of Tyre, l. 7. c. 1. Guibert of Nogent, Ordericus Vitalis, &c.

As to the other works, some of which have been translated into English, falsely bearing the name of St. Bernard. The Ladder of the Cloister is the work of Guigo, fifth prior of the great Chartreuse, author of several spiritual letters: the Meditations are the offspring of an unknown pious person, probably later than St. Bernard. The treatise, On the Edification of the Interior House, seems written by some Cistercian monk about St. Bernard's time; and the treatise, On Virtues, belongs to some Benedictin monk, and is an instruction given to novices. The book, To the Brethren de Monte Dei, and that On contemplating God, though quoted as St. Bernard's, are certainly the works of the author of the first book of his life, William, abbot of St. Thierry's, (a monastery situated one league from Rheims,) who afterward retired to the Order of Cîteaux at Signy, and there died about the year 1150.

St. Bernard in his writings is equally tender, sweet, and violent; his style is sublime, lively, and pleasant; his charity appears even in his reproaches, and shows that he reproves to correct, never to insult. This gives such an insinuating turn to his strongest invectives that it gains the heart, and instils both awe and love; the sinner whom he admonishes, can only be angry with himself, not with the reprimand, or its charitable author. He had so diligently meditated on the holy scriptures, that almost in every period he borrows something from their language, and diffuses the marrow of the sacred text with which his own heart was filled. He was well read in the writings of the principal ancient fathers of the Church, especially SS. Ambrose and Austin, and often takes his thoughts from their writings, though by his ingenious address, and a new turn, he makes them his own. Though he lived after St. Anselm, the first of the scholastics, and though his contemporaries are ranked in that class, yet he treats theological subjects after the manner of the ancients. On this account, and for the great excellency of his writings, he is reckoned among the Fathers. And though he is the youngest among them in time, he is one of the most useful to those who desire to study, and to improve their hearts in sincere piety. A perfect spirit of humility, devotion, and divine charity reigns throughout his writings, and strongly affects the hearts of his readers, as it is the language of his own heart always glowing with ardent love and compunction. The most pious and learned Maurist Benedictin monk Dom. John Mabillon laid the foundation of his high reputation in the world by the complete edition of St. Bernard's works, which he published in 1667, in two volumes in folio, and in nine volumes in octavo; he gave a second edition, enriched with prefaces, and additional curious notes in 1690. He had prepared a third edition when he died in 1707; it was made public in 1719.

Most affecting are the sentiments of profound humility, holy fear, and compunction, which this great saint discovers. He tells us that he embraced God by his two *feet*, that of his mercy, and that of his justice; to exclude, by the latter, sloth and presumption; and, by the former, despair and anxiety.<sup>3</sup> He declares often, in the most moving terms, how much he was penetrated with this saving fear, which he nourished in his soul by having the divine judgments always before his eyes. "I am

<sup>2</sup> Gul. a S. Theodoric. l. 1. c. 12. <sup>3</sup> Sermon. 6. in Cant.



seized all over," says he,<sup>4</sup> "with horror, dread, and trembling, whenever I repeat within myself that sentence, *Man knoweth not whether he be worthy of love or hatred.*" Compunction is the parent of sincere humility; and, in this, our saint appeared always most admirable. Inculcating to others the advantages and obligations of this virtue, he observes, that so great is its excellency, that pride dares not show itself naked, but seeks to appear in a mask, and puts on that of humility, which he defines a virtue by which a man, from a true knowledge of himself, is contemptible in his own eyes.<sup>5</sup> Whence he puts us in mind that it resides partly in the understanding and partly in the will; for it is founded in a perfect knowledge of ourselves, that is, of our nothingness, sinfulness, baseness, weakness, and absolute insufficiency. Nor is this to be a speculative, but a feeling and experimental knowledge, by which we sincerely despise ourselves, as deserving all contempt, disgrace, and chastisement from all creatures; and as unworthy of all mercy, grace, or favour, temporal or spiritual, all which are the most pure gratuitous effects of the divine goodness in favour of undeserving creatures. He discovers the most profound sense of his own baseness and wretchedness, and treats himself as the outcast of all creatures. The praises and esteem of others were to him the most stinging reproaches, and covered him with confusion and grief, because they only showed the opinion of others concerning him, and what he ought to be, not what his actions were; for he saw them to be full only of stench and corruption,—“All commendation bestowed on us,” said he, “is flattery, and the joy which is conceived from it, is foolish vanity.”<sup>6</sup> To some he said, “My monstrous life, and my afflicted conscience, cry towards you for compassion; for I am a kind of amphibious creature, that neither lives as an ecclesiastic nor as a recluse. When you have learned my dangers, favour me with your advice and prayers.”<sup>7</sup> In another place he says, “They who praise me, truly reproach and confound me.” These and the like sincere protestations were extorted from him by his profound contempt of himself, and desire that all should know his baseness. For, as he observes, nothing is more base than that refined pride which feigns an affected humility, and would needs wear its mask to make humility itself support its vanity. To raise glory from humility is not the mark, but the ruin of that virtue. “He who is truly humble would be reputed vile and abject,” says he, “not humble.” He never ceased to inculcate this virtue to others as the measure of their advancement in sanctity; and he often repeated to his monks that *he* among them was the greatest before God who was the most humble in his own eyes.

It is related in the Exordium of Citeaux,

<sup>4</sup> Sermon 28. in Cant. Totus inhorruì, &c.

<sup>5</sup> Tr. de Grad. Humil.

<sup>6</sup> Ep. 18.

<sup>7</sup> Ep. 250.

that one day in a conference which the saint made to the choir monks, he declared publicly that he doubted not but the humility of a certain lay-brother, then absent, gave to his actions a higher degree of true perfection than any one of the choir monks had attained to, and that this person, though perfectly ignorant of profane literature, was the best skilled in the science of the saints, the true knowledge of himself. For he was always condemning himself as a miserable criminal in the presence of God; and his soul was so entirely employed on his own weaknesses and imperfections, that he saw nothing else in himself, and only virtue in every one else. St. Bernard one day seeing him bathed in tears, asked him the reason. The humble monk told him, “Miserable sinner as I am, I see all heroic virtues practised by my brother who works with me; but have not myself one degree of the least among them. I beseech you to pray that God will grant me in his mercy those virtues which through my sinfulness and sloth I neglect to dispose myself to obtain.” Another lay-brother was obliged to watch the sheep in the fields all night on the feast of the Assumption of the Blessed Virgin, to which he had a singular devotion. When the bell rung to matins at midnight, condemning himself as unworthy to join his brethren in singing the divine praises, he turned his face towards the church, and lifting up his eyes towards heaven, with a thousand genuflections and prostrations, continued till morning a repetition of the Hail Mary; every time with fresh ardour praising his Redeemer, and imploring his mercy through the intercession of his virgin Mother. His humble devotion, simplicity, and obedience, were discovered by God to St. Bernard, who preferred his virtue in this action to that of the most perfect penitents and contemplatives in that house of saints.<sup>8</sup> True humility removes a soul as far from pusillanimity and abjection as from pride and presumption; for it teaches a man to place his whole strength in God alone. Hence sprang that greatness of soul and undaunted courage, with a firm confidence in the divine goodness and mercy, that astonishes us in the actions and writings of this saint. It would be too long to mention the wonderful instances of these and other virtues, especially of his devotion, tender charity, and ardent zeal. He nourished them in his heart by a spirit of prayer and retirement, the characteristic virtue of the monastic state. “Believe me upon my own experience,” said he to those whom he invited into his Order, “you will find more in the woods than in books; the forests and rocks will teach you what you cannot learn of the greatest masters.” Meaning that to learn the secrets of heaven, and the science of saints, solitude, sanctified by penance and contemplation, is the best school. He severely condemns those monks who wandered out of their cells;

<sup>8</sup> Exord. of Citeaux and Le Nain, Hist. de Cit.

and, out of a love of the world and dissipation, intruded themselves into the ministry of preaching. To one of those he said, "It is the duty of a religious man to weep, not to teach. Cities must be to him as prisons, and solitude his paradise. But this man, on the contrary, finds solitude his prison, and cities his paradise." This saint, though charity often called him abroad, never left his cell but with regret; and, amidst crowds, his soul was interiorly recollected, and often quite absorbed in God. When he had walked a whole day on the borders of the lake of Lausanne, hearing his companions in the evening mention the lake, he was surprised, affirming that he had never seen it, and did not know that there was a lake there. The saint who had contracted so close a friendship with Guigo, prior of the great Chartreuse, and the monks of his Order, that he seemed to be with them as one heart and one soul, happened once to pay them a visit at the Chartreuse on a horse which he had borrowed of a friend. The prior Guigo was surprised to see him use a fine bridle, and spoke to him of it. The saint answered in surprise, that he had never taken notice either of the bridle or saddle. So much was he accustomed by habit, when he was free from the necessity of applying his mind to external business, to immerse himself in the consideration of invisible truths, that he seemed at those times scarce to have any sense or memory left for earthly things.\* St. Bernard was particu-

\* S. Bern. ep. 323.

\* Lord Bolingbroke, who often displayed his talent of writing, on subjects with which he had little or no acquaintance, was utterly a stranger to St. Bernard's character when he passed on him the following most unjust censure: "There is an ambition that burns as hotly under the cowl of a monk as in the breast of a hero. The cell of Bernard was a scene of as much intrigue, and as many ambitious projects, as that of Ferdinand the Catholic, or of Charles V. Bernard exercised a far greater power in his monastery, quietly and safely, than any that princes could boast of, with all the trouble and danger to which they stood continually exposed. Appeals were made, and ambassadors sent to him from different people who solicited him to give them laws," &c. This noble lord could not have fallen into so injurious a mistake, had he been at the pains of studying the character of sincere humility, compunction, charity, and recollection which all the saint's actions breathed, according to the testimony of all who knew him, and which his constant slight of all dignities and honours, and the history of his whole conduct make evident. This spirit survives him in the dead letter of his writings, and in the experimental and unaffected sentiments of those virtues which his heart continually discovers in them in a manner which no hypocrisy or enthusiasm could counterfeit. Neither could the mysteries or secrets of divine love which the Holy Ghost manifests in chosen, humble, and mortified souls, enriched with his gift of supernatural prayer; nor the paths of an interior life, which this saint so clearly points out and describes from the experience and fulness of his own soul, for the comfort and direction of those who desire to walk in them, ever fall to the knowledge, or come from the pen, of one not perfectly dead to the world and himself, and in whom the true spirit of God does not reign. If his lordship would confound this with the nonsense and impious jargon of enthusiasts

larly devoted to the Blessed Virgin, as his works sufficiently declare. In one of his missions into Germany, being in the great church at Spire, he repeated thrice in a rapture, "O merciful! O pious! O gracious Virgin Mary!" which words the Church added to the anthem *Salve Regina*. The custom was introduced from this devotion of St. Bernard to sing that anthem every day with great solemnity in the cathedral of Spire. The same is done every Saturday in the Cistercian Order, and with particular devotion at *La Trappe*.

Notwithstanding St. Bernard's love of retirement, obedience, and zeal for the divine honour frequently drew him from his beloved cell; and so great was the reputation of his learning and piety, that all potentates desired to have their differences determined by him; bishops regarded his decisions as oracles or indispensable laws, and referred to him the most important affairs of their churches. The popes looked upon his advice as the greatest support of the holy see, and all people had a very profound respect, and an extraordinary veneration for his person and sanctity. It may be said of him, that even in his solitude he governed all the churches of the West. But he knew how to join the love of silence and interior recollection of soul with so many occupations and employs, and a profound humility with so great elevation. The first occasion which called for his zeal abroad was a dissension between the archbishop and citizens of Rheims, whom the saint reconciled, confirming his words by the miraculous cure of a boy that was deaf, blind, and dumb, which he performed in that city, as is recorded by the abbot of St. Thierry. He opposed the elections of unworthy persons to the episcopacy, or other ecclesiastical dignities, with the zeal of an Elias, which raised him many enemies, who spared neither slanders nor invectives against him. Their commonplace topic was, that a monk ought to confine himself to his cloister. To this he answered, that a monk was a soldier of Christ, as well as other Christians, and ought to defend the truth and the honour of God's sanctuary. By his exhortations Henry archbishop of Sens, and Stephen bishop of Paris, renounced the court and their secular manner of living. Suger, who was chosen abbot of St. Denis in 1122, was made by king Lewis VI. sur-named the Big or the Fat, prime minister,

and hypocrites, he ought first to have proved light and darkness to be no longer distinguishable. Though he was still less acquainted with the subject than with this father's writings, he could not have been willing to try his own skill, or to find any like critic and master of style who should attempt to imitate the unction of a Bernard or of a Thomas à Kempis. A Tully and a Seneca may say the finest things on moral virtues; nor could they choose any more noble subject to display the clearness of their understanding, the fruitfulness of their invention, and the charms and beauties of their eloquence. But the heroic sentiments of humility, holy fear, divine love, &c. which St. Bernard expresses can come only from a soul full of their spirit.



and by Lewis the Young, for some time regent of the kingdom; and the reins of the government of the French monarchy have seldom been put in the hands of an abler or better statesman. Whilst he held this employment he lived in great state, and St. Bernard reproached him, in his Apology, with having fifty attendants in his train. But so efficacious were the discourses with which our saint entertained him on the obligations of his state, that he laid aside his worldly views, resigned all his posts, and shut himself up in his abbey of St. Denis, where he banished the court out of his abbey, re-established austerity and regular discipline, and made an edifying end in 1152, after having built, in three years and three months, the stately church of that abbey as it now stands.\* The remarkable conversions of innumerable great princes and prelates wrought by St. Bernard, are too long to be inserted. He often put ecclesiastics in mind of their strict obligation of giving whatever they enjoyed of Church revenues above a necessary maintenance to the poor. Thus he wrote to the dean of Languedoc,<sup>10</sup> "You may imagine that what belongs to the church, belongs to you while you officiate there. But you are mistaken: for though it be reasonable that one who serves the altar should live by the altar, yet must it not be to promote either his luxury or his pride. Whatever goes beyond bare nourishment, and simple plain clothing, is sacrilege and rapine." In this, his own conduct was at all times a true model. In a great famine in 1125, to relieve the poor, he often left his monks destitute of all provisions.

After the death of Honorius II. in 1130, Innocent II. was chosen pope on the same day by the greater number of cardinals. But, at the same time, a faction attempted to invest with that supreme dignity cardinal Peter, the son of Leo, who took the name of Anacletus. He had formerly been a monk of Cluni, was an ambitious worldly man, and so powerful that he got all the strong-holds about Rome into his hands. Innocent II. who was a holy man, and had been duly elected, was obliged to fly to Pisa. Upon this unhappy contest a council of French bishops was held at Etampes, twenty-five miles from Paris, to which St. Bernard was invited. He strenuously maintained the justice of Innocent's cause, who was recognised by the council, and soon after came into France. He was splendidly received at Orleans by king Lewis the Big. St. Bernard waited on him, and accompanied him to Chartres, where he met Henry I. king of England.

<sup>10</sup> Ep. 2. ad Fulc.

\* Suger was abbot of St. Denis twenty-nine years ten months, from the year 1122 to 1152, in which he died on the 12th of January, as Dom. Gervaise has demonstrated in his *Life of Suger*, against the mistakes into which several great authors have been led about the year of his death.

That prince was at first inclined to favour the antipope, but was better informed by St. Bernard, and persuaded to acknowledge Innocent. The saint followed the pope into Germany, and was present at the conference which he had with the emperor Lothaire at Liege, who recognised the lawful pope, but demanded of him the right of giving the investitures of bishoprics. St. Bernard's remonstrances struck him dumb, and made him humbly alter his resolution. His holiness held a council at Rheims in 1131, and went from Auxerre to visit Cluni and Clairvaux. At this latter place, he was received in procession, as in other places, but without any splendour; the monks were clad in coarse habits, and before them was carried a homely wooden crucifix, and they sung leisurely and modestly hymns and anthems, not one lifting up their eyes or casting them about to see who was near them. The pope, and several of his assistants, could not contain their tears at the sight. The bread which was served at table was made of coarse flour that had never been sifted; the repast was made up of herbs and legumes; a dish of fish was got ready, but this was only for his holiness. The year following, St. Bernard attended the pope into Italy, and reconciled to him Genoa and some other cities. At length he arrived with him at Rome, whence he not long after was sent into Germany, to make peace between the emperor Lothaire II. and the two nephews of Henry V. his predecessor; Conrad III. duke of Suabia (who succeeded Lothaire in the empire) and Frederic, the father to Frederic I. or Barbarossa, who ascended the throne after Conrad. The saint in this journey signalized every stage he made by the conversion of many sinners, and, among others, of Aloide duchess of Lorraine, sister to the emperor Lothaire, who had for a long time dishonoured her rank and religion by her scandalous deportment. St. Bernard having happily pacified the troubles of Germany, returned into Italy, being obliged by the pope to assist at the council of Pisa in 1134. in which the schismatics were excommunicated. After the conclusion of this synod the pope sent him to Milan, to reconcile that city to the holy see. He wrought there many miracles, and wherever he came was received as a man sent from heaven. He easily induced the Milanese to renounce the schism; and in all places, and in all affairs, succeeded to a miracle. The authors of his life remark, that nothing was more admirable in him than his extraordinary humility amidst the greatest honour and respect imaginable, with which he was every where treated.<sup>11</sup>

Having happily finished his negotiation at Milan, he returned to his dear solitude at Clairvaux, in the same year, 1134, and after performing his prayer in the church, made a most pathetic affectionate discourse to his monks. He was soon after called abroad into Brittany;

<sup>11</sup> L. 2. c. 4.

and afterward into Guienne, where William, the powerful and haughty duke of that province, violently persecuted those that adhered to the true pope, and had on that account expelled the bishops of Poitiers and Limoges. Gerard, bishop of Angouleme, an abettor of the schism, encouraged him in these excesses. This William (who is styled duke sometimes of Aquitain, sometimes of Guienne, which was part of Aquitani) was a prince of high birth, immense wealth, a gigantic stature and strength of body, and extraordinary abilities in worldly affairs; but was in his youth impious, haughty, and impatient of the least control. He seemed not to be able to live out of war, and was so shamelessly abandoned to his passions and lusts, as to have kept his brother's wife three years by main force, glorying in his iniquities like Sodom. St. Bernard, in 1139, took an occasion to visit the monastery of Chatelliers, which he had then lately founded in Poitou, on purpose to have an opportunity of endeavouring to reclaim this prince from his scandalous disorders. The duke listened to him with great respect during seven days, and appeared to be much affected by his discourses on the last things, and on the fear of God. Nevertheless, he was not yet converted. St. Bernard, who had learned never to despair of the most obstinate sinners, redoubled his tears, prayers, and pious endeavours, till he had the comfort to see him begin to open his heart to the divine grace. When he abetted the schism, the saint, by several conferences, brought him over to the obedience of the rightful pope, but could not prevail upon him to restore the two bishops whom he had unjustly deprived of their sees. At length he had recourse to more powerful arms. He went to say mass, the duke and other schismatics staying without the door, as being excommunicated persons. After the consecration, and the giving of the peace before the communion, the holy abbot put the host upon the paten, and carrying it out, with his eyes sparkling with zeal, charity, and devotion, and his countenance all on fire, spoke to the duke no longer as a suppliant, but with a voice of authority, as follows: "Hitherto we have entreated you and prayed you, and you have always slighted us. Several servants of God have joined their entreaties with ours, and you have never regarded them. Now, therefore, the Son of the Virgin, the Lord and head of that Church which you persecute, comes in person to see if you will repent. He is your judge, at whose name every knee bends, both in heaven, earth, and hell. He is the just revenger of your crimes, into whose hands this your obstinate soul will one day fall. Will you despise him? Will you be able to slight him as you have done his servants? Will you?" Here the duke, not being able to hear any more, fell down in a swoon. St. Bernard lifted him up, and bade him salute the bishop of Poitiers, who was present. The

astonished prince was not able to speak, but went to the bishop, and led him by the hand to his seat in the church; expressing by that action, that he renounced the schism, and restored the bishop to his see. After this, the saint returned to the altar and finished the sacrifice. A particular impulse of the Holy Ghost, the great authority of the saint, and the dignity with which this man of miracles was enabled to perform so extraordinary an action, make it an object of our admiration, though not of imitation.

The abbot, leaving the churches of Guienne thus settled in peace, returned to Clairvaux. But the duke, who had been a worldly and tyrannical prince, relapsed into his former habits, and committed new acts of violence. The saint being informed thereof, wrote him a strong remonstrance, which through the divine grace, made so deep an impression upon his mind, that his conversion was rendered complete. From that time, he honoured the bishop of Poitiers so much the more as he had formerly persecuted him; and shortly after resolving entirely to devote himself to a penitential life, he sent for this prelate, and in his presence made his last will, wherein he declared, that "In honour of our Saviour and all the saints, and being penetrated with sorrow for his innumerable sins, and with the fear of the last judgment; likewise considering that all the goods which we seem to possess, vanish in our hands like smoke, and leave only bitterness, anguish, and pain, he was resolved to forsake all things in order to follow God, and to obtain more perfectly his holy love. He added, that he left his daughters under the protection of the king, and desired that Eleanor, the elder of them, should marry him, if the barons of Aquitain consented, giving to her Aquitain and Poitou, and to his daughter Petronilla his estates in Burgundy, and to all the monasteries in his dominions one thousand livres of yearly rent to be distributed by his barons."\* After

\* His younger daughter, Petronilla, was married to Rodolph, count of Vermandois, a prince of the royal family. Eleanor, the elder, was married to king Lewis the Young in 1137; but became insupportable to him by her haughtiness; was convicted of adultery in Syria, and an impediment of consanguinity being discovered, a sentence of divorce was pronounced by the pope. King Lewis generously restored her estates, which many others would have found pretences to keep, and she immediately married Henry earl of Anjou, and duke of Normandy, who succeeded king Stephen in the throne of England, and became the most powerful monarch then in Christendom, being king of England, lord of Ireland, duke of Normandy and Aquitain, and earl of Anjou, Poitou, Touraine, and Maine. He laid claim to the earldom of Toulouse, pretending it to be a part of the duchy of Aquitain. Thus this marriage became a source of bloody wars, which, for above three hundred years, divided England and France, and more than once brought this latter kingdom to the brink of ruin. These wars were sometimes interrupted, but always broke out again with fresh fury. The mutual jealousy and feuds between the two nations were begun in the reign of the Norman conqueror, and were continually increased by a jarring of interests, especially after these contests. Notwithstanding



this he put on the habit of a pilgrim, entered upon an austere course of life, and undertook a penitential pilgrimage to Compostella, in which some say he died at Leon in Spain. Others tell us he survived this pilgrimage, and passed some time in a hermitage in a wilderness, before God called him to himself.\* Thus by the prudence and zeal of St. Bernard was the schism extinguished in so many kingdoms; but it was still protected by Roger, king of Sicily, and duke of Calabria. The pope called the saint to Viterbo in 1137, and thence sent him to this prince. Bernard, in a public conference at Salerno, convicted Anaclet's partisans of schism, and brought over many persons of distinction to the union of the Church; but Roger, having ambitious views to maintain the usurped possession of the duchy of Benevento, continued inflexible. The saint foretold his defeat in a battle he was preparing to fight with duke Ranulph, whose forces were much inferior in number; and, taking leave of him, hastened back to Clairvaux. The death of the antipope in 1138, opened the way to the peace of the Church; for though the schismatics chose one Gregory to the papacy, he surrendered his pretensions to Innocent II. Hereupon Bernard sued to the pope for the pardon of those who had been engaged in the schism.

The saint saw himself obliged to exert his zeal also in maintaining the purity of the Catholic faith, which he employed so often and with such success in the support of its unity and discipline. He heard of no dangerous innovator in the doctrine of the Church with whom he did not enter the lists. One of these was the unhappy Peter Abelard, or Abailard, † in whose writings certain errors

were discovered, which were condemned in the council of Soissons in 1121; and he so far acquiesced in the censure as to cast his book into the flames. In 1139, William, abbot of St. Thierry, discovered several erroneous principles in his later writings, and informed Geoffrey, bishop of Chartres, who was legate of the holy see, and St. Bernard, saying, they were the only persons who could crush the mischief in its embryo. Saint Bernard wrote a strong letter of private admonition to Abelard, but was answered by insults and loud complaints. He informed pope Innocent II. of Abelard's errors and conduct by a long letter, and also wrote to several French prelates upon that subject. A council of bishops met at Sens in 1140 upon this affair. St. Bernard was unwilling to appear, acquainting the bishops it was their business. Hereupon Abelard triumphed, and his friends said, Bernard was afraid to encounter him face to face. The saint therefore was obliged to be present. But Abelard, who dreaded above all things the eloquence and learning of the holy abbot, only presented himself in the council, to hear the charge drawn up by St. Bernard out of his own book, read against him; for he declined

uncle to take him to board, under pretence that he could by that means more easily assist her in her studies. Fulbert readily agreed to his request, neither mistrusting the virtue of his niece, nor the prudence of the master, who was in holy orders, and enjoyed a prebend. But this was not to know mankind, or the danger of living in the occasion of sin. They fell, and the uncle was the last person in the neighbourhood that suspected the crime. When he found it out, he turned Abelard out of doors; but Eloïsa followed him into his own country, and was there brought to bed of a boy, who was called Astrolabe. Abelard, whom her injured friends, by an unjust crime and violence, made an eunuch, took the monastic habit at St. Denis's out of shame, not out of devotion, as he confesses; and Eloïsa put on the veil at Argenteuil.

Abelard was expelled the abbey soon after, and being cited to a council at Soissons in 1121, was obliged to throw his book, on the Trinity, into the fire, and was shut up in the monastery of St. Medard at Soissons. Being released, he set himself again to teach near Troyes, and there, with the bishop's leave, founded a church for his scholars, which he called Paraclet or the Comforter, because he there found comfort and refreshment after his troubles. Being chosen abbot of St. Gildas's of Ruis, near Nantes in Brittany, he gave this first settlement to Eloïsa, and some other nuns who chose to follow her, and she governed this nunnery of Paraclet as prioress. Abelard drew up useful rules and constitutions for that house, a copy of which is preserved in the abbey of Paraclet. The famous letters that passed between him and Eloïsa show they were not yet penitents; the first disposition of a true conversion required not only distance of place, but an entire change of heart, and renouncing of correspondence, or whatever else could entertain or renew their fondness. The style in these letters is affected, not natural, easy, and truly polished and elegant; though they are not destitute of wit and some beauties. Abelard enjoyed some tranquillity, after the condemnation of certain points of his doctrine at Soissons, till the year 1139. His works consist of letters, a history of his own misfortunes, an introduction to theology, fraught with novelties and errors, and several other philosophical and theological tracts. They make a volume in quarto, printed at Paris in 1616. See Dr. Cave, *Hist. Liter.* and Abelard, *Historia calamitatum suarum*.

the aspersions which many historians have cast upon the memory of queen Eleanor, the heiress of Guienne, M. Arcere, an Oratorian, (*Histoire de la Ville de la Rochelle, et du Pais d'Aunis*, printed at Rochelle in 1757,) has drawn up an elegant and ingenious apology for her in which he sets her character in a new light.

\* Duke William was the last male descendant from Ranulph I. a prince of the house of Burgundy who had been made by Charles the Bald, in 844, first duke of Aquitain, upon the extinction of that kingdom, which had been erected by Charlemagne in favour of his son Lewis Debonnair, and continued in some prince or other of the royal family of France till that time.

† Peter Abelard was born near Nantes, and after learning the first rudiments of the sciences, gave himself up wholly to the study of the scholastic philosophy. He was a most acute disputant, and whilst a student in logic, sometimes seemed too hard for his master, the famous William of Champeaux, then archdeacon of Paris. Having a great opinion of his own parts, he was very desirous to commence professor: and having obtained a license when he was very young, began to teach logic first at Melun, and soon after at Paris. Abstracted reasonings were his delight, and it was his pride to wrangle with the other masters at all public disputations. The effect of his presumption was the loss both of his faith and of his chastity. Fulbert, a canon of Paris, had a niece of great wit and beauty, named Eloïsa, whom he brought up to learning, and chose Abelard to teach her logic. By unguardedly conversing together a passion was kindled in their breasts, and Abelard desired the

giving any express answer to the articles charged upon him, though he had the liberty given him to do it, had very favourable judges, and was in a place where he had no reason to fear any thing. After having recourse to shifts, he appealed to the pope, and then withdrew from the synod with those of his party. The bishops condemned fourteen propositions extracted out of his works, and wrote to pope Innocent II. who confirmed their sentence, imposed perpetual silence on Abelard as an heretic, and ordered that he should be imprisoned. Abelard wrote an apology, in which he gave a Catholic exposition to several of his propositions. St. Bernard accused him of denying the Trinity with Arius, of destroying the incarnation with Nestorius, of taking away the necessity of grace with Pelagius, of having bragged that he was ignorant of nothing; of being never willing to say of any thing, *Nescio*, I do not know it; of pretending to expound inexplicable things, to comprehend incomprehensible mysteries, and to give reasons for what is above reason. It is manifest from his apology, and chiefly from his book, entitled, *An Introduction to Theology*, which had raised this storm, that he advanced several propositions absolutely heretical, others, which, though he expounded them more favourably, were new, harsh, and intolerable. One of the errors contained at this day in his writings is the system of the Optimists, renewed by Leibnitz, pretending that every thing in the world being the best, God could not have made or done any thing any other way than he has done it. After he had published his Apology, he set out on his journey towards Rome; but stopping at Cluni, he was persuaded by the abbot, Peter the Venerable, to recall whatever he had wrote which gave offence, and to wait upon St. Bernard. He did so, and was reconciled to him. With the pope's leave he resolved to spend the remainder of his life at Cluni, and behaved himself there with great humility and piety for two years. Towards the end of his life he was sent for his health to the monastery of St. Marcellus at Challons upon the Seine, where he died in 1142, being sixty-three years old. His body was sent to the abbey of Paraclet, to be interred, and Peter the Venerable wrote to Eloïsa an edifying account of his death.

Arnold of Brescia, his disciple, was not so happy as to imitate his repentance and submission. He was a native of Brescia, in Italy, became a scholar of Abelard, took the habit of a monk, and falling into many errors, preached them at the head of armed troops, first in France, and afterward in Italy. He taught, that neither the pope nor the clergy ought to possess temporal estates; and erred about several other articles of faith. St. Bernard, by his writings and labours, opposed the ravages of this wolf in sheep's clothing. St. Bernard drew his portrait in lively colours, when,

among other things, he says, "Arnold of Brescia is a man who neither eats nor drinks, because, like the devil, he thirsts only after the blood of souls. His conversation has nothing but sweetness, and his doctrine nothing but poison. He has the head of a dove, but the tail of a scorpion." His description of Abelard is not less strong. He says he was a man always unlike himself, altogether equivocal and unconstant; that he had nothing of a monk but the name and habit, and that his life was the contrast of his character or profession. He adds, to express his vanity, that he knew every thing that is in heaven and earth, but himself. Another person of eminence in that age, by deviating from the scripture and tradition to philosophize on the mysteries of religion, adulterated their simplicity. This was Gilbert de la Porree, a famous professor of theology at Poitiers, and at length bishop of that city. He was accused of heterodox opinions by his two archdeacons. His doctrine was begun to be examined in an assembly of prelates at Auxerre in 1147, and continued in another held at Paris the same year, before pope Eugenius III. who was lately come into France. St. Bernard, on account of his eloquence and learning, was pitched upon to open the charge; but as Gilbert denied that he had ever advanced the propositions imputed to him, it was decreed that his writings should be examined, and the decision referred to the council which was to be held at Rheims the year following. In this synod Gilbert openly maintained what he had taught in his writings, that the godhead, or form by which God is God, is *really* distinguished from God; likewise that his wisdom, justice, and other attributes, are not *really* God himself; that the divine nature or essence is *really* distinct from the three persons, and that the divine nature was not incarnate, but only the second Person, which he held to be *really* distinct from the nature. St. Bernard demonstrated that no real distinction can be admitted between the nature and the persons, or between the attributes and the nature, or between the attributes themselves; for in God all is perfect unity and simplicity, without any *real* distinction, except that of relation between the three Persons; any other real multiplicity must produce a composition repugnant to the essential simplicity and unity of God. Four propositions of Gilbert were censured by this council, and he himself retracted and condemned them. On this account his person was spared. Some of his disciples continued to maintain his erroneous opinions, and are confuted by St. Bernard.<sup>12</sup> Gilbert died in 1154.\*

The heresies broached by Abelard, Gilbert, and many others, at this time, took their rise

<sup>12</sup> Serm. 80. in Cant.

\* The works of Gilbertus Porretanus are only extant in manuscript, except one letter published by Dom. Luke Dachery, in his notes on Guibert of Nogent.



from an abuse of the scholastic theology, as Abelard himself acknowledged after his conversion,<sup>13</sup> making a long enumeration of errors which sprung up in his time. The holy scriptures, and the tradition of the Church being the sources and foundation of all genuine theology, St. Anselm raised on them his excellent structure, by bringing the different parts more into order, under general heads, and illustrating each part with the additional force of logical reasoning. This method was followed by all sound scholastics, especially St. Thomas, whose divine science was derived from his perfect skill in the holy scriptures, and in the writings of the most approved fathers; taking St. Austin for his chief guide in questions of speculation, St. Ambrose and St. Gregory in moral resolutions, and St. Chrysostom in the interpretation of the holy scriptures; he employs human reasoning with the most happy penetration, but so as to make it every where subservient to these principles; but these were quite lost sight of by some who, in the shoal of philosophers and theologians which appeared in the twelfth age, pursued, in many questions, only the subtle imaginations of their own refining genius: a rock against which many great men have suffered shipwreck in faith.\* St. Bernard

<sup>13</sup> Abel. Theol. Christian. l. 3 and 4.

\* The General Study of Paris, as it was at first called, was founded by Charlemagne about the year 800. King Lewis VI. surnamed the Big or the Fat, was not only a great scholar, but a most zealous patron of the sciences. He succeeded his father Philip I. in 1110. By his protection and encouragement studies began to flourish exceedingly, and there were in his reign more students than citizens at Paris, to which the name of Academy was first given about that time. In the following century it was called the University, from the whole circle of sciences being there taught. The number of students was much increased by the liberty which every one had of disposing of himself as he pleased, after Lewis the Big had abolished many severe customs concerning vassalages, and began to loosen the hard servitude of the people under their immediate lords, who were a kind of subaltern sovereigns in their own estates. So many set up for teachers, and some, like Abelard, sold their lessons at so dear a rate, that such an abuse stood in need of a restraint. *Ecclatres* or Scholastics were established in cathedrals in the eleventh century, who often governed the bishops' seminaries. An order was published in the twelfth century, that none should teach without their license. In universities academical degrees were introduced in the same age for this purpose of licensing persons to teach. Some moderns falsely ascribe their institution at Bologna to Gratian, and at Paris to Peter Lombard, and Gilbert de la Porrée, before this latter went to Poitiers. (Egassius Buleus, Hist. Univers. Paris, p. 255. Baillet, Jugn. des Scav. t. 1. p. 203.) See this groundless assertion confuted by the authors of the Hist. Littéraire. (t. 9. p. 83.) The degree of Licentiate was first given at Paris in the twelfth age, and consisted originally in a public license given to teach. Soon after that of Master or Doctor was added. In conferring this degree a wand or *bacillus* was delivered; whence the name Baccalaureus. The title was, some time after, made an inferior distinct degree.

The Regular Canons were always part of the clergy, and destined to sacred studies and the functions of the divine ministry. Their famous school and monastery of St. Victor at Paris, which before was a small chapel, was established for this very end in 1113, by Lewis the Big,

opposed this fatal abuse with that erudition and eloquence of which his works are a standing monument. The Cistercian Order, in its origin, like the Carthusians, was devoted to the practice of penance, assiduous contemplation, and the angelical function of singing the divine praises. Wherefore it did not admit the ordinary dissipation of scholastic disputations. Yet we find a foundation made for teaching little children in a monastery of this Order in the diocese of Bazas, in 1128.<sup>14</sup> And learned men were every where received into it, and allowed all means of improving themselves in the sciences, and of thus serving the Church. The first founders, SS. Alberic, Stephen, and Bernard, were persons eminently learned. Conrad, son of Henry, duke of Bavaria, was famous for his learning at Cologne, before he professed himself a monk at Clairvaux, in 1126. Henry, a son of king Lewis the Big, who was a monk under St. Bernard, and afterward successively bishop of Beauvais, and archbishop of Rheims, was a good scholar; and many among the most eminent doctors in the Church embraced this institute. The revision of the bible, made

<sup>14</sup> Nartenne Voyage Littér. in 1717, t. 2. p. 10.

The celebrated William of Champeaux was the first prior. Hugh of St. Victor, a native of Ypres, was the third prior and professor in this house. He was surnamed *the Tongue of St. Austin*, whose doctrine he every where expounds, without involving himself in the labyrinth of obscure speculations, of which we have a proof in his treatise on the sacraments. He was intimately linked with St. Bernard, who was sensibly afflicted at his death, which happened in 1141, the fortieth of his age. His piety shines in his excellent spiritual and mystical tracts, which yet are not equal to those of his scholar, the eminent contemplative, Richard of St. Victor, who was fifth prior of this monastery, and died in 1173. He was a Scotsman by birth; his mystical treatises on charity, contemplation, and the interior man, are full of excellent matter, though the style is often low.

A contest arose at that time between the Regular Canons, and the monks, and friars, the former pretending that the latter ought, after the example of the ancient Egyptian monks, to be more employed in manual labour, with their exercises of prayer and contemplation, than in studies or in teaching school. This maxim was espoused by the zealous reformer of La Trappe; but the learned Mabillon has fully justified their studies and schools in his modest answer to that abbot. See his *Traité des Etudes Monastiques*. Learned men who became monks have always been allowed to pursue their studies in that state; and many in every age have thus been eminently useful to the Church. To serve it, monks, in many places, began to have schools from the sixth age downwards, and monasteries became the chief nurseries of learning for several ages. Sacred studies and spiritual functions of the ministry, if performed equally in a spirit of humility and penance, are excellently substituted in lieu of manual labour with regard to persons endowed with suitable talents; though, with respect to others who serve not the Church, and have no right to live by the altar, St. Austin, in an express treatise, confirms the principle upon which abbot Rancé recommends penitential labour, as such monks are not applied to the more noble and more useful spiritual functions. What incomparable advantages, in every respect, hath not the Church derived from the literary and apostolical labours of many religious men! Several Orders not only of regular clergy, but also of others, as the Preaching Friars, &c. were established chiefly for these purposes.

by St. Stephen and his brethren, proves that some of them then understood the Oriental languages. To encourage learning, St. Bernard was very solicitous to furnish all his monasteries with good libraries.<sup>15</sup> The manual labour in which the Cistercian and Benedictin monks at that time employed themselves, was not only to till the ground, but frequently to copy books; several beautifully illuminated, which were writ at Clairvaux, in St. Bernard's time, are still shown there.<sup>16</sup>

The great reputation of the sanctity of St. Bernard and his monks drew many great men to his Order. The monastery of Clairvaux, which is at present a most stately and spacious structure, was in his time a low and mean building; yet he left in it at his death seven hundred monks. He founded, before his death, one hundred and sixty other monasteries; and their number was so much increased after his death, that before the dissolution of monasteries in Britain and the northern kingdoms, eight hundred abbeys were subject to Clairvaux, being filiations of that house. In 1126, Otho, the son of Leopold, duke of Austria, and of Agnes, daughter to the emperor Henry IV. brother to the emperor Conrad III. with fifteen other young German princes, one of whom was Henry, earl of Carinthia, made their monastic profession together at Morimond; in 1115 thirty gentlemen had done the same on one day at Cîteaux; a company of young noblemen did the like at Bonnevaux; once at Clairvaux one hundred novices took the habit on the same day. The Cistercian annals, and Le Nain, mention two persons of quality who professed themselves lay-brothers in this Order, the one to be shepherd of the monastery, the other, whose name was Lifard, to keep the hogs. In 1120, Alexander, a prince of the royal blood of Scotland, and in 1172, Silo, a learned and famous professor at Paris, and Alan, another professor in the same place, so renowned for his skill in theology, and all other sciences, that he was surnamed the Universal Doctor, humbly made their profession among the Cistercians in the quality of lay-brothers.

Evrard, earl of Mons, was so touched with compunction for a sin he had committed in war in Brabant, that in his return homewards from that expedition, having disguised himself in mean apparel, he set out at midnight, and, unknown to any one, performed a penitential pilgrimage to Rome and Compostella. After his return he hired himself, in the same spirit of penance, to keep swine under the lay-brothers in a farm belonging to the abbey of Morimond. Some years after, a servant of two officers who in the army had been under his command, coming to this farm to inquire the road, knew him by his voice and features, and in surprise

went and told his masters that their lord was there, and keeper of the hogs. They rode up to the place, and though he at first strove to disguise himself, they knew him; and dismounting, embraced him with tears of joy, and all possible tokens of respect. When they had informed the abbot, he came down to the farm, and learned the truth from the holy penitent's own mouth, who confessed to him his sin with a flood of tears. The abbot persuaded him to take the religious habit, and to complete the sacrifice of his penance in the monastery. Evrard received the advice with great humility and joy, and acknowledging himself most unworthy, made his monastic profession. About the same time, he founded the abbey of Einberg in Germany, and that of Mount Saint George in Thuringia. This happened in 1142. His holy death is recorded in the Necrology of the Cistercians on the 20th of March. The lay-brothers were at that time very numerous in this Order; St. Bernard had a particular affection for them, and it seemed his greatest pleasure to instruct them in the interior paths of perfect virtue. It is recorded of one of them at Clairvaux, that he had so perfectly subdued the passion of anger, as always to feel in his heart, instead of any motion of impatience, a particular affection, and sensible tenderness for any one from whom he received an injury. It was his constant custom to say an Our Father for every one that did him any wrong, spoke harshly to him, or accused him of any fault in chapter; which practice has from him passed into a rule in this Order. A certain monk, named Nicholas, whom St. Bernard had converted from a secular life in the world, was much afflicted that he lived in the company of saints without the spirit of compunction. St. Bernard comforted him, and by his prayers obtained for him that gift in so eminent a degree, that even when he ate, travelled, or conversed with others, tears trickled down his cheeks.

Our saint had, at Clairvaux, a monk whose name was Bernard, and who took his surname from Pisa in Italy, of which city he was a native. He was a person of learning and abilities, and had made such progress in monastic perfection, that when pope Innocent II. repaired, and gave to St. Bernard, the monastery of the Three Fountains, commonly called of SS. Vincent and Anastasius, near Rome, the saint appointed him first abbot of the colony which he planted there. Innocent II. died in 1143; his successor, Celestine II. lived in the pontificate only five months and some days, and Lucius II. who followed him, died about the end of his first year, on the 26th of February, 1145. The abbot Bernard of Pisa was chosen in his place, and took the name of Eugenius III. St. Bernard was struck with surprise at the news, and wrote to the cardinals, conjuring them to assist him with their best

Fearing lest so great an exaltation

<sup>15</sup> Hist. Littér. t. 9. État des Lettres, 12 Siècle. n. 184. p. 141.

<sup>16</sup> Ibid.



should make him forget himself, and some of the high obligations of his charge, he wrote to him five books, Of Consideration, pressing upon him, without flattery, the various duties of his station, and strongly recommending to him always to reserve time for self-examination, and daily contemplation, applying himself still to this more than to business. He proves to him, that consideration serves to form and to employ in the heart all virtues. He puts the pope in mind, that he is in the utmost danger of falling, by the multiplicity of affairs, into a forgetfulness of himself, and hardness of heart; the thought of which danger made the saint tremble for him, and tell him that his heart was already hardened, and made insensible, if he did not continually tremble for himself. Most succeeding popes have highly esteemed, and been accustomed often to read this excellent work.

King Lewis the Big died in 1137, leaving five sons besides Lewis his successor; namely Henry, a monk of Clairvaux, who died archbishop of Rheims; Robert, count of Dreux, head of that royal branch, long since extinct; Peter, lord of Courtenay, of which territory he married the heiress, from whom is descended the present family of Courtenays in France; Philip, archdeacon of Paris, (who being chosen bishop, modestly yielded that dignity to Peter Lombard,) and Hugh, of whom we have no particular account. The father, after the death of his eldest son Philip, had caused Lewis to be crowned in his own life-time; who thereupon, for distinction, was called Lewis the Young, which surname he retained even after his father's death. The Christians in Palestine were at that time much distressed. The Latins had, by the first crusade, erected there four principalities,\* namely, that of Edessa, which

\* The Saracen empire was extended by Mahomet's immediate successor, over Arabia, Persia, part of the Indies, Egypt, Syria, and many other provinces of Asia. Mauvias, great grandson of Omias, made Damascus the seat of the caliph in 660. His posterity, called the Omniades, reigned till 750, when Mervan II. the last prince of that family, being slain, this empire was divided into three. Salim, general of the Chorasmi, made himself sultan of Egypt, Abubalas or Mahamed of Persia, and Abballa II. was founder of the Abbaside caliphs at Damascus. His successor and brother Abugiafar, surnamed from his victories Almansor, built Bagdat upon the ruins of Seleucia, near the Tigris. It was thirty-eight miles from the ancient Babylon which stood upon the Euphrates, yet was often called Babylon, and became the residence of these caliphs. In the twelfth century the caliph continued there with a nominal sacred jurisdiction, whilst those who obtained the empire were called Sultans or Soldans, which words are by some explained King of kings. (See Du Cange, V. Soldan.)

Towards the tenth age, the Turks from Great Tartary were often intermixed in the armies of the Mahometans, in Asia, so that the historians of those times call the same people sometimes Turks, and sometimes Saracens, till these latter were entirely subdued by the former; though properly these infidels are generally to be called rather Saracens than Turks, till, in 1300, the foundation was laid in Asia of the Ottoman Turkish sovereignty, which swallowed up that of the Saracens. Salsuk was the first Turkish leader that turned Mahometan, and was

comprehended a large country that lay upon the Euphrates; those of Tripoly and Antioch, which were extended all along the sea of Phœnicia; and lastly the kingdom of Jerusalem,

head of the Salsuccian family of sultans, that reigned, some in Persia, some in Syria, and others in Asia Minor. Tangrolipix, grandson of Salsuk, became the first Turkish sultan of Persia, in 1050. His nephew, Cutlu Moses, subdued part of Armenia, Cappadocia, Pontus, and Bithynia, and erected the Mahometan kingdom of Lesser Asia, making Nice the place of his residence. His son Soliman was dispossessed of most of his dominions by the Christian princes in the first crusade; and this Soliman's son Mahomet was entirely ousted by Musat, sultan of Iconium, (a city in Cappadocia,) who was a deputy under the Sultan of Damascus, of the same Salsuccian family. Tangrolipix was succeeded in Persia by his nephew Axan, who made Melech and Ducat, Turks of the same family, sultans of Damascus.

Jerusalem had been conquered by Omar, the second caliph, in 637, and had groaned under the yoke of the Saracens four hundred and forty-two years, till, in 1079, the Turkish sultans took their place. The Christians of Palestine had suffered this slavery under their new masters twenty years, when the first crusade or holy war, for their deliverance, was set on foot. Alexis I. (Comnenus) the Greek emperor, had earnestly solicited the pope to intercede with the western princes to send him powerful succours against the infidels. Urban II. coming into France, held a council at Clermont, in Auvergne, in 1095, where the project of the crusade was concerted. Peter, a famous hermit near Amiens, who, having made a pilgrimage to the Holy Land, had been touched with compassion at the sight of the miseries which the Christians there suffered, and had brought from them moving letters to implore succour, was so great an instrument in promoting the design, that, by an imprudent resolution, he was chosen general to lead the forces into the East.

Philip I. who was then king of France, was a prince too much addicted to pleasure, and too infamous by his irregularities to be capable of any great undertaking; but an innumerable multitude took the cross, and among others Hugh the Great, count of Vermandois, the king's brother, Robert, duke of Normandy, son to William the Conqueror, Robert II. earl of Flanders, Stephen, count of Blois, Godfrey of Bouillon, with his two brothers Eustachius and Baldwin, Boëmond, prince of Tarento, with Tancred, and other Norman lords, from Naples and Sicily, &c. They took different routes into the East with their troops. Between seven and eight hundred thousand persons, though not all fighting men, marched on this expedition; but many with views altogether worldly; and these committed great disorders in Bulgaria, and other places through which they marched; great numbers were slain by the inhabitants of those countries, and many perished with hunger.

At Constantinople the emperor Alexis, who had only expected a body of troops which would be under his command, was alarmed to see such multitudes, and many ways crossed and betrayed them; till overawed by their threats, he came to an agreement to furnish them with magazines and provisions, and join them with his own forces and fleet, and the crusaders promised to restore to him whatever places they should take from the infidels. The multitudes which went before mostly perished, the hermit having made no provision for their subsistence on the road. The princes marched with more caution, and when they arrived in Asia, found, upon a general muster of their army, that their cavalry amounted to one hundred thousand men, and their infantry was much more numerous. In Bithynia they defeated Sultan Soliman in battle, and besieged, and took the strong city of Nice, his capital, which they put into the hands of the Greek emperor. That perfidious prince plotted continually to distress and ruin the forces of the crusaders, which seemed to him more formidable than the Saracens. If this jealousy was founded in common policy so long as they were in his neighbourhood, it was very unjust

which, by the death of Fulk, in 1142, was devolved on his son Baldwin III. only thirteen years of age. The Saracen caliphs at Bagdat having lately lost their empire, reserved only a sacred authority as interpreters of the Mahometan law; for the Salsuccian Turks, who

embraced their religion, obtained the sovereignty first in Persia, and soon after in Asia Minor, and in Syria. In this last country, Melech and Ducat were the first Turkish sultans at Aleppo. Their successor Sanguin was a famous general, and at his death, left his

when they were at a distance. The duke of Bouillon had restrained the corps which he led from committing any disorders with the utmost care and conduct; yet the emperor endeavoured first to starve them, and afterward came to blows with them. Nor did he ever join them, or send his fleet or forces to them. Wherefore the Latins, when they saw the capitulation thus broke by him, thought no more of yielding to him the fruit of their victories. When they arrived in Syria, Boëmond commanded at the siege of Antioch, and took that city, whilst duke Godfrey defeated Soliman, who was marching to relieve the place with an army of above two hundred thousand men. Tancred made himself master of almost all Cilicia, and Baldwin of a great part of Mesopotamia. By these conquests the way was opened for them to march into Palestine, the end of their expedition. This country was at that time subject to Mustale, the Saracen caliph of Egypt, an enemy to the Salsuccian Turkish sultans.

The army of the crusade, by losses, desertions, and garrisons left in places that had been already taken, was reduced to forty thousand men when it sat down before Jerusalem, and the Saracens' garrison in the place amounted to forty thousand effective men. Yet the valiant duke of Bouillon forced the outer wall by assault; then having got ready the rolling-castles and other machines which were then used for storming cities, he made a furious attack on the inner wall with patereroes, ballistæ, catapultas, and the battering-ram. His courage sustained the besiegers when they gave way; and in the last attack, when the rolling-castle was driven against the wall, he leaped upon it himself with his brother Eustachius, and several other lords; and the breach being made, the Christians forced a passage, and took the city on the 15th of July, 1099; four years after the crusade had been published in the council of Clermont. After the victory, both generals and soldiers employed themselves in works of the most tender piety and devotion.

The week following, the lords chose Godfrey king of Jerusalem, but he refused to put on a crown with which they presented him, saying he would never wear a crown of gold where the Redeemer of the world wore one of thorns. A few days after, he defeated the sultan of Egypt who came against him, with the sultan of Babylon and an army of above four hundred thousand foot, and a hundred thousand horse, as Godfrey himself testifies in his letter to pope Paschal II. He extended his conquests in Palestine, and made the Saracen emirs of Ptolemais, Casarea, Antipatris, and Ascalon tributaries to him. Emirs, among the Arabs, were dependent princes or governors; from which word our title of Admirals at sea is thought to be derived.

Godfrey was the model of Christian heroes; and it is to be wished that his life was carefully compiled. He was son of Eustachius II. count of Boulogne and Lens, and of St. Ida, daughter of Godfrey the Bearded, duke of Lower Lorrain and of Bouillon, descended from Charles, first duke of Lower Lorrain, brother to king Lothaire, of the race of Charlemagne. Godfrey was the eldest son, according to William of Tyre and Ordericus Vitalis; though others make Eustachius the eldest, who inherited his father's estate, and whose daughter married our king Stephen. Godfrey, from his infancy was endowed with a greatness of soul, generosity, compassion, mildness, humility, and modesty that charmed all who conversed with him. His piety and virtue were perfect, constant, and invariable, without shade or blemish. A penetrating wit, a solid judgment, the most intrepid courage, an admirable dexterity and address, and an extraordinary strength of body were advantages scarce ever found

equal in any other person. With these qualifications of mind and body he received from his father, who was one of the greatest soldiers of that age, an early tincture in every branch of the military profession, and from his mother that profound sense of religion which made him to appear at the head of armies always penetrated therewith no less than if he had always lived in a cloister. Churches and places of devotion were the sanctuaries in which his heart found its chiefest delight; after the divine office he prolonged in them his private devotions so that he was with difficulty drawn from them to his meals. He often complained that he was not able to enjoy the happiness of those who always praise God at the foot of his altars; and he sought by laying obligations on them to have some share in their fervour and good works. Blessed Ida being herself versed in the sciences, inspired him with a love of useful learning. He spoke and wrote elegantly in Latin, Teutonic, and other languages, and was perfectly instructed in all the duties of religion.

Duke Godfrey the Crook-backed, his uncle by the mother, died in 1076, having adopted him and his brother Eustachius; and from that time our young hero took the title of duke of Bouillon. The emperor Henry IV. deprived him of the Lower Lorrain at that time, pretending it to have been a male fief, and devolved to him; but in lieu he gave him the marquise of Antwerp. Godfrey so heroically signalized his valour in the service of that prince in his wars against the Saxons and others, that, in recompense, Henry restored him the duchy of Lower Lorrain, which comprised Liege and Brabant. He mortgaged part of these territories to the church of Liege to defray his expenses in the holy war; but before he undertook that expedition, he attacked and defeated in battle the emperor Henry IV. because he had most outrageously insulted and injured the empress Praxedes, Godfrey's sister. In his wars in the East, his troops were distinguished from all the rest in the crusade by the good order which they every where observed. He began and ended every undertaking with the most edifying acts of devotion; for a proof of his extraordinary strength of body, William of Tyre, a most exact and faithful historian, relates, that on the bridge of Antioch, he cut a Turk who had on a coat of mail, quite asunder across the middle of his body, with one stroke of his scimitar; and clove another on horseback from the head downwards to the very saddle, wounding also the horse's back. Another time, seeing a bear going to kill a poor man that was gathering sticks, he rode up, and the furious beast having killed his horse, Godfrey seized him with his left hand, and, with his right, thrust his sword into his belly to the very hilt. Godfrey would never take the title of king, but only that of duke, and defender of the holy sepulchre. He drew up a code of laws for his new kingdom, under the title of, *Livre des Assises et des bons Usages du Royaume de Jerusalem*, printed in folio at Bourges in 1690. During a sickness of five weeks he prepared himself for death with the piety of a saint, and the true fortitude of a Christian hero, very different from that of a pagan philosopher. He had not reigned a year when he died on the 18th of July, in 1100, being in the vigour of his age; Maimbourg says, about his fortieth year, but produces no authority. His mother Blessed Ida survived him, and died in 1113. He was never married. His brother Baldwin, count of Edessa, succeeded him. See William archbishop of Tyre, *Gesta Dei per Francos*; Radulfus, *Gesta Tancredi in expeditione Hieros. apud Martenne Analect. t. 3.* Ordericus Vitalis, Fleury, Choisy, &c.—Godfrey and his conquest of Jerusalem is the subject of Tasso's justly esteemed poem entitled, *Gierusalemme Liberata*.



warlike son Noradin possessed of that dignity, a prince endowed with all the qualities of a conqueror. He took Edessa, and threatened the other three principalities of the Christians, who were in no condition to defend themselves, and therefore sent ambassadors into Europe, to desire immediate succour from the Christian princes. Lewis VII. or the Young received the message favourably. Pope Eugenius III. coming into France in 1147, held there several councils to promote a second crusade, and, at the king's request, commissioned St. Bernard to preach the holy war. This the abbot executed with incredible success in all the chief provinces of France. He afterward did the same in the principal cities of Germany.

The authority of his sanctity and prudence was not less established in the empire than in Italy and France. When Lothaire II. duke of Saxony, was chosen emperor upon the demise of Henry V. in 1125, the two nephews of the late emperor (Conrad, duke of Franconia, and Frederick, duke of Suabia) raised a dangerous rebellion; but Saint Bernard prevailed with them to lay down their arms, and reconciled them to Lothaire, who ruled with great piety and tranquillity, treating even those that had been his enemies with mildness and generosity, and protecting the holy see. He exceedingly honoured St. Bernard, and died, without leaving any male issue, in 1138. Conrad III. succeeded him in the imperial dignity. He, on this occasion, received St. Bernard with honour, took the cross from his hands at Spire, accompanied him through several cities, and the same year set out for the Levant, at the head of an army of sixty thousand horse, and almost as many foot, the bravest that had been seen. King Lewis took the cross in an assembly of the princes and prelates of his realm at Vezelay in Burgundy, appointed his prime minister, abbot Suger, regent of France during his absence, and followed the emperor into the East. Manuel Comnenus was at that time emperor of Constantinople, the son of John, and grandson of that Alexis who had used the first crusaders so ill. Manuel had some good qualities, but his policy degenerated into trick and treachery. Though Conrad was his brother-in-law, he received him at Constantinople with great coldness. The Germans crossed the straits, and marched through Bithynia towards Lycaonia. Lewis passed the Rhine at Worms, and the Danube at Ratisbon, and marching through Hungary arrived at Constantinople in October, two months after the Germans. Conrad, deceived by guides whom the Greeks had given him, engaged his army in the deserts on the borders of Cappadocia, where his cavalry could not act. In this place the Mahometans surrounded his troops in the month of November, 1147, and cut them to pieces, where not a tenth part of them were able to engage. Conrad, after paying a private visit of devotion to the holy places at Jerusalem,

the year following returned in great affliction to Germany.

Lewis, passing into Asia, took his route by the sea-side through Smyrna and Ephesus, and advancing towards Laodicea, in Lydia, in the beginning of the year 1148, encamped on the banks of the Meander, a river difficult to pass on account of its depth, and the height of its banks. He crossed it, however, with some loss; but beyond Laodicea, by the ill conduct of him who commanded the van, which he had separated too far from the rest of the army, his rear was cut to pieces. The king escaped with great difficulty. Pushing forwards, he left behind him a great part of his forces at Attalia, a seaport of Pamphylia, where they mouldered away in great want of provisions through the treachery of the Greeks. The king himself went thence by sea into the principality of Antioch, and arrived in the port of St. Simeon in the mouth of the Orontes, five leagues below that capital. Raymund, prince of Antioch, the queen's uncle, received him with all due honours. The scandalous amours of his queen Eleanor at Antioch gave him great vexation. However, he laid siege to Damascus; but, through the jealousy of some Christian lords, this enterprise did not succeed. Wherefore the king, having performed his devotions at Jerusalem, returned by sea into Europe. He landed in Calabria, in Italy, and passing through Rome arrived in France. He found his kingdom in the utmost tranquillity through the wise conduct and steady management of abbot Suger, who was honoured with the title of Father of his country, and had the chief share in the administration both in this and the preceding reign. This wise statesman had advised the king against the expedition; but when it was resolved upon, had most liberally concurred to promote it. The ill success of this crusade is chiefly ascribed by all our historians to the treachery of the Greeks; but the finger of God was visible in chastising the sins of the Christians. A great part even of those who composed the crusade were led by no other motive than the prospect of plunder, were lawless, and committed every kind of disorder in their march. To those who were conducted by motives of sincere penance and religion, these afflictions were trials for the exercise of their virtue. This unfortunate expedition raised a great storm against St. Bernard, because he had seemed to promise success. His answer was, that he confided in the divine mercy for a blessing on an enterprise undertaken for the honour of his divine name; but that the sins of the army were the cause of their misfortunes.<sup>17</sup> The zeal of our saint was at the same time employed in the conversion of notorious sinners and heretics.

Henry, an apostate monk, a disciple of Peter Bruis, had spread, in Aquitaine and in the diocess of Maus, the same errors which his master

<sup>17</sup> S. Bern. l. 2. de Consid. et ep. 288.

and others had propagated in Provence and Languedoc, deceiving and ingratiating themselves with the people by violent invectives against the pope, bishops, and clergy, which is usually the first step towards defection from the Church. Cardinal Alberic, bishop of Ostia, was sent by the pope, in 1147, legate into Languedoc and Aquitaine to endeavour to apply some remedy to this evil. The legate took St. Bernard with him in this mission, and the saint, not only by the reputation of his sanctity, and the force and eloquence of his zealous discourses, but also by many evident miracles, animated the faithful, and brought back to the truth many that were seduced. Geoffrey, some time the saint's secretary, accompanied him at that time, and relates many miracles to which he was an eye-witness.<sup>18</sup> He tells us, that at Sarlat, a town in Perigord, the man of God, blessing with the sign of the cross some loaves of bread which were brought to him for that purpose, said, "By this shall you know the truth of our doctrine, and the falsehood of that which is taught by the heretics, if such as are sick among you recover their health by tasting these loaves." Geoffrey, bishop of Chartres, who stood near the saint, being fearful for the event, said, "That is, if they taste with a right faith, they shall be cured." But the holy abbot replied, "I say not so; but assuredly they that taste shall be cured, that you may know by this that we are sent by authority derived from God, and preach his truth." Accordingly, a great multitude of sick persons were cured by tasting that bread. The same author assures us, that when the saint lodged at St. Saturninus's, a house of regular canons at Toulouse, one of the canons lay at the point of death, quite emaciated, and so weak that he could not rise from his bed even on the most necessary occasions; but that by a visit and prayer of the saint, he was restored to perfect health. "That instant," says our author, "he rose from his bed, and following after, overtook us, and kissed the blessed man's feet, with that eager devotion which is not to be imagined but by those who saw it." The bishop of the place, the legate, and the people went to the church, the man who had been sick leading the way, and gave thanks to God for this blessing. This canon became a monk of Clairvaux, and was abbot of Valdeau when this account was wrote. Many other like miracles were wrought by the man of God at Meaux, Constance, Basil, Spire, Frankfort, Cologne, Liege, and other places where he preached, as the same author relates;<sup>19</sup> some in presence of the emperor Conrad and his court at Spire, all publicly, persons of the first rank in the Church and State looking on, and confessing, with astonishment, that the hand of God was with his servant.

Fleury has inserted in his history a journal of this saint's miracles attested by ten venerable

and faithful vouchers,<sup>20</sup> and Mabillon has proved their incontestable authenticity.<sup>21</sup> But we may regard his admirable sanctity as the greatest of his miracles. This, diffusing its bright beams on every side, was a light not only to his own disciples, but to the whole Church. In 1151 Gumard, king of Sardinia, made a visit to Clairvaux, and was so edified with what he saw practised there, that he returned the year following, and made his religious profession in that house. In 1148 pope Eugenius III. visited the saint at Clairvaux, and afterward assisted at the general chapter of that order held at Citeaux, in which the whole Order of Savigni, consisting of thirty monasteries, passing into that of Citeaux, out of respect to St. Bernard, became a filiation of Clairvaux. The saint had founded a monastery for nuns of his Order at Billette or Julli, in the diocese of Langres, in 1113. His sister St. Humbeline embraced this institute in 1124, and by the abundance of graces that heaven bestowed on her, she arrived at so high a degree of sanctity as to be the admiration of all who saw her, and a subject of the greatest joy to her holy brother and director. She often watched almost the whole night in reciting psalms, and meditating on the sacred passion of Christ, taking only a little rest on some boards. She was always one of the first at every duty of the community, and acquitted herself in a manner that edified the most fervent, and inflamed those that were lukewarm. Thus she lived seventeen years; in her last sickness she was visited by St. Bernard, and amidst his prayers and exhortations, in sentiments of holy joy and humble confidence in the divine mercy, she breathed out her holy soul on the 21st of August, 1141. Her name is commemorated among the saints.

In the beginning of the year 1153 St. Bernard fell into a decay, with a loss of appetite and frequent fainting fits. He had long dwelt in heaven in desire, sighing continually under the weight of his banishment from God; though this desire he by humility ascribed to pusillanimity, not to charity. "The saints," said he, "were moved to pray for the corporal dissolution out of a desire of seeing Christ; but I am forced hence by scandals and evils. I confess myself overcome by the violence of storms, and through want of courage."<sup>22</sup> Such desires arising from pusillanimity would be a criminal impatience; but the vehemence of divine love was the spring of these ardent sighs in our saint, as he pathetically discovers in many other passages.<sup>23</sup> His distemper considerably abating, he ascribed this symptom of recovery to the prayers of his spiritual children, with

<sup>18</sup> Fleury, l. 69. t. 14. p. 623.

<sup>19</sup> Not. in S. Bern. l. 2. de Consil. et in ep. 142. ad Tolosanos.

<sup>20</sup> Ep. 189.

<sup>21</sup> Serm. 2 and 74. in Cant. Serm. 2. in cap. Jejun. n. 4, &c.

<sup>18</sup> Vit. S. Bern. l. 3. c. 6.

<sup>19</sup> L. 4. Vit. S. Bern.



whom he expostulated as follows: "Why do you detain a wretched sinner here below? your prayers have prevailed over my wishes; but have compassion on me, suffer me to go to God." However, he clearly foretold them, that this delay would not exceed six months. During this interval the inhabitants of Metz having been attacked and defeated with great slaughter, by certain neighbouring princes, they were vehemently bent on revenge. To prevent the shedding of blood the archbishop of Triers went to Clairvaux, and fell at the saint's feet, earnestly entreating him to undertake a journey to Metz, in order to reconcile the parties that were at variance. At this call of charity the servant of God forgot his corporal infirmity, and immediately repairing thither, prevailed on both sides to lay aside their resentment, and overcome their former enmity by mutual benefactions, and tokens of sincere charity and kindness. When he was come back to Clairvaux his distemper returned with more grievous symptoms. With regard to physicians he doubtless observed his own rule,\* not neglecting ordinary helps and medicines, yet rejecting those that are extraordinary, and the instruments of delicacy, not of real service; but his disease was too strong for nature to resist with all the succours which art could bring to its relief. His stomach was so weak as to be scarce able to bear the least nourishment taken even in liquids, his legs swelled exceedingly as if he had had a dropsy, and he was hardly able so much as to close his eyes for ever so few moments. Seeing his spiritual children assembled about him all in tears, he comforted and encouraged them saying, that the unprofitable and unfruitful servant ought not to occupy a place in vain, and that the barren tree with good reason ought to be plucked up. His charity for them inclined him to be willing to remain with them till they should be gathered with him to God; but his earnest desire speedily to enjoy Christ made him to sigh ardently after the possession of Him who filled the whole capacity of his heart. Commending therefore his brethren to the divine mercy, he, with inflamed sighs of compunction and holy

\* See against a too nice and curious use of medicine, in a penitential humble state, St. Bernard, (Serm. 50. in Cant. et. ep. 345. ol. 321. p. 316.) St. Ambrose, (in Ps. 118. quoted cap. 21. de consecrat. dist. 5.) St. Basil, (Reg. fus.) &c.; but a prudent care and use of medicine is an indispensable duty of the law of nature itself. How careful the most austere religious Orders were in this particular, appears from their great attention for the sick, and from the four seasons in the year for letting the monks' blood, so famous in the ancient usages of the Benedictin Order, at which times a particular diet and relaxations were allowed by the monastic rules; but St. Bernard prudently foresaw what came to pass in his Order two hundred years after, that if under pretence of delicate health dispensations in the monastic rule should become too easy, its discipline under this cloak would be entirely enervated; but he could not condemn the use of medicine, as some have pretended; for in 1160, Alquirin, a monk of Clairvaux, was most famous for the practice of physic. See Biblioth. Cisterc. t. 1. p. 130. and Chifflet, S. Bernardi genus illustre assertum, p. 361.

love, prepared himself for his last moment; in which he happily yielded up his soul to God, on the 20th of August, 1153, the sixty-third of his age, having been abbot thirty-eight years. He was buried before our Lady's altar at Clairvaux. His name was solemnly enrolled among the saints by Alexander III, in 1165. M. Villefore has prefixed to the life of St. Bernard his portrait, engraved from an old picture drawn from the life when the saint was sixty-two years old.

This holy doctor was during his life the oracle of the Church, the light of prelates, and the reformer of discipline; since his death he still continues to comfort and instruct devout persons by his most pious and learned writings. The judicious critic Henry Valois sticks not to say they are the most useful for piety among all the works of the fathers of the Church, though he is the youngest of them in time. To pass over the eulogiums which pious writers have bestowed on him, and to appeal to the judgment which the merit of his works hath extorted from the most severe and dry critics, Sixtus Senensis saith of him, "His discourse is every where sweet and ardent; it so delighteth and fervently inflameth, that from his most sweet tongue honey and milk seem to flow in his words, and out of his most ardent breast, a fire of burning affections breaks forth." Erasmus gives him this character, "Bernard is cheerful, pleasant, and vehement in moving the passions." And in another place, "He is christianly learned, holily eloquent, and devoutly cheerful and pleasing."\* The Protestants who oppose his doctrine, admire his piety and learning. Bishop Morton says of him, "In the midst of darkness, Bernard shone forth with the light as well of his example as of his learning." And bishop Carleton writes, amidst many invectives: "I would to God we had at this day many, nay, but one such as it is certain and manifest Bernard was."

The eminent sanctity and sublime gift of contemplation which we admire in the saint, had their foundation in his profound humility. We shall be so far disciples of Christ as we shall imitate his servant in the study of this virtue. It is a lesson which St. Bernard often repeats, that it is to be acquired by the knowledge of ourselves and of God, and by frequent humiliations. "Let thy consideration begin from thyself and end in thyself! what, who, and what kind of being thou art," says this saint.<sup>24</sup> He complains that many men know many things; measure the heavens, count the stars, and pretend to dive into mysteries of faith, and secrets of nature; whose science is all folly and empty vanity, because they know not themselves, consequently have not learned the first elements of the science of the saints. Learn-

<sup>24</sup> S. Bern. l. 2. de Consid.

\* Bernardus et Christianè doctus, et sanctè facundus; et pie festivus. Erasmus in c. 1. Rom. p. 243.

ing, which fills men with presumption and self-conceit, banishes the Holy Ghost with his gifts out of their souls; the most illiterate idiot is more capable of receiving him, and his heavenly wisdom. So long as men see in their own imagination, not themselves, but certain phantoms raised by their own pride, quite different from what they are, so long are they incapable of true piety, of the gift of prayer, and of the true heavenly treasure. A deep sense of our own entire nothingness, weakness, sinfulness, and unworthiness, which makes us empty of ourselves, and ready to give all glory to God alone, is the key to the grace of compunction, contemplation, divine love, and all sincere and Christian virtue. This knowledge of ourselves must be improved and perfected by the study and knowledge of God, his infinite greatness, goodness, mercy, glory, and other perfections, in which we most perfectly see our own nothingness, and learn sincerely to give all glory to God alone, and to place our whole trust in him and in his mercy. As one ray of the sun enlightens the earth much better than all the stars together; so one ray of this heavenly light discovers to us our own imperfections and miseries more clearly than all our study and reflections on ourselves can do. This knowledge of God is chiefly infused into our souls through the channel of contemplation and devout humble prayer, in which, the nearer our hearts approach the throne of God, and the more they see his infinite majesty, the more shall we with Abraham, Isaias, and Job, drown ourselves in the abyss of our own nothing. Hence we must pray with St. Austin, "Lord teach me to know thee, and to know myself;" Thee to love and glorify alone in all things; myself, never secretly to confide in, or ascribe any good to. *Domine noverim te, noverim me.* St. Bernard adds, that besides the foundation of this double knowledge, humility is to be improved by repeated humiliations. "Humiliation," says he, is the road to humility, as meekness in suffering tribulations and injuries produces patience. If you do not exercise humiliations, you cannot attain to humility." *Humiliatio via est ad humilitatem. Si non vis humiliari, non poteris ad humilitatem provehi.*<sup>25</sup>

#### ST. OSWIN, K. M.

IDA, descended from Woden, landed with an army of English Saxons, at Flamborough in Yorkshire in 547, and founded the kingdom of Northumberland, or rather of that part of it called Bernicia, was succeeded by Ethelfrid, whose two sons, and successively heirs, Oswald and Oswi, established the faith of Christ in the northern parts of England. After the death of Ida, his cousin Ælla, a descendant also from Woden, conquered Deira, or the rest of Yorkshire, to which afterward Lancashire was added.

<sup>25</sup> S. Bern. ep. 87.

His valiant and religious son Edwin embraced the Christian faith in 617, and sealed it with his blood in 633. St. Oswald received the same crown in 642, whose brother Oswi inherited his crown. With his agreement his cousin Oswin, son of Osrie, cousin-german to Edwi, having passed ten years in banishment, was called by right of inheritance to take possession of the kingdom of Deira in 642, which he governed seven years with great virtue, prudence and prosperity, beloved by all, and enjoyed plenty and every spiritual and temporal advantage. He was tall of stature, comely in his person, liberal and affable to all, especially to the poor, sober at table, modest and most devout.

For an instance of his humility St. Bede relates, that he had bestowed on the holy bishop Aidan a horse, on which, though he usually made his journeys on foot, he might sometimes ride, and cross rivers. Soon after, the bishop meeting a poor man who asked an alms of him, not having any thing else, gave him this horse with all his rich furniture. Next time he waited on the king, before they sat down to table, the king asked him why he had given so fine a horse to a beggar which he intended for his own use: adding; we had horses of less value, or other presents which would have supplied his wants. The bishop answered, "Is then a colt of more value in your majesty's eye, than a son of God?" When they had entered the dining room, the bishop took his seat, but the king being just come in from hunting, stood by the fire with his servants warming himself. Here calling to mind the bishop's words, he put off his sword, and going in haste cast himself at the bishop's feet, begging his pardon for having found fault with his charity, and promising never again to censure whatever of his goods he should give to the poor, how valuable soever. The bishop, struck with such an example of humility, raised him up with confusion, and assured him he was well satisfied, on condition his majesty was cheerful and sat down. The king hereupon expressed great joy at table, but the bishop appeared sorrowful, and said to his attendants in the Scottish language, which the king and his courtiers did not understand, that he was assured so humble and so good a king would not live long.

A quarrel arose betwixt Oswi and Oswin about the boundaries of their dominions, and they raised armies. Oswin seeing his weakness, and being desirous to spare human blood, dismissed his forces at a place called *Wilfar's Dun*, or the hill of Wilfare, situated ten miles westward from a town called Cataract. Attended with one faithful soldier named Tonder, he retired to a town called Lugethling, now Gilling, near Richmond in Yorkshire, which estate he had lately bestowed on count Hudwald. He hoped under his protection to lie here concealed, or at least that Oswi would content



himself with possessing his kingdom, and would suffer him to live; but Oswi apprehended that so long as a prince so much beloved was alive, his usurpation could not be secured to him. He therefore ordered count Ethelwin with a body of soldiers to march in search of him, and to kill him. Hudwald treacherously betrayed his guest. When Oswin saw the castle surrounded with soldiers he courageously disposed himself for death, only entreating Ethelwin to content himself with his life, and spare that of his faithful servant Tonder. The generous officer seemed unwilling to survive his master, and both were slain together, and buried at Gilling in 651, on the 20th of August. Queen Eanfled daughter to king Edwin, wife of Oswi, and near relation of Oswin, with her husband's leave, founded a monastery at Gilling, in which prayers might be ever put up for both kings. It was afterward destroyed by the Danes.<sup>1</sup> She appointed Trumhere the first abbot, an Englishman, who had been instructed and ordained by the Scots at Lindisfarne. He was afterward made bishop of South-Mercia, which he converted to the faith in the days of king Wulfere. The body of St. Oswin, whose shrine was made illustrious by many miracles, was some time after translated to the strong fortress of Tinmouth, and laid in a stone coffin, in a secret part of a chapel built under the rock, secured against the approach of any enemy. The country being sometimes under infidel Danish princes, this precious treasure was forgot till a monk of Tinmouth,\* named Edward or Edmund, (for these names were the same, and were given promiscuously to this monk,) discovered it, admonished it is said in a vision, and informed Egilwin bishop of Durham, in whose presence with the count and people, the sepulchre was dug open, and the sacred remains taken up, cleansed, and wrapped in precious linen and rich cloths, in 1065, on the 11th of March. Tosti earl of Northumberland repaired and endowed more richly this monastery of the blessed Virgin Mary at Tinmouth; he had married Judith, daughter of Baldwin earl of Flanders, who with the bishop's leave washed with her own hands the hair, still stained with blood, and the bones of the martyr; for only these parts remained entire, the flesh being returned to dust. Robert of Mowbray, a nobleman illustrious by a long line of noble and great ancestors, and by the glory of his own military skill and exploits, was made earl of Northumberland by William the Conqueror. As he resided in the castle of Tinmouth he had a great devotion

to St. Oswin, finished the new monastery and church of our Lady, which Tosti had begun, and subjected it to the abbey of St. Alban's in Hertfordshire. St. Oswin's remains were at his desire translated into the same out of the old oratory of our Lady, then falling to decay. The translation was performed on the 20th of August, the day of his death, in 1103, by Ranulf, bishop of Durham, attended by Richard abbot of St. Alban's, Hugh abbot of Salisbury, and many other persons of distinction. See the life of St. Oswin, MSS. in the Cotton Library, Julius A. X. in forty-three leaves, 8vo. on vellum. Also in John of Tinmouth abridged in Capgrave, Leland Collectan. vol. 4. p. 113. Also Bede Hist. l. 3. c. 14. with Smith's notes. Alford's *Annales Anglo-Saxon.* ad an. 651. much more accurate in this account, as usual, than Cressy. B. 15. ch. 14. n. 8, 9.

## AUGUST XXI.

### SS. BONOSUS AND MAXIMILIAN, MM.

From their genuine Acts in Ruinart. See Tillemont, t. 7. Ceillier, t. 4. p. 552.

A. D. 363.

THE emperor Julian the Apostate commanded the cross and name of Jesus Christ, which Constantine had placed in the Labarum or chief standard of the army, to be struck out, and had the standards reduced to the ancient form used under the pagan emperors, on which the images of false gods were represented. The apostate emperor had created Julian, who was his uncle by the mother's side, and was an apostate from the Christian faith like himself, count or governor of the East; and he became a more barbarous persecutor of the Christians than his nephew himself. There were in the troops called the Old Herculians, two officers of distinguished virtue and zealous Christians, named Bonosus and Maximilian, who refused to change their standards; for each legion had a Labarum for its principal ensign. Count Julian sternly commanded them to give their troops the new ensigns, and to adore the same gods which he and the emperor worshipped. Bonosus answered, "We cannot adore gods which have been made by the hands of men." The count ordered him to be tied up, and above three hundred lashes to be given him with leathern thongs, loaded at the end with balls of lead. Under this torment Bonosus only smiled, and made no answer to his questions. The count afterward caused Maximilian to approach, who said, "Let your gods first hear and speak to you, and then we will adore them; for you know that we Christians are forbid to

<sup>1</sup> See Leland Itiner. vol. 8 p. 52, alias 85. Tanner. not. Monast.

\* The monastery of Tinmouth was founded by St. Oswald, according to Leland. (Collect. vol. 3. p. 43.) Walteof, earl of Northumberland, gave it to the monks of Yarrow; earl Albyr to Durham: Robert de Mowbray under the conqueror to the Black monks from St. Alban's, to which abbey it continued subordinate as a cell to the dissolution.

worship deaf and dumb idols." Julian caused them both to be stretched on the rack, and when a crier had called them each by their name, the count said to them, "You now lie on the rack, and are on the point of being tormented. Obey: exchange the representation of the cross on your standard for the images of the immortal gods." They answered, "We cannot obey the emperor in these matters, because we have before our eyes the invisible immortal God, in whom we place our confidence." Julian ordered them to be beaten with balls of lead three several times, and said to the executioners, "Exert your utmost strength, give them no respite." But the martyrs felt not the least pain. Julian then commanded them to be plunged into boiling pitch; by which they receiving no hurt, both Jews and pagans cried out that they were magicians. Count Julian ordered them back to prison, and sent them bread sealed with his own signet, on which was probably engraved the figure of some idol; for they would not eat of it. Prince Hormisdas, brother to Sapor king of Persia, (who having left his own country had embraced the faith, and had spent the better part of his days in the courts of Constantine and Constantius,) paid them a visit in prison, and finding them in perfect health and very cheerful, recommended himself to their prayers. The count threatened the martyrs in a second and a third interrogatory. But they answered him they were Christians, and were determined to continue such. They added, that Constantine, near the end of his life, had made them take an oath to be faithful to his children and to the Church, a promise they would inviolably observe. The count was for having them tormented; but Secundus, prefect of the East, (whom though a pagan, St. Gregory Nazianzen commends for his probity and mildness,<sup>1</sup> and who sat with him on the bench,) refused absolutely to hear of it. Wherefore Julian, without more ado, condemned them and several other Christian prisoners to be beheaded. St. Meletius, patriarch of Antioch, and several other bishops, attended them to the place of their martyrdom, which they suffered with incredible joy.

Count Julian was very soon after seized with a terrible disease in his bowels and the adjacent parts of his body, whereby they putrid and bred such an incredible quantity of worms, that it was impossible to destroy them. The physicians tried all sorts of remedies; several rare birds were procured at a great expense, which being killed, the blood of them was applied to the parts affected, in order to draw out the worms; but they, crawling higher into the bowels, and into the most sensible and tender parts of the body, only rendered his pains the more intolerable, whilst he voided his excrements at his mouth. His wife, who continued a zealous Christian, said to him,

<sup>1</sup> Or. 3.

"You ought to give thanks to Christ our Saviour, for having by this chastisement made you sensible of his power; you would not have known who he is to whom you have declared yourself an enemy, had he shown his usual forbearance." Count Julian, in this extremity, repented of his persecutions, bade his wife run to the churches of the Christians, and beg them to pray for him; and he besought the emperor to restore to the Christians their churches; but his entreaties were not regarded. He, however, in his last moments invoked, like Antiochus, the true God, protesting aloud that he had no hope but in his mercy; and in this miserable condition he expired.<sup>2</sup> Nor did the emperor himself reign long unpunished.

The death of a sinner is the most dreadful of all evils.<sup>3</sup> His mirth and jollities are then all come to their fatal period, and his eyes are taking an everlasting leave of all the fond objects of his passions. This horrible divorce and separation makes him shudder in most bitter anguish and grief,<sup>4</sup> whilst he beholds himself violently torn from all he possesses and enjoys, and from his very body. The pagan philosopher considered this only when he defined death the king of terrors, and of all terrible things that which is the most dreadful; but what is more alarming than all this separation is, that all his former notions of things are overturned in this awful moment, and an entire new scene is opened to him. His conscience is a confused chaos, a thousand perplexing thoughts disturb him, and his habits of spiritual sloth grow stronger than ever. He sees that riches and honours, which he so eagerly pursued, were mere illusion; that his pleasures were dreams and shadows, which passed in a moment, but left a cruel sting behind them; the treacherous world forsakes him in the day of his distress; and the prospect of the abyss of eternity into which he is stepping, fills his mind with alarms and dread which no tongue can express. If he dies insensible, his situation is but the more desperate and unhappy. For alas! in the moment in which the miserable soul leaves the body, no tongue can express her horrible calamity. We ought to invite heaven and earth to weep over her; or rather adore God who is terrible in his justice, and stop our tears which can no longer avail such a soul. She is from this moment eternally and irretrievably lost. She is abandoned by God and his angels, and given over a prey to merciless devils, who insulting cry out,—Let men on earth crown the carcass with pomp, epitaphs, monuments, and panegyrics, whilst it is made a feast for worms and maggots; and the soul is our victim, as the body also will one day be. How happy were the martyrs, who by their torments pur-

<sup>2</sup> Theodoret, l. 3. c. 13. Sozom. l. 5. c. 8. S. Chrys. hom. 2, in S. Babyl. &c.

<sup>3</sup> Ps. xxxiii. 22. <sup>4</sup> Eccles. xli. 1 1 Kings xv. 32.



chased themselves joy, secure peace, and eternal glory at their death.

## ST. JANE FRANCES DE CHANTAL, WIDOW AND ABBESS.

Her life is written by Dr. Henry de Maupas du Tour bishop of Puy, in 4to. also in 12mo. by Mrs. Louise de Rabutin, who was married first to Monsieur de Daletz, and after his death to Monsieur de la Rivière. This work has been often by mistake ascribed to her father, Roger de Rabutin, count of Bussy, famous for several juvenile loose productions of false wit, and more deservedly for his edifying repentance, by which he endeavoured to repair that scandal, and to live sincerely to God, after he had forsaken the court. See also her life compiled by Morsollier, canon of Uzez; and the lives of the first mother-superiors, and several other nuns of the Visitation, published in four volumes, in 4to. by sister De Chaungy, at Annecy, 1659.

A. D. 1641.

THE father of St. Jane de Chantal was Benignus Fremiot, one of the presidents of the parliament of Burgundy, famous for his loyalty to Henry IV. in opposing the league; also for his great piety, and the modesty with which he refused the dignity of first president, by which he showed himself the more worthy of that honour. By his lady, Margaret de Berbisy, he had three children, Margaret, who was afterward married to the count of Effran, Jane, who was born at Dijon on the 23rd of January, 1573, and Andrew, who died archbishop of Bourges. The president Fremiot was left a widower by the death of his lady whilst his children were yet in their infancy; but he took such pious and prudent care of their education that no assistance or instructions were wanting for forming them in the most perfect sentiments and practice of every religious duty, and for introducing them into life with advantage. Jane, who at her confirmation was called Frances, profited by them above the rest, and was most tenderly beloved by her father, who gave her in marriage when she was twenty years of age, to the baron de Chantal, chief of the family of Rabutin, then twenty-seven years old, an officer of distinction in the French army, and highly in favour with king Henry IV. The marriage was solemnized at Dijon, and a few days after she went with her husband to his seat at Bourbilly. She found a family, which, by the absence of the master, had not been much accustomed to regularity, which she made it her first care to establish. She was very attentive to see that all her domestics were every day present at evening prayers; and at mass on Sundays and great holidays in the parish church, on all other days at home. Regular hours were assigned for meals, and every employment and duty was discharged with great order, she being sensible that this is an indispensable part of virtue, to which few things are more fatal than the confusion of a disorderly life or family. During the frequent absence of

her husband, who was obliged often to attend the court or the army, she scarce ever admitted any company, and never stirred abroad, knowing how much this virtue is both the duty and the delight of a good wife, in order to watch over her servants, children, and domestic concerns, and to shun the snares of dissipation, levity, vanity, love of trifling, and much loss of time, which insensibly sap the very foundations of a virtuous life, and strike at the roots of a Christian spirit. Neither did she indulge herself any time in sloth, or ever find any part of her time a burden, as those ladies so often do, who, living in a perpetual round of empty amusements, are sometimes cloyed with insipid pleasures, sometimes wearied with continual noise and hurry, or ruffled by mortifications and affronts, always sick in solitude, restless and impatient in their pursuits, longing for, and condemning every thing in its turn; one hour dissolved in ease or vain joy, another devoured by melancholy; the continual jest of their own foolish pride and caprice, and a prey by fits to every spiritual passion. True virtue is constant, uniform, and always calm, tasting in itself solid joys. A fervent soul which looks upon every moment of time as infinitely precious, embraces and improves it with an eagerness which never flattens, and inspires vigour even under the severest trials of spiritual dryness. This pious lady employed all her leisure hours either at her work, or in the daily long exercises of prayer and pious reading which she prescribed herself. These devotions she at first much abridged when her husband was at home, at which seasons her house was usually full of company.\* But afterward repenting

\* To make a round of amusements or idle visits the business of life, is to degrade the dignity of a rational being, and to sink beneath the very brutes. Anciently not only amongst the Hebrews, who enjoyed the light of faith and religion, but also amongst the Gentiles, queens and empresses are always found in Homer and other writers at their looms or distaffs, or busy in their domestic concerns, never idle, or at play. Augustus Caesar wore no other clothes than such as his wife and daughter had spun or made with their own hands. Nature stands in need of relaxation for the exercise of the body and unbending of the mind; but this may be so contrived as to be useful and serious. At least it ought never to swallow up too much of our precious time. It is not to be expressed how much any passion for trifling amusements unsettles, enervates, and debases the mind, and unhinges the whole frame of the soul; how strong an aversion to business, and how torpid a sloth it generates; also what loathings, and how much emptiness, fickleness, and bitterness, every where attend and pursue it. When through a degeneracy of soul many shrunk first from a serious turn of mind, they chose diversions which were martial and laborious. To the dregs of corruption in manners was reserved the invention of slothful games and amusements. Cards, the modish diversion of this age, were first discovered at the French court in the fourteenth century. F. Daniel (Diss. sur l'Origine du Jeu de Piquet, trouvée dans l'Histoire de France, published in the Mémoires de Trevoux, an. 1720) thinks in the reigns of Charles VI. and VII. For the names and numbers of the cards admirably agree, by elegant allusions, to the persons and transactions of that time. Mr. Bullet, professor at Besançon, to whom the Mémoires sur la Langue

of this loss of time, and always finding the spirit of piety much impaired in her by that dissipation and amusement or play, beyond what necessity might excuse, she resolved, in 1601, no more, upon any such pretence, to curtail her usual exercises; and from that time she so contrived matters as neither to omit any of her devotions, nor to be wanting to any office which charity, courtesy, or other duties of her station in the world required of her. The baron de Chantal was a nobleman of strict honour, and very religious. Nor was any thing which the world could afford wanting to this pious couple to complete the happiness of the married state. But God, who would reign alone in the heart of our saint, prepared it for himself by the most sensible sacrifice.

The baron, in complaisance to a friend who was come to see him, went out one day a shooting; and, as he had on a coat which resembled the colour of a deer, his friend, mistaking him for one behind the bushes, shot him in the thigh. He survived this accident nine days, during which time he received the holy sacraments in the most edifying sentiments of resignation and piety, and caused his pardon of the person by whom he had been shot to be recorded in the registers of the parish church, strictly forbidding any one to prosecute or bring him into trouble. He expired in the arms of his disconsolate lady, who was left a widow at twenty-eight years of age, with one little son and three daughters; besides which she had buried two children in their infancy. Her grief is not to be expressed; yet she bore it with such an heroic constancy and resignation, that she sometimes said she was surprised to see herself receive so grievous a shock with so great contentedness and equanimity. In her desolate state, offering herself to suffer whatever crosses God should be pleased to lay upon her, she made an entire sacrifice of herself to him with the most perfect resignation, and a vow of perpetual chastity. In the depth of this affliction she found an extraordinary comfort and joy at the thought that she was now at liberty to give herself more perfectly to the

divine service; and she repeated to God, *Thou hast broken my bonds, and I will sacrifice to thee a victim of praise.*<sup>1</sup> The more authentically to testify her perfect forgiveness of him who had been the cause of her husband's death, she studied constantly to do him every good office in her power, and stood godmother to one of his children. According to the rules laid down by St. Paul, St. Ambrose, and other holy fathers, to sanctify the state of her widowhood, she proposed to herself a new plan of life. A considerable part of the nights she spent in tears and prayers. She redoubled her alms, distributed all her rich clothes among the poor, making a vow not to wear any but what were made of linen; she discharged most of her servants, giving all of them honourable recompenses; fasted much, lived retired, and divided all her time between the instruction and care of her children, her prayers, and her work. Such was her fervour, and so ardent her desire of living perfectly to God alone, that she wished she could hide herself in some desert, to be more removed from all worldly hinderances. She declared in confidence, that had not her four little children been a tie upon her, too fast for her conscience to get clear of, she believed she should have fled to the Holy Land, and there ended the remainder of her days: and it was her earnest and continual prayer, with many tears, that God would free her from whatever could hinder her from loving and serving him, and that he would conduct her to a truly holy spiritual guide, by whom she might be instructed in what manner she might in all things best accomplish his adorable will. She then received in her devotions many heavenly favours. One day, while she was earnestly begging our Lord to bring her to a faithful guide who should conduct her to himself, she saw on a sudden a man of the same stature and features with St. Francis of Sales, in a black cassock with a rochet and cap on, just as he was the first time she saw him afterward at Dijon. Another time, being in a little wood, her soul was in a rapture, and she desired to get into a church that was near, but all in vain. Here it was given her to understand that divine love must consume all the rust of self-love in her, and that she should meet with a great many troubles both from within and without. Upon recovering herself, she found her heart in wonderful joy in the Lord, insomuch that to suffer for God seemed to her the food of love on earth, as his enjoyment is in heaven.

When the year of her mourning was expired, her virtuous and tender father Premiot sent for her to his house at Dijon, where she pursued much the same manner of life, except that she sometimes received visits from certain grave ladies who were of an advanced age. A year after this she was obliged, by the affairs of her family, to go with her children to

Celtique have acquired an immortal reputation, published, in 1757, a pamphlet entitled, *Recherches Historiques sur les Cartes à Jouer, avec des Notes Critiques*, wherein he corrects several mistakes of FF. Menestrier and Daniel on this subject, and demonstrates that cards were invented four or five years before the death of Charles V. and that they consist of military allusions. Even the queens have a relation to the combats of chivalry, in which the ladies had a great share. This game was soon after introduced in England, as appears from the word *knave*, for valet or servant; which it then signified with us, as appears from Wickliff's New Testament, kept in Westminster library, &c. where we read, *Paul, the knave of Jesus Christ*. Games at cards, in which chance is chiefly predominant, fall under the censure of games of hazard, which the laws of religion and natural justice capitally condemn. Those games at cards in which dexterity and skill prevail, can only be tolerated or allowed when the play is not deep, and there is no danger either of losing much time at it, or of contracting an attachment to it.

<sup>1</sup> Ps. cxv.



Montelon, one league from Autun, to live with her father-in-law, the old baron de Chantal, who was then seventy-five years of age. Her patience was there put to a continual severe trial by the perpetual frowardness of the old gentleman, and the imperious carriage of a peevish housekeeper, whose authority was absolute in the family. Jane never let fall the least word of complaint, nor discovered the least sourness in her looks; and her compliance in every thing was cheerful and agreeable. But she gave most of her time to prayer, and on Sundays went to Autun which was three little leagues off, to assist at sermons. In happened in the year 1604 that St. Francis of Sales came to preach the Lent at Dijon, upon which occasion the devout widow made a visit to her father Fremiot, that she might have the opportunity of assisting at the sermons of that celebrated preacher, and eminent servant of God. The first time she saw him she was much taken with his saintly deportment, and was persuaded he was the spiritual director she had long begged of God to send her, to conduct her soul in the most perfect paths of his holy love. Before she spoke, the bishop knew her from a former vision, in which God had manifested to him this future vessel of his grace. St. Francis dined frequently at her father the president Fremiot's house, and, by hearing his familiar discourse, she conceived a great confidence in him, and felt extraordinary sentiments of devotion kindled in her breast. It was her earnest desire that she might be allowed to lay open to him the interior state and dispositions of her soul; but she was hindered by a scruple on account of a vow she had made, by the advice of an indiscreet religious man, her director, not to address herself to any other than to himself for spiritual advice. She, however, took great delight in hearing St. Francis's discourses. One day the good bishop seeing her dressed better than usual, said to her, "Madam, would not your head-dress have been neat without this lace? and your handkerchief been good enough without fringe?" The devout widow hereupon cut the fringe off upon the spot, and the lace at night. The bishop, who knew that nothing is little that is done with a desire perfectly to please God, was much delighted with her ready obedience.

The perplexities about her indiscreet vow, the resolution of which St. Francis referred to others, being at length removed, she made several confessions to him, and a general one of her whole life. At the same time she suffered severe interior trials by desolation of soul, and alarming anxieties about her conduct, under which she received great light and comfort by the wholesome councils of St. Francis. By his advice, she so regulated her devotions and other exercises of virtue, as to conform herself in her exterior to the will of others, and to what she owed to the world whilst she lived in

the houses of her father and father-in-law. This conduct charmed every one, and made them say, "Madam prays always, yet is never troublesome to any body." She rose at five o'clock, always without a fire, and without the attendance of a maid. She made an hour's meditation; then called up her children, and went with her family to mass. After dinner, she read the holy scripture for half an hour; at evening, catechised her children and some others of the village; read again, and said her beads before supper; retired at nine o'clock, said evening prayers with her children and family; after which, she continued a long time in prayer alone. In the employments of the day, and even in company, nothing seemed to interrupt the attention of her soul to God. She mortified her taste in whatever she ate, yet without showing it; she wore a hair-cloth, coarse linen, and very plain clothes; visited the poor that were sick in the neighbourhood, watched whole nights by the bedside of those that were dying, and among other distressed helpless persons, maintained one that was covered with ulcers, which she used to dress with her own hands. The constant sweetness and mildness of her temper showed how perfectly she had already mortified her interior, and subdued her passions. This proved her devotion to be solid, and rendered it amiable to men, as it was perfect before God. Saint Francis, whom she visited from time to time at Annecy after his return thither, often admired the entire disengagement of her heart from all earthly things, and the fervour and purity of affection with which she sought in all things the will of God. Every morning she renewed her firm purpose of loving and seeking the holy will of God alone in all her thoughts and actions, desiring always to die to herself and to all creatures, that she might live only to God, and making an oblation of herself to him without reserve. For a token of this total dedication of herself to him, she wrote on her breast near the seat of her heart the holy name of Jesus.

The more her soul strove by self-denial and assiduous prayer to raise itself above the world, and its low concerns, its wings expanded and unfolded themselves, and she discovered new charms, and a greater light in the heavenly truths of religion, which then seemed to have been folded and shut up before. The better to apply herself to these great means of improving her heart in the divine love, she began to entertain thoughts of renouncing the world. When she had disclosed this inclination to St. Francis, he took some time to recommend the matter to God, and at length proposed to her divers religious Orders. Her answer only was, that she desired to embrace whatever state he judged most conducive to the divine honour. He then mentioned his project of forming a new establishment of a congregation of the Visitation of the Virgin Mary. The pious

widow embraced the proposal with extreme joy; but the excessive grief of her aged father and father-in-law, the tender age of her children, and the situation of the affairs of her family, raised great obstacles to her design, and gave her much to suffer. No one who lies under any obligations of justice to others, can, without first discharging them, lawfully embrace any state incompatible with them. Such circumstances point out what it is that God requires of a soul, and in what state or means her perfection is to be sought. Some pretended the obligation which madam de Chantal owed to her children could not be complied with, unless she remained with them in the world. St. Francis evinced, on the contrary, that in a cloister she would be able to watch over their education with no less vigilance, and perhaps even with greater advantage to them, than by continuing always with them; and this, which it was her indispensable duty to provide for, she engaged herself still to do. After many violent struggles, this consideration of prudence being settled, her aged father and father-in-law gave their consent; but this they did with such floods of tears as would have shook a constancy less heroic than hers. This conflict was a great sacrifice especially in one of so dutiful and tender a soul; but the love of God, which was her only view in this action, triumphed over the sentiments of nature; and the same motive obliged her friends themselves at length to approve her resolution, though it cost them so dear.

Before she left the world she married her eldest daughter to St. Francis's eldest nephew, the young baron de Thorens, which match was esteemed by all her friends very honourable and advantageous. Her two younger daughters she determined to take with her; and the one died in a short time in her arms; the other she afterward married to the count de Toulonjon, a nobleman of great virtue, prudence, and honour. Her son, the baron de Chantal, was only fifteen years old, and him she left under the care of her father, and of excellent tutors, and showed that his affairs required no longer her presence, except to superintend his education, which she engaged still to do, and promised for that purpose still to visit him, which St. Francis likewise engaged that she should do. Her reasons had perfectly satisfied her father, father-in-law, and uncle the archbishop, who had long opposed her resolution; nevertheless, though they agreed that her design was a call of heaven, and neither against the rules of prudence nor any other duty, yet the tenderness which nature inspired, raised a fresh storm when the time of her parting came. Taking leave of her father-in-law, the old baron de Chantal, at Montelon, she fell on her knees, begged his pardon if she had ever displeased him in any thing, desired his blessing, and recommended her son to him. The old gentleman, who was in his eighty-sixth

year, appeared inconsolable, and tenderly embracing her, wished her all happiness. The inhabitants of Montelon, especially the poor, who thought that in her they lost their all, expressed their grief by tears and loud lamentations. She made them all a short exhortation and recommended herself to their prayers. Thus she took leave of them, and being accompanied by the baron of Thorens, his lady, her second daughter, and her son, and others, dined at Autun; but called on the way to engage a good religious man to omit nothing in helping her father-in-law to save his soul; and he kept his word. At Dijon she bid adieu to all her neighbours; then casting herself at the feet of her aged father, she beseeched him to bless her, and to take care of her son, whom she left with him. The president, feeling his heart oppressed with unutterable grief, and bathed in tears, said, "O my God! it is not for me to oppose your designs. It will cost me my life. To you, O Lord, I offer this dear child; receive her, and be you my comfort." He then gave her his blessing, and lifted her up. Young Chantal, her son, ran to her, clasped her about the neck, and by the most endearing expressions, endeavoured to prevail with her to alter her resolution. When he was not able to gain his point, he threw himself across the door. The holy widow stepped over his body, but returned again, shedding some tears. With a serene countenance she again took leave, checking the emotions of nature by reflecting that her resolution having been judged, after the most mature deliberation and advice, to be the call of heaven, it was her duty to follow it, and a happiness and pleasure to make to God an entire sacrifice of all that was most dear. Her journey to Annecy was prosperous; but she conducted the baron de Thorens and his lady to their seat, saw them settled, then returning to Annecy, laid the foundation of her new institute at Annecy on Trinity Sunday, in 1610, the holy bishop having provided there a convent for that purpose. Two other devout women took the habit with her, and were joined soon after by ten others.

The cardinal of Marquemont, archbishop of Lyons, having persuaded St. Francis to change the plan of this congregation so far as to make it a religious Order, that it might be rendered of a more lasting continuance, the pious widow and her companions made their solemn vows in his hands. The holy founder would have the two sister virtues of humility and meekness to be the basis of this rule. "In the practice of virtues," said he to our saint and her religious sisters, "let humility be the source of all the rest; let it be without bounds; make it the reigning principle of all your actions. Let an unalterable meekness and sweetness in all events become by habits natural to you." He gave them excellent instructions on the great duty of prayer, that heavenly exercise



being the chief fruit and end of religious retirement. Speaking of the adorable sacrifice of the altar, he said to St. Jane, "The mass is the sun of spiritual exercises, the heart of devotion, the centre of our divine religion. Unite your heart in it with the Church triumphant and militant, which joins itself here in one body with Christ, its sacred head, through him to draw down by a holy violence the mercy of the Father upon us." He inculcated to his spiritual children the necessity of mortifying the senses; for the flesh having been partner in the sin of our first parents, and continuing to be so in the revolt against the spirit, it is to be chastised, subdued, and crucified; and the senses being the avenues of the soul, are the instruments by which the passions are inflamed, and these never can be governed, unless those inlets be strictly guarded and curbed. Hence the obligation of exterior mortification is so strongly inculcated in the law of the gospel; neither can any one hope to obtain the mastery of his interior, and to possess or govern his soul without this extrinsic succour. Yet St. Francis did not enjoin by this rule any great austerities, that it might be accommodated to the weakest constitutions, and might be less liable to the danger of pernicious relaxations creeping in under the cloak of frequent dispensations. But then he pointed out a constant crucifixion of the senses by little denials; for he had observed the dangerous mistake of some, who, professing austere rules, are so far strangers to the spirit of their institute, and of their holy founders, as to flatter themselves the extraordinary rigours they practise are to be compensated by other indulgences. Whilst under this pretence they allow themselves many liberties, they in a great measure forfeit the advantages of their other mortifications, and the senses, by being sometimes indulged with excess and delicacy, remain headstrong and untamed. Some degrees of relaxation on certain occasions are reasonable and necessary in all states; but a loose is *never* to be given to the senses in eating and drinking, or in any other point. If the rule prescribed by St. Francis was in this respect milder than many others, and seemed more easy in practice, he, on the other side, allowed no mitigation in the essential interior mortification of the will and the passions. Many have the courage to renounce exterior things, as St. Gregory observes; but very few can find in their hearts truly to die to themselves. For want of this, many who are virtuous and devout in appearance, will be found to have heaped up nothing but false virtues, and often in their very fasts and prayers to have offered sacrifices which were abominable in the sight of God, because infected with the stinking poison of self-love; nor is it enough to banish self-will in greater vices so long as it is suffered still to fortify itself in smaller inordinate attachments. The least of these is a tie which fastens the soul to the

earth, and an obstacle to the reign of the pure love of God in her. This lesson St. Francis strongly inculcates to his spiritual daughters. "We must die," said he,<sup>2</sup> "that God may live in us. It is impossible to procure the union of our souls with God by any other means. These words seem hard; but they are followed with others of incomparable sweetness, that by this death we be united to God." He taught them, that the principal means by which we are thus to die to ourselves, are perfect obedience to superiors, and entire resignation to the divine will, so as never to ask, never to refuse any thing in diet, or such temporal things; never to be disturbed or uneasy in any concerns. "You ask," said he again,<sup>3</sup> "what I desire should remain most deeply engraved on your mind. Ah! what shall I say to you, my most dear daughters, but these two words? Desire nothing, refuse nothing. For this document compriseth the perfect doctrine of indifferency of the will. Behold, the little Jesus in the crib refuseth nothing, cold, poverty, nakedness, the company of beasts, all the injuries of the season, and whatever his Father permitted. Neither did he refuse those little comforts which his mother offered him. Even so we ought to receive equally all that Providence shall permit to befall us," &c.

By these excellent maxims did our saint regulate her conduct, and she never ceased to inculcate the same, both by word and example, to her religious sisters. She taught them by humility to love and receive well reprimands and correction; for our souls are spiritually sick, and must rejoice to be pared and cut, to receive their polish, suffering cheerfully the fire and the lancet of humiliations and mortification. The greatest mark of true humility and perfect virtue is, if a soul loves to be humbled and corrected. St. Jane exhorted her nuns to complete in themselves, by a devout spirit of prayer, the work which they began by humility, obedience, and self-denial. She instructed them to repeat acts of divine love, a hundred and a hundred times a-day, by ejaculatory aspirations, by them darting their affections towards God, and continually offering to him their hearts and all their actions. Being scrupulously exact in the least circumstances relating to the divine service, she taught all under her care the same spirit of religion. Once hearing a noise made in a chamber under the chapel whilst the blessed sacrament was exposed, to repair that fault, of irreverence, or inadvertence, she at dinner asked pardon of God for her sisters, kissed their feet, and dined on the floor, which is an ordinary humiliation and penance in many religious communities. When some of the sisters did not rise instantly at the toll of the bell for the divine office, she gave a public reprimand with many tears, saying, "If we reflect that it is the voice of God which calls us to pay him our homage, we should not

<sup>2</sup> Entert. 20.<sup>3</sup> Ibid. 21.

loiter one moment." But a detail of her admirable lessons, and the edifying instances of her charity, meekness, and all virtues, would be too long for this place, but may be read in her life written by the bishop of Puy, and again by Marsollier. Soon after she had made her religious profession, she desired to make a vow of doing in every action what she thought most perfect or most pleasing to God; which she did with the approbation of St. Francis, who said he knew the constant fervour and perfection of her soul in labouring always to accomplish such a vow, which never can be allowed, except to persons in whom the most perfect habits of fervour have taken the deepest root.<sup>4</sup> This saint was afflicted with frequent painful sicknesses, and suffered for some time many grievous interior trials from a scrupulous fear of offending God. But it appears from the state of her interior, as she laid it open to her holy director, that she frequently received extraordinary consolations and favours from God. Her sickness seemed to her physicians sometimes to proceed from the ardour of the divine love with which she was consumed. In one of her letters to St. Francis, she said, "The whole world would die of love for so amiable a God, if I could make it feel the sweetness which a soul tastes in loving him."

The affairs of her children, after the death of her father, and the foundation of many new convents at Lyons, Grenoble, Bourges, Dijon, Moulins, Nevers, Orleans, and Paris, obliged her often to leave Annecy. The very same year that she took the habit, upon the death of her pious father, she went to Dijon, and staid there some months to settle her affairs, and place her son in the academy. She afterward procured his marriage with Miss Mary de Coulange, a beautiful, virtuous, and rich young lady. At Paris she met with a violent persecution; but God strengthened and comforted her under it; and by the example of her astonishing meekness and patience, rendered her the admiration of those who had been her most bitter adversaries. She governed her convent at Paris for three years, from 1619 to 1622. In the following year, the death of St. Francis was a grievous affliction to her, which nevertheless, her perfect resignation to the divine will made her to bear with unshaken constancy. It was her happiness to bury his body with great honour in the church of her convent at Annecy. Her son having prepared himself for battle, by devoutly receiving the sacraments, was killed fighting against the Huguenots, in the isle of Rhé, in 1627, and in the thirty-first year of his age, leaving a new married lady, with a daughter not a year old, who was the celebrated madame de Sevigné.\* St. Jane received this

afflicting news, which drew tears from strangers, with such an heroic fortitude and entire submission to the divine appointments, as astonished those that were with her. Upon any sudden affliction she used to offer her heart to God, saying, "Destroy, cut, burn, whatever opposes your holy will." Her daughter-in-law de Chantal was snatched away in 1631, leaving her only daughter five years old. The very next day after she had received this melancholy news, she heard that of the death of her son-in-law, the count of Toulonjon, whom she most tenderly loved, and who died at Pignerol, of which he was governor. Our saint neglected nothing to comfort the young widow her daughter. Exterior trials, how severe soever, were light in comparison of the interior anguish, darkness, and spiritual dryness which she sometimes experienced for a considerable time, as appears from several of her letters, quoted by the bishop of Puy. Good God! how adorable are the designs of your providence! You suffer those souls which are most dear to you seemingly to lose themselves in labyrinths, to wander in mists and darkness, amidst various disturbances of mind. Yet these are certain and direct paths to happiness; and with infinite wisdom do you make them lead to yourself, the source and centre of all light. So sweetly, through your mercy, do all things work together to the good of your elect. This saint was in return often favoured with extraordinary consolations.

By all her trials, and by her constant love and practice of the most heroic humility, patience, meekness, charity, and obedience, she laboured assiduously to overcome herself, and to gain and maintain an absolute ascendant of the superior part of her soul over the inferior. She never ceased inculcating to her religious sisters the necessity of continually renouncing and dying to ourselves, out of a great desire of pleasing God; for by this is the servant of God styled the strong woman, because she courageously and earnestly puts her hand to the most difficult task of conquering and subduing herself. "Our Saviour," said the saint to her nuns, "has annexed the prize of his love and of eternal glory to the victory we gain over ourselves. Your intention in coming to the Visitation is to disunite yourselves from yourselves, in order to be united to God. It is a little field, where, unless one die to oneself, there will be no reaping of fruits. You can only upon this condition

Seigné, and has left to the latest posterity an authentic monument of her lively and agreeable genius, good taste, and judgment in the easy, genteel, and spirited style of her letters, full of wit and dignity, and an unrivalled model of a familiar epistolary style, especially in her letters to her beloved daughter, the countess of Grignan. The letters which she did not write with her own hand, but only dictated, are in every respect much inferior to the former: and those who added the latter volumes to the two first, have, by serving the booksellers, injured the world and her memory, and passed a gross imposition upon the public. The best edition of her letters is that put out by Perrin in 1734.

<sup>4</sup> See Cillet de Voto, S. Teresa, and S. Andrew Avelini's lives.

\* This daughter, Mary of Rabutin, heiress of her family, was afterward married to Henry, marquis of



be spouses of Jesus Christ, that by crucifying your judgment, your will, and your inclinations, you may become like to him. This spouse of your hearts makes you climb up, and draws you after him to the top of Mount Calvary, where, crowned with thorns, he suffers himself to be stripped, nailed, despised, and afflicted with a thousand and a thousand unspeakable sharp torments. It is your part to continue there with him, endeavouring to imitate him by an entire conformity in two points. The first is, to get clear of yourselves, and with constancy aspire to perfection. We come from the world rough, unpolished, and full of evil inclinations, which we must labour to cut away. Unless we strike off these irregularities, we can never square with him, who is perfect and holy. The second point is, to suffer your hearts to be mortified, pared, and bent as is thought expedient, by obedience, and an entire resignation of yourselves into the hands of those that direct you, with perfect simplicity. Let them or the hand of God strike where you feel it most. If you resist, you cannot become the spouses of Christ crucified, nor attain to perfection. On the contrary, if in good earnest you abandon and renounce yourselves, you will find an incomparable sweetness in God's service, and it will be your delight to trample on self-love for the advancing of the kingdom of grace. It is the reward God promises to the conqueror. *I will give them a hidden manna*, says he; which upon the first tasting it, will give them a loathing of all the delights which the whole earth affords. But take notice, that you must conquer before you can taste this manna; for it is not afforded to the cowardly, but reserved for souls of valour, courage, and resolution, that are absolutely determined to sacrifice all, without reserving any thing for themselves; they who leave nothing alive, but kill every evil inclination, will have a title to all. But this violence ought to be sweet and gentle, though firm and constant. O my children, kill boldly and courageously your enemy. By its death you will gain peace and life. I know one who has made an unspeakable progress by this method of overcoming himself in every respect; he is advanced in his way in a little time much further than many others less resolved in the business of self-denial." On another occasion, our saint bitterly deplored the blindness and misery of many souls who practise exercises of devotion; but being of an unmortified and self-conceited temper, reap little benefit, but rather fall more easily into pride, and imagine they are in a state to which they are utterly strangers. Being once consulted by letter about a religious person who seemed to live in great virtue, and to receive extraordinary graces, she wrote back, "You have sent me the leaves of the tree; send me likewise some of its fruit, that I may judge of it; for I matter not the leaves. Now the fruits of a good heart which God waters and nourishes with his

grace, are a total forgetfulness of itself, a great love of humiliations, and an universal joy and satisfaction in every body's good."

Thus did our excellent directress of souls in the paths of virtue study first to draw them from themselves, and to vanquish in them all inordinate attachments and evil inclinations, in order to carry them toward God; to whom souls which are perfectly disentangled from earthly things, are wonderfully united by divine love, and its main source and vital action, a spirit of prayer. As to the manner of holy meditation or prayer, she advised that persons be instructed how to excite pious affections, and form good resolutions in that exercise; but would have them allowed to follow these affections according to their own devotion, and the motions of the Holy Ghost. She exhorted strenuously to perseverance, and if distractions molest us, to make a prayer of patience, humbly, and lovingly begging God to be our support, and to inspire us with a desire of loving and praising him, and the like. To pray always is a lesson she often repeated to her religious, saying, that the heart ought to be praying and loving while we are at our recreation, work, speaking, or resting; which is the meaning of the spouse, when she says, *I sleep, but my heart watcheth*. In a time of spiritual dryness, when she found her heart dull in its inward operations, she wrote a prayer made up of various acts of love, praise, thanksgiving, compunction, and supplications for herself, friends, enemies, sinners, the dead, and whatever she desired to ask of God; and this paper she carried day and night at her neck, having made this amorous compact with our Lord, that as often as she pressed it on her heart, it should express her intention of repeating all these acts with the utmost fervour of which she was capable. Of the same nature is a desire by repeating *Amen*, to assent to, and join in all the acts of love and praise, which the heavenly spirits and all God's servants on earth offer without intermission, and in the supplications of the latter. A pestilence raged violently two years at Annecy. The duke and dutchess of Savoy endeavoured several ways to engage our saint to provide for her safety by flight. But she could not be induced to abandon her dear flock; and by her exhortations, alms, and prayers, exceedingly alleviated the public calamity in that city. Her whole community was by a singular providence preserved from the contagion. In 1638 the dutchess royal of Savoy called her to Turin, to found there the convent of her Order. She was soon after invited to Paris by the queen of France, and to her extreme mortification, was treated there with the greatest distinction and honour imaginable. In her return she fell ill of a fever, with a peripneumony or inflammation of the lungs, by which she was detained on the road in her convent at Moulins. There it was that, having received the last sacraments, and given her last

instructions to her nuns, she, with wonderful tranquillity, died the death of the saints on the 13th of December, 1641, being sixty-nine years old. Her mortal remains were conveyed with great honour to Annecy. Among several visions of her glory, St. Vincent of Paul, who had been her confessor at Paris, was favoured with one, about which he consulted the bishop of Paris, a judicious monk, and some other learned men. Though he carefully concealed the divine gifts and favours, yet for the glory of this great servant of God, he left an authentic verbal process of this vision, but as of a third person. In it he says he had never been favoured with any vision relating to the glory of any other saint, and that he had always the highest opinion of the sanctity of this pious lady. He tells us, that upon the news of her sickness he was praying for her with great earnestness, when he saw a little shining ball, as it were, of fire rising from the earth, and meeting in the air another larger ball of fire; both which mounted up to the heavens, and buried themselves in an immense bright fire, which, as an interior voice told him in a very distinct manner, represented the divine essence, and the other two balls the souls of blessed Jane Frances Chantal, and St. Francis of Sales. Soon after he heard of her death, and was struck with a sudden apprehension lest she might have committed some venial sin in some of the words she had spoke to him, though he always regarded her as a person accomplished in all virtues, and one of the most holy souls he ever knew. In this fear he prayed for her with greater fervour than before, and he was that instant favoured with the same vision a second time. From that moment he was fully persuaded of the certainty of her glory.<sup>5</sup> Several miracles are related by the bishop of Puy to have been performed by her, some whilst she was living, others through her intercession, and by her relics after her death. Among others, he mentions a young nun at Nemers, in the county of Maine, who had been struck with a palsy, and confined to her bed seven weeks in the most deplorable and helpless condition; but was on a sudden perfectly restored to her health, and the use of her limbs, by invoking this servant of God, who was then lately deceased. Whilst the community was singing the *Te Deum* for this miracle, another nun, who was grievously afflicted with sickness, and whose legs were swelled to an enormous size, begged the like favour through the intercession of this saint, and found herself no less suddenly sound and well, so that the choir sung a second *Te Deum* in thanksgiving immediately after the first. Several other miracles were proved before commissaries, and declared authentic in the process for her beatification, which was performed, and the decree published, by pope Benedict XIV. in 1751, who commanded her name to be inserted in

the Roman Martyrology. Clement XIV. by a decree, 2nd September, 1769, fixed her feast on the 21st of August.

The favourite maxims which this saint inculcated to her spiritual children regarded humility, meekness, and charity. "Humility," said she,<sup>6</sup> "consists in this, that when others humble us, we humble ourselves still more; when others accuse us, we add to their accusations; when we are employed in mean offices, we sincerely own it is more than we deserve; when we are cast by, we are well content. A religious person cannot give a more evident mark of pride and incapacity, than to think herself capable of any thing. Did we but know how strangely those souls affront the Spirit of God that raise themselves, or make ostentation by vanity, we should be ready to pray that fire might fall from heaven upon us, rather than to be guilty of this vice. I wish I could engrave this maxim with my blood. I could wish my lips were bored with a hot iron, on condition that the mouths of the religious might be always shut against the least word that breaks in upon humility." The saint will have mildness to be so perfect by our assiduity in practising it with the most heroic dispositions, that it become, as it were, the natural and constant frame of our souls, which no provocation must ever disturb. Our saint had a wonderful address in tempering corrections and reproofs with such tenderness and charity, as to give no one uneasiness; also in concealing and bearing all personal injuries, and in repaying slanders, curses, and affronts with blessings and favours. Her exhortations to her sisters to bear with one another's burdens, and to suffer nothing ever to cool the sweetness of their charity toward every one, were most pathetic and earnest; and she often put them in mind in what school we are educated. "With whom," said she, "did Jesus Christ converse? With a traitor, who sold him at a cheap rate; with a thief, who reviled him in his last moments; with sinners and proud Pharisees. Ah! shall we, at every shadow of an affront or contradiction, show how little charity and patience we have!" She was ever inculcating how enormous the sin of speaking against one's neighbour is; especially where there is the least shadow of envy or spite: and she often repeated, that whoever were guilty of it, deserved to have their tongues cut out; wishing, that by the loss of her own she could prevent this foul sin ever happening among her religious sisters.

#### ST. RICHARD, BISHOP OF ANDRIA, CONFESSOR.

THIS saint was an Englishman by birth, and turning his soul to God with his whole strength

<sup>6</sup> See her maxims in her life by Maupas and Marsollier.

<sup>5</sup> Collet, Vie de S. Vincent, t. 1. l. 4. p. 342.



from his infancy, was careful so to spend the most precious time of his youth as to ground himself early in rooted habits of abstinence, humility, prayer, and all other virtues. In the mean time he applied himself to the study both of the liberal and sacred sciences, taught the latter for some time with great applause, and took holy orders. With a view to his spiritual advancement he left his own country, and travelling into Italy, led a most holy retired life, till the reputation of his learning and extraordinary sanctity filled the whole country. The pope having been long acquainted with his qualifications and virtue, at length promoted him to the bishopric of Andria in Apulia. All Italy was at that time miserably distracted by domestic feuds and factions. Richard, by his prudence and zeal, was a great instrument of the divine mercy in applying a remedy to these inveterate evils, and to stir up men to a spirit of penance and piety. Whilst he preached to others not only in his own diocese, but over the whole country, at the request of the neighbouring bishops, like a Baptist or a St. Paul, he nourished his soul with the heavenly dew of prayer, and kept his body in subjection by exercising upon himself incredible severities. He died towards the close of the twelfth century, was canonized by pope Boniface VIII. and is honoured at Andria as patron of that church. See his life in Ughelli's *Italia Sacra*, and in the Bollandists on the 9th of June.

### SAINT BERNARD PTOLEMY,

FOUNDER OF THE OLIVETANS.

HE was born at Sienna in 1272. After giving the most illustrious proofs of his learning and virtue, he disposed of all his worldly substance to the poor, and retired into a frightful desert near Sienna, where he led a most austere life. Here, being joined by some pious companions, he founded the Congregation of our Lady of Mount Olivet in 1319, approved by the holy see. He died on the 20th of August, 1348, and is named in the Roman Martyrology. See the Bollandists, p. 465.

### AUGUST XXII.

### SAINT HIPPOLYTUS, BISHOP, M.

From S. Jerom in *Catal.* c. 1. *Eus.* l. 6. c. 20. Photius, *Cod.* 121, &c. See Ceillier, t. 2. p. 316. Fleury, l. 5. n. 51. Rivet, *Hist. Littér. de la France*, t. 1. p. 361. *Le Moyne Var. Sacra*, t. 1. p. 29, 30. Cuper the Bollandist, t. 4. Aug. ad diem 22. p. 504. Fabricius in *Bibl. Græc.* t. 5. par. 1. sen l. 5. c. 1. p. 203. Idem, in *editione operum ejus Hamburgi*, in two vols. folio, anno 1716. Jos. Sim. Assemani in *Bibl. Orient.* t. 3. par. 1. c. 7. p. 15.

THIS primitive prelate and illustrious doctor flourished in the beginning of the third century.

St. Jerom says he was not able to learn of what city he was bishop; but Gelasius in his book on the two natures of Christ, styles him metropolitan of Arabia. He was a disciple of St. Irenæus, as Photius testifies, and also of St. Clement of Alexandria, and master of Origen. Eusebius and St. Jerom assure us that he wrote comments on several parts of the holy scriptures, and by his example Origen was afterward excited to do the like. A collection of his homilies was extant in Theodoret's time, who cites several of them; and also a letter which St. Hippolytus wrote to the empress Severa, wife to Philip, in which he treats of the mysteries of the incarnation of Christ, and of the resurrection of the dead.<sup>1</sup> In his work against Noëtus, a considerable part of which is still extant, he clearly proves the distinction of the persons in the Trinity, the divinity of God the Son, and the distinction of the divine and human nature in Christ, for which his authority was afterward urged with great force against the Eutychians. He wrote a chronicle down to the year 222; which work is not yet discovered in any Greek manuscripts that are known.\* His Paschal Cycle, fixing the time of Easter for sixteen years from the first of Alexander Severus, the most ancient work of this nature known, was published by Gruter, and with notes by Joseph Scaliger, and the Jesuit Boucher or Bucherius. We have extant several fragments of the comments of St. Hippolytus on the holy scriptures, and his homily on the Theophania or Epiphany, in which he speaks chiefly of the baptism of Christ, and of the wonderful effects of the sacrament of baptism. His treatise on the fast of Saturday; another, Whether a Christian ought to receive the holy communion every day? his Hymns on the holy scriptures, his books On the origin of good and evil, and against Marcion, and his book Against heresies, with several other works, are lost. In this last he gives an account of thirty-two heresies from the sect of the Dositheans among the Jews, akin to the Sadducees, down to that of Noëtus, who confounded the persons in the Trinity, and broached his heresy at Smyrna in 245. Of this last work of St. Hippolytus Photius writes, "Hippolytus says that these thirty-two heresies have been confuted by St. Irenæus, and that he has collected in this little book the reasonings and arguments of that father. His discourse is clear and serious, and he says nothing but what is to the purpose, though he has not all the beauties of the Attic style."

In the year 1551 was dug up, near the church of St. Laurence without the walls of Rome,

<sup>1</sup> Theodoret, *Dial.* 3. p. 155.

\* The inaccurate chronology published by Canisius, t. 2. *Antiq. Lect.* by Du Cange ad calcem *Chron. Alex.* and by Schelstrate, vol. 1. *Antiq. Eccles.* p. § 21. cannot be the work of St. Hippolytus, as Du Pin and some others have imagined. See Ceillier.

on the road to Tivoli, (where there was in all probability a chapel erected in honour of St. Hippolytus,) an old statue of marble, representing St. Hippolytus sitting in a chair, on the sides of which are inscribed his two Greek cycles, for eight years each; on the right side is the cycle of the several fourteenth days of the moons, and on the left that for the Sundays. On the side of this cycle is engraved a catalogue of St. Hippolytus's works. This statue is now in the Vatican library. This ancient father's book on Antichrist, mentioned by Eusebius, St. Jerom, and others, was discovered and published in 1661, and is manifestly the same work of which Photius speaks. He points out from Daniel and other prophets the marks of Antichrist, who is to appear before the end of the world.\* St. Jerom<sup>2</sup> calls St. Hippolytus "a most holy and eloquent man." St. Chrysostom and others give him the honourable epithets of "a source of light, a faithful witness, a most holy doctor, and a man full of sweetness and charity." Theodoret ranks him with St. Irenæus, and calls them "spiritual fountains in the church."<sup>3</sup> St. Jerom and other ancients style him bishop and martyr. Some Martyrologies place his death in the reign of Alexander, who died in 235; but though he flourished in his days, according to Eusebius and St. Jerom, yet St. Gregory of Tours and others quoted by Du Cange and Schelstrate, say he received his crown in the persecution of Decius in 251. Ruinart and Berti prefer this opinion; for the heresy of Noëtus first made its appearance about the year 245, and St. Hippolytus brought down his chronicle to the year 234, the thirteenth of Alexander. The Martyrologies of the eighth age say that he was bishop of Porto, which was the harbour of the city of Rome on the mouth of the Tiber, sixteen miles from Rome, and two from Ostia, on the opposite side of the river; though both these cities have been long since destroyed, yet the titular bishoprics subsist among the six suffragans of Rome. Le Moyne conjectures this to have been a mistake of Porto for Aden, formerly called Portus Romanus, in Arabia, because it was frequented by the Romans who came into those parts, as the port of the Persian merchants was on the opposite gulf, as Philostorgius informs us; but it nowhere appears that Aden, or the Roman port in Africa, ever was a bishop's see. Nor does it occur in any ancient list. See Commanville's accurate Tables, p. 252. Those of Miræus and Charles a S. Paulo, in Geogr. Sacra, p. 295; and the conjecture of Le Moyne seems more ingenious than solid. It is therefore uncertain of what

<sup>2</sup> Ep. 28.

<sup>3</sup> Dial. 3.

\* The book entitled, On the end of the world and on Antichrist, has been for some time ascribed by ignorant publishers to St. Hippolytus; but is a modern performance of no weight or merit, very different from his book on Antichrist. The best edition of this father's works is that published, with many dissertations, by Fabricius, in two volumes in folio, at Hamburg, in 1716.

see he was bishop, which neither Eusebius nor St. Jerom could learn, though Gelasius seems to place it under the metropolitan of Bosra in Arabia, as F. Cuper proves. That he flourished in the East is clear, otherwise Origen could not have been his scholar; but he passed some time in the West; for his cycles are calculated after the manner of the Latins, not after that of the Alexandrians and other Orientals. He must have been a disciple of St. Irenæus at Lyons, and probably after his martyrdom returned into the East, taught, and was made bishop there; but the testimonies of ancient Martyrologies of the eighth century, the tradition of the church of Porto, and the statue of this saint found at Rome, seem to prove that he came from Arabia into Italy, or received a glorious crown of martyrdom probably in that country. Several Oriental calendars say the manner of his martyrdom was drowning. Baronius tells us that at his time a well was shown at Porto in which he was said to have been drowned, and near it a church which bore his name, which had formerly been most famous, but was then decaying; it is now in ruins. It appears from Anastasius the Librarian, in the life of Leo III. that this pope gave rich garments to cover the martyr's body in this church. This, however, may have been some other martyr of the same name; for there are several; and the statue proves only that there might have been a chapel or altar erected there in honour of this illustrious bishop and martyr. So that we dare not positively conclude either that he is the martyr Hippolytus of Porto, or that Italy was the theatre of his martyrdom, though this seems probable.

The writings of St. Hippolytus show how careful the primitive Christians were to have the divine judgment constantly before their eyes, which St. John Climacus describes to be the character of the true servant of God.<sup>4</sup> By this means they maintained themselves always in fear and compunction; solicitous, watchful, and timorous in all their actions. By this they were animated to despise a false and transitory world, and to suffer with joy all torments, and every barbarous kind of death rather than to consent to sin; especially in time of temptation this consideration was their shield and fence, according to the rule which St. Basil, the great master of a spiritual life, lays down:<sup>5</sup> "If ever you are tempted to sin, call to mind the terrible tribunal of God, at which all men must appear." The Greeks and Æthiopians honour St. Hippolytus the bishop on the 29th of our January, the Latins on the 22nd or 23d of August.

#### ST. SYMPHORIAN, M.

HE was son of Faustus, of a noble Christian family, and suffered at Autun in Gaul, soon

<sup>4</sup> Grad. 7.

<sup>5</sup> In Ps. 33.



after the martyrs of Lyons, in the reign of Marcus Aurelius. He had been baptized by St. Benignus, was well instructed in polite literature and in his faith, was then in the bloom of life, and remarkable for his modesty, prudence, charity, and the innocence of his manners. The city of Autun was one of the most ancient and famous of all Gaul; but at that time the most superstitious, and particularly addicted to the worship of Cybele, Apollo, and Diana. On a certain day of the year, the statue of Cybele was with great pomp carried through the streets in a chariot richly adorned. Symphorian, because he had not on that occasion adored it, was seized by the mob, and carried before Heraclius, a man of consular dignity, and governor of the province, who happened to be then at Autun, very busy in calling the Christians to an account. Heraclius, being seated on his tribunal, asked him why he refused to adore the image of the mother of the gods. He answered, because he was a Christian, and adored the true God who reigneth in heaven. The judge then inquired of the officers, whether he was a citizen of the place. One of them answered, "He is of this place, and of a noble family." The judge said to Symphorian, "You flatter yourself on account of your birth, and are perhaps unacquainted with the emperor's orders." He then ordered him to be bound, and said to him, "What say you to this, Symphorian?" The martyr continuing to express his abhorrence of the idol, Heraclius commanded him to be cruelly beaten with clubs, and sent him to prison. Two days after, he was brought out of his dark dungeon, and presented before the tribunal. Heraclius courted him by proffers of preferment, saying, "It would be much better for you to serve the immortal gods, and to receive a gratuity from the public treasury, with an honourable military office. If you have a mind, I will cause the altars to be adorned with flowers, that you may offer to the gods the incense which is due to them." Symphorian testified by his answer, that he despised the offers that were made him, and abhorred the cruel and extravagant superstitions that were made use of in the worship of Cybele. At length the judge condemned him to die by the sword. He heard the sentence with joy. As he was carried out of the town to execution, his mother, standing on the walls of the city to see him pass by, cried out to him, "My son, my son Symphorian: remember the living God, and be of good courage. Raise your heart to heaven, and consider him that reigneth there. Fear not death which leads to certain life." He suffered about the year 178. Some religious persons carried away his body privately, and buried it in a cave, near a fountain, without the common field. His tomb became famous for miracles, and in the middle of the fifth century Euphronius, a priest, afterward bishop of Autun, built over it a church in his honour. See his authentic acts in Rui-

nart, p. 70. and St. Gregory of Tours, Hist. I. 2. c. 15. and l. de Gloria Mart. Also Tillemont, t. 4. Ceillier, t. 2. p. 99.

### ST. TIMOTHY, M.

THIS holy man went from Antioch to Rome; and having preached there about a year, was beheaded by order of the tyrant Maxentius, son of Maximian Hercules, in 311. The Roman Martyrology and Breviary join his name with those of the two foregoing martyrs. See Tillemont, Baillet, &c.

### ST. ANDREW, DEACON, C.

HE was a Scottish or Irish gentleman, who in his youth attended St. Donatus his countryman into Tuscany, that they might serve God unknown in holy retirement. St. Donatus was chosen bishop of Fiesoli in Tuscany; and he ordained St. Andrew deacon; in which ministry he served that church in eminent sanctity. He died about the year 880, is honoured with singular devotion in that country, and is named in several Martyrologies. See his life with Cuper's comments in the Bollandists on the 22d of August, p. 539. Also Colgan, Act. SS. Hib. p. 237.

### ST. PHILIBERT,

FIRST ABBOT OF JUMIEGES AND NERMOUTIER.

HE was born in the territory of Eaulse in Gascony, which was then an archiepiscopal see, but since removed to Auch. His father, Philibald, having received holy orders, was made bishop of Vic-jour, (in Latin Vicus Julius,) which see was a short time after translated to Aire. The young Philibert was educated under the eyes of his father, who sent him to the court of Clotaire II. where the example and instructions of St. Ouen made so deep an impression on him, that, disgusted with the world, he, at the age of twenty years, took the habit in the abbey of Rebais in the diocese of Meaux, founded by St. Ouen. Here his eminent virtues procured him to be appointed successor to St. Aile in the government of this house, but left it on finding some of the monks refractory. After having visited the most celebrated houses which professed the rule of St. Columban, he retired into Neustria, now called Normandy. Clovis II. and queen Matilda gave him ground in the forest of Jumieges, where he founded the monastery which bears his name, not far from that of Fontenelle, of which St. Vandrille was superior. He inured his subjects to hard labour, obliging them to remove the rocks and drain the morasses which covered the country;\*

\* The same was practised by the monks of Croyland, Peterborough, and Ely on the coast of Lincolnshire; and a learned modern remarks that the present possessors of the church lands have not been able to drain them

and the community of Jumieges increased in a short time to such a degree, that it consisted of nine hundred monks. He also built a monastery for women at Pavilly,\* on a piece of ground given him by Amalbert, lord of that district, whose daughter Aurea took the veil there. St. Philibert having some business at the court in 674, boldly reproached Ebroin, mayor of the palace, for his many acts of injustice. This brought on him the vengeance of that cruel minister, who persecuted him so violently that he was obliged to quit Jumieges. The saint then retired to Poitiers, and afterward to the little island of Hero, on the coast of Poitou, where he founded a monastery, formerly called Hermoutier, now Nermoutier or Noirmoutier. He likewise founded the priory of Quinzay, near Poitiers, the government of which he gave to St. Aicard, whom he afterward made abbot of Jumieges. He shut himself up at Hermoutier, where he died in 684. He is mentioned on the 20th and 22d of August in the Martyrologies of the ninth age. In the Norman incursions the monks of Hermoutier translated his relics to the monastery of Tournus in the diocese of Macon; which house, together with other possessions, was the gift of Charles the Bald. It was afterward changed into an abbey, which became very famous; but was secularized by Urban VIII. in 1627, and is now a collegiate church. It retains however the title of abbey, and is held *in commendam*. See the life of Saint Philibert in Mabillon, *sæc.* 2. Bened. Chifflet, *Hist. de l'Abb. et l'Egl. de Tournus*; and Juenin, *Nouv. Hist. de l'Abb. de S. Philibert, et Ville de Tournus*. Dijon, 1733, in 4to.

## AUGUST XXIII.

### ST. PHILIP BENITI, C.

From the Annals of the Order of Servites, compiled by Giani, with the notes of Garbi, printed at Lucca in 1719, in two vols. fol. and the notes of F. Cuper the Bollandist, Augusti, t. 4. p. 654. Also from Paulus Florentinus in his Dialogues, *De Origine Servorum B. Mariæ V.* published in the *Deliciæ Eruditorum*. Romæ, 1754, t. 10; and *Chronicon Rerum Ordinis Servorum B. M. V. a Fr. Mich. Florentino*. Florentiæ, 1567, 4to.

A. D. 1285.

ST. PHILIP BENITI or BENIZI, the principal ornament and propagator of the religious Order of the Servites in Italy, was descended of the noble family of Benizi in Florence, and a native of that city. His virtuous parents

sufficiently, so as to render them fit for cultivation. See Stukeley in his *Medallie history of the reign of Carausius*.

\* St. Austrebert was first abess of this monastery, and her festival is kept there on the 10th of February. Pavilly is four leagues from Rouen, and belongs to the very ancient and respectable house of Esneval.

were well persuaded that the right or wrong state of human nature depends as necessarily upon the education of children, as that of a plant upon proper culture; and that the whole of this art consists, not only in strengthening the body by suitable exercise, and opening and improving the faculties of the mind by proper studies, but above all by forming in youth strong and lasting habits, and inspiring them with the most noble sentiments of all virtues. Through their care, assisted by a special grace, Philip preserved his soul untainted by vice and the world, and daily advanced in the fear of God. Having gone through the studies of humanity in his own country, he was sent to Paris to apply himself to the study of medicine,\* in which charity was his motive; and Galen, though a heathen, was a strong spur to him in raising his heart continually from the

\* The study and practice of physic, like other sciences, were then fallen into the hands of the clergy, as Fleury and Dom. Rivet observe. The council of Rheims under Innocent II. in 1131, forbade monks to frequent schools of medicine, or practise it out of their own monastery, on account of the law of enclosure; but some monks still pursued it at home; and some among the secular clergy continued to teach and practise it as before. Peter Lombard, canon of Chartres, (a different person from the bishop of Paris of the same name,) was first physician to king Lewis the Young; and Mauger, archdeacon of Evreux, afterward bishop of Winchester in 1199, was first physician to Richard I. king of England. (Wharton, *Anglia Sacra*, tom. 2. p. 478.) The council of Lateran in 1215 forbade the clergy, who practised medicine, to perform any operations in which steel instruments or fire are applied.

In the thirteenth century surgery began to be a distinct profession from medicine. Till that time this latter was looked upon in the schools as a part of physics or natural philosophy; nor was it made a distinct faculty before the year 1472. Though the belles lettres were still neglected, till the Greeks revived the taste of them in the West, the study of medicine began to be much cultivated with other serious sciences in the eleventh and twelfth centuries; but anatomy and botany were little known, without which physicians are no better than empirics. Medicine then consisted in reading principally Galen and Hippocrates, and in observing nature, the only true method of that study which Hippocrates leads his attentive readers to pursue. The most famous schools for medicine set up in the twelfth age were those of Paris and Montpellier. (See Du Chesne, *Scriptores Hist. Franc.* t. 5. p. 323.) That of Padua succeeded them; and they were preceded by that of Salerno, of all others at that time the most celebrated, and much resorted to from France, England, &c. as appears from the learned John of Salisbury, in his *Metalogicus*, l. 1. c. 4. See Bernier, *Histoire de la Médecine*. The famous Medical Institutions of the School of Salerno, collected by the professor Peter of Milan, chiefly from the Arabians and Galen, which have been so often reprinted, were compiled in the eleventh age. Robert, duke of Normandy, having consulted the school of Salerno, as he passed through Italy in his return from the first crusade, a copy of this book was soon after addressed to him under the title of king of England. It is to be wished that the late French edition of this book had been enriched with a curious investigation of each precept; that those of Hippocrates had been distinguished from others borrowed from the Arabians, and that some mistakes had been pointed out, and corrected from modern observations, since a new path has been struck out in that study by Baglivi and Bellini, and has been so laudably pursued by Lommius, Sydenham, Boerhaave, Van Swieten, Hoffman, &c.



contemplation of nature to the adoration and praise of its great Author. From Paris he removed to Padua, where he pursued the same studies, and took the degree of doctor, which then was the same in that faculty as in Arts.<sup>1</sup> After his return to Florence he took some time to deliberate with himself what course to steer, earnestly begging God to direct him into the path in which he should most perfectly fulfil his divine will.

The religious Order of Servites, or servants of God under the special patronage of the Blessed Virgin, had been instituted in that country fifteen years before. Seven very rich merchants of Florence had laid the foundation of this institute, having by mutual agreement retired to Monte Senario, six miles from that city. They lived there in little cells, something like the hermits of Camaldoli, possessing nothing but in common, and professing obedience to Bonfilio Monaldi, whom they chose superior. The austerities which they practised were exceeding great, and they lived in a great measure on alms. Bonfilio Monaldi, the first superior of this fervent company, at the request of certain pious persons, founded a small convent near one of the gates of Florence, with a chapel under the title of the Annunciation of the Blessed Virgin. St. Philip happening to hear mass in this chapel on Thursday in Easter week, was strongly affected with the words of the Holy Ghost to the deacon Philip, which were read in the epistle of that day,<sup>2</sup> *Draw near, and join thyself to the chariot.* His name being Philip he applied to himself these words of the Holy Ghost, as an invitation to put himself under the patronage of the Blessed Virgin in that holy Order. The night following he seemed to himself, in a dream or vision, to be in a vast wilderness (representing the world) full of precipices, rocks, flint-stones, briars, snares, and venomous serpents, so that he did not see how it was possible for him to escape so many dangers. Whilst he was in the utmost dread and consternation, he thought he beheld the Blessed Virgin seated in a chariot, calling him to this new Order. The next day Philip revolved in his mind, that great watchfulness and an extraordinary grace are requisite to discover every lurking rock or sand in the course of life in the world, and he was persuaded that God called him to this Order, established under the patronage of his Mother, as to a place of refuge. Accordingly he repaired to the little chapel where he had heard mass, and was admitted by F. Bonfilio to the habit, in quality of lay-brother, that state being more agreeable to his humility. He made his religious vows on the 8th of September in 1233, and was sent by his superior to Monte Senario, there to work at every kind of hard country labour. The saint cheerfully applied himself to it in a

perfect spirit of penance, but accompanied his work with constant recollection and fervent prayer; and all his spare hours he devoted to this holy exercise in a little cave behind the church; where, inebriated with heavenly delights, and in ecstasies of divine love he often forgot the care which he owed to his body. He most industriously concealed his learning and talents, till they were at length discovered; in the mean time those who conversed with him admired the heavenly prudence and light with which he spoke on spiritual things. He was charged with the care of a new convent that was founded at Sienna, where he undesignedly displayed his abilities in a discourse on certain controverted points, in presence of two learned Dominicans and others, to the great astonishment of those that heard him. The superiors of his Order were hereupon engaged by others to draw this bright light from under the bushel, and to place it on the candlestick. Having therefore obtained a dispensation of his holiness, they took care to have him promoted to holy orders, though nothing but their absolute command could extort the humble saint's consent to such a step. He was soon after made definitor, then assistant to the general; and, in 1267, the fifth general of his Order.

Upon the death of Clement IV. the cardinals assembled at Viterbo began to cast their eyes on him to raise him to the apostolic chair. Having intelligence of this design, in the greatest alarm, he retired into the mountains with only one religious companion, and lay concealed there till Gregory X. was chosen. He rejoiced to find in this retreat an opportunity of redoubling the macerations of his body, and giving himself up to the sweet exercise of heavenly contemplation. All this time he lived chiefly on dry herbs, and drank at a fountain, since esteemed miraculous, and called St. Philip's bath, situate on a mountain named Montagnate. He returned from the desert glowing with holy zeal, to kindle in the hearts of Christians the fire of divine love. After preaching in many parts of Italy, he appointed a vicar-general there to govern his Order, and with two religious companions undertook an extensive mission, preaching with great fruit at Avignon, Toulouse, Paris, and in other great cities in France; also in Flanders, Friesland, Saxony, and Higher Germany. After two years' absence he came back to hold the general chapter of his Order at Borgo in 1274, in which he used all his endeavours to be released from the burden of the generalship; but was so far from being heard that he was confirmed in that dignity for life. Indeed no one was more worthy of it than he who most sincerely judged himself to be, of all persons living, the most unworthy. In the same year he repaired to the second general council of Lyons, from which he obtained the confirmation of his Order, pope Gregory X. presiding there in

<sup>1</sup> Hist. Littéraire, t. 9, p. 191

<sup>2</sup> Acts viii. 29.

person. The saint announced the word of God wherever he came, and had an extraordinary talent in converting sinners, and in reconciling those that were at variance. Italy was at that time horribly divided by intestine discords and hereditary factions, particularly those of the Guelphs and Gibellins.\* Holy men often sought to apply remedies to these quarrels, which had a happy effect upon some; but in many, these discords, like a wound ill cured, broke out again with worse symptoms than ever. St. Philip wonderfully pacified the factions when they were ready to tear each other to pieces at Pistoia, and in many other places. He succeeded at length also at Forlì, but not without first exposing himself to many dangers. The seditious insulted and beat him in every part of the city; but his invincible patience at length disarmed their fury, and vanquished them. St. Peregrinus Latiozi, who was their ringleader, and had himself struck the saint, was so powerfully moved by the example of his meekness and sanctity, that he threw himself at his feet, and with many tears begged his pardon and prayers. Being become a perfect model of penitents he was received by him into the Order of Servites at Sienna, and continued his penance in sackcloth and ashes to his happy death in the eightieth year of his age. So evident were his miracles and other tokens of his heroic sanctity and perseverance, that he was canonized by Benedict XIII. in 1726.

St. Philip made the sanctification of his religious brethren the primary object of his zeal, as it was the first part of his charge.† Nor was he a stranger to the maxim which the zealous

reformer of La Trappe so strenuously inculcated,<sup>3</sup> that a religious community in which regular discipline is enervated, and those who profess the Order are strangers to its true spirit, is not a harbour or place of refuge, but a shipwreck of souls. Scarce could a saint be able to resist such a torrent of example, or the poison of such an air, in which, as in a pest-house, every one is confined. Though gross crimes of the world are shut out, the want of the religious spirit, and a neglect of the particular duties of that heroic state, are enough to damn souls. To preserve his family from so fatal a misfortune, our saint never ceased to watch and pray. Judging at length by the decay of his health that the end of his life drew near, he set out to make the visitation of the convents of his Order at Florence, Sienna, Perugia, and other places. Arriving at Todi, he went straight to the altar of our Lady, and falling prostrate on the ground prayed with great fervour, and said, *This is the place of my rest for ever*. The day following he made a moving sermon on the glory of the blessed. His disorder manifested itself by a sharp fever on the feast of the Assumption of the Mother of God. The time of his sickness he employed in admirable sentiments of compunction; and on the octave day, falling into his agony, he called for his *book*, by which word he usually meant his crucifix, and devoutly contemplating it, calmly expired. To give place to the octave of the Assumption, his feast is kept on the following day, the twenty-third of the month. He was canonized by Clement X. in 1671; but the bull was only published by Benedict XIII. in 1724.

\* The Guelphs were those that adhered to the popes; and the partizans of the emperors in their contests about investitures, &c. were called Gibellins. The distinction of these two factions was first heard of in Germany. In 1140 the emperor Conrad III. disposed of the duchy of Bavaria in favour of his brother Leopold, margrave of Austria, expelling the family of the Guelphs, who had long enjoyed it. Guelph VII. maintained by arms the right of his family, in favour of his ward Henry, surnamed the Lion, to whom Conrad's successor, Frederic Barbarossa, afterward restored it. Conrad was born at Waiblingen in Suabia, whence his adherents were called Waiblingi, which word by the Italian pronunciation was softened into Gibellini. These factions subsisted in Germany for above a hundred years; but in Italy almost four hundred; they not being quite extinct there before the reign of Charles V. See Rimius's History of the House of Hanover, and Barre's Histoire d'Allemagne.

† The Order of the Servites was approved by Alexander IV. and Benedict XI. St. Philip propagated it in most parts of Italy, and built some convents in France. It is at present divided into twenty-seven provinces. The chief house is that of the Annunciation in Florence. The primitive austerity of this institute was in process of time much relaxed. Wherefore, in 1593, it was by a severe reformation brought back to its original manner of living in the hermitages on Monte Senario. These reformed religious men are called Hermite Servites. In the fifteenth century the popes Martin V. and Innocent VIII. declared the Servites a fifth mendicant Order, and associated it in this respect with the four former Orders of Mendicants, the Franciscans, the Dominicans, the Carmelites, and the Hermits of St. Austin.

In the lives of the saints we see the happiness of a rooted virtue, which, by repeated fervent exercises, is formed into strong and lasting habits of temperance, meekness, humility, charity, and holy zeal. Such a virtue is never warped by selfish views; it never belies, or is inconsistent with itself; it vanquishes all enemies, discovers their snares, triumphs over their assaults, and is faithful to the end. If ours is not such, we have reason to fear it is false, and unworthy of a crown.

#### SS. CLAUDIUS, ASTERIUS, NEON, DOMNINA, AND THEONILLA, MM.

THOUGH the emperors Dioclesian and Maximian were, for a great part of their reign, favourable to the Christians, and passed no edicts against them till the latter end; yet several martyrs suffered in the beginning of their reign, especially at Rome, and in Gaul and Britain, and some also in the East. This was owing to particular occasions, or to the humour of certain governors of provinces, who acted by virtue of former laws which had never been repealed. In this manner the above-mentioned

<sup>3</sup> Abbé Rancé, Maximes et Oblig. de l'Etat Relig. &c.



five martyrs were crowned in Cilicia. Claudius, Asterius, and Neon were three brothers, who were impeached as Christians before the magistrates of the city, Ægea, in which they dwelt, by their mother-in-law, whose principal view was to possess herself of their estate. About the same time two pious women named Domnina and Theonilla with a little child (perhaps Domnina's) were likewise, on account of their faith, thrown into prison by the same magistrate, and brought to their trial before the proconsul of Cilicia, whose name was Lysias. Their acts are extant entire, as they were copied from the proconsular register.

The proconsul visiting his province arrived at Ægea, a seaport, and a free town of Cilicia, forty-six miles south-east from Tarsus: and being there seated on his tribunal said, "Let them bring before me the Christians whom the officers have delivered to the city magistrate." Euthalius the jailer said, "The magistrate of this city having, pursuant to your orders, made the strictest inquiry after the Christians, has apprehended six of this profession; three young men, all brothers, two women, and a small child. One of them is here before you." Lysias said to him, "Well; what is your name?" He answered, "Claudius." "Be not such a madman," said Lysias, "as to throw thyself away in thy youthful days; but sacrifice to the gods, the only way to escape the torments prepared for thee in case of refusal." CLAUDIUS. "My God requires no such sacrifices; he rather delights in alms-deeds and holiness of life. Your gods are unclean demons, who are pleased with such sacrifices, whilst they are preparing eternal punishments for those who offer them," LYSIAS. "Let him be bound in order to be beaten with rods; there is no other way of bringing him to reason." CLAUDIUS. "Though you should inflict upon me the most cruel torments, you will not move or hurt me." LYSIAS. "The emperors have commanded that the Christians sacrifice to the gods; that they who refuse to do it be punished, but that honours and rewards be bestowed on such as obey." CLAUDIUS. "Their rewards are temporary and short-lived; whereas the confession of Jesus Christ has everlasting glory for its recompense." Then the proconsul commanded him to be put upon the rack: fire to be applied to his feet, and little slices of flesh to be cut off his heels, and presented to him. The martyr said, "Neither your fire nor all your other torments can hurt those who fear God. All this conduces to bring them to eternal life." Lysias ordered his flesh to be torn with iron hooks; then his sides to be rubbed with broken potsherds, and burning torches to be applied to them. Claudius said, "I esteem it a great benefit to suffer for God, and the greatest riches to die for Jesus Christ." LYSIAS, "Take him hence, carry him back to prison, and bring another." Euthalius, the keeper of the prison, said, "According to your orders, my lord, we have brought

hither Asterius the second brother." Lysias said to him, "Take my advice and sacrifice to the gods; you have before your eyes the torments that are prepared for those that refuse." ASTERIUS. "There is one God who dwelleth in the heavens, and in the greatness of his power regardeth the lowest things. Him my parents have taught me to love and adore. I know not those that you worship, and call gods." Lysias then ordered him to be laid on the rack, saying, "Squeeze his sides, tear them with iron hooks, and bid him comply instantly, and sacrifice to the gods." Asterius replied, "I am his brother whom you just now interrogated. Our sentiments are the same, and we make the same confession. My body is in your power; but my soul is out of your reach." Lysias said, "Bring the iron pincers and pulleys, bind his feet, squeeze and torture him to the purpose, that he may perceive I can inflict torments." After this he said, "Put live coals under his feet; and lash him on the back and belly with whips of leather thongs." The martyr replied, "The only favour I desire of you is, that you suffer no part of my body to be exempt from torment." Lysias said, "Take him hence, put him with the rest, and bring the third."

When Neon was brought Lysias called him son, and treated him with mildness, exhorting him to sacrifice to the gods that he might escape torments. Neon answered, that his gods had no power if they were not able to defend themselves without having recourse to his authority. Lysias said, "Strike him on the neck, and bid him not blaspheme the gods." Neon replied, "You think I blaspheme when I speak the truth." Lysias said, "Stretch him by the feet upon the rack; put burning coals upon him, and scourge his back with thongs." While this was executing Neon said, "I will do what is profitable for my soul, and no man shall ever make me change this resolution." Lysias then dictated this sentence: "Euthalius the keeper, and Archelaus the executioner shall take care that these three brothers be crucified without the town, that the birds of the air may devour their bodies."

Then Euthalius presented Domnina; whereupon Lysias said to her, "You see, woman, the fire and torments which are preparing for you; if you would avoid them, draw near, and sacrifice." Domnina replied, "I shall not do it, lest I fall into eternal fire, and perpetual torments. I worship God and his Son Jesus Christ, who hath made heaven and earth, and all that is therein." Lysias said, "Take off her garments, lay her at her length, and scourge her with rods." After this was done, Archelaus, the executioner, said to Lysias, "May it please you Domnina is just expired." Lysias said, "Throw her body into the midst of the river." Euthalius said, "Here, my lord, is Theonilla." Lysias said to her, "You have seen the flames and torments with which the

others have been punished. Honour the gods and sacrifice." Theonilla replied, "I dread eternal torments, which will destroy both body and soul." Lysias said, "Buffet her, lay her flat, and bind her, and torment her with the utmost violence." Theonilla said, "Are you not ashamed to inflict such punishments on a woman that is free and a stranger too? You know it to be true, and God sees what you do." Lysias said, "Hang her up by the hair of her head, and strike her on the face." Theonilla said, "Is it not enough that you have stripped me naked? It is not me only that you have injured, but your mother and your wife are also put to confusion in my person." Lysias said, "Are you a married woman, or are you a widow?" Theonilla replied, "I have been a widow these three and twenty years. It is for the love of God that I have continued in this state, accustoming myself to fasting, watching, and prayer, ever since I have forsaken your unclean idols." Lysias said, "Shave her head, that she may undergo the greater confusion. Gird her about with thorns; extend her body, and tie it to four stakes; scourge her with thongs, not only upon the back, but over all her body; lay live coals upon her belly, and so let her die." Euthalius the gaoler and Archelaus the executioner said, "My lord, she is now dead." Then said Lysias to them. "Sew her body up in a sack; tie it fast, and throw it into the water." Euthalius and Archelaus said, "We have executed your orders relating to the bodies of the Christians." The persecutors took these precautions with regard to their dead bodies, that the Christians might not get possession of their relics. These holy martyrs suffered at *Ægea* in the consulate of Dioclesian and Aristobulus, on the tenth of the calends of September, that is, on the 23d of August, in the year of our Lord 285, Lysias being proconsul of Cilicia, by whose command SS. Cosmas and Damian, brothers and physicians, and a great number of other martyrs suffered. See the genuine proconsular acts of SS. Claudius, Asterius, &c. in Baronius, Surius, and Ruinart.

## ST. APOLLINARIS SIDONIUS, C.

BISHOP OF CLERMONT.

CAIUS SOLLIUS APOLLINARIS SIDONIUS was born at Lyons about the year 431, and was of one of the most noble families in Gaul, where his father and grandfather, both named Apollinaris, had commanded successively in quality of prefects of the prætorium. He was educated in arts and learning under the best masters, and was one of the most celebrated orators and poets of the age in which he lived. From his epistles it is manifest that he was always religious, pious, humble, affable, extremely affectionate, beneficent, and compassionate, and no lover of the world, even whilst he lived in it; for some time he had a command in the im-

perial army; and he married Papianilla, by whom he had a son called Apollinaris, and two daughters. Papian was daughter of Avitus, who after having been thrice prefect of the prætorium in Gaul was raised to the imperial throne at Rome in 455; but being obliged to quit, the purple after a reign of ten months, died on the road to Auvergne. Majorian his successor prosecuted his relations, and coming to Lyons, caused Sidonius to be apprehended; but admiring the constancy with which he bore his disgrace, and becoming acquainted with his extraordinary qualifications and virtue, restored his estates to him, and created him count. Majorian was a good soldier, and began to curb the barbarians who laid waste the fairest provinces of the empire, but was slain in 461, by Ricimer the Goth, his own general, who placed the diadem upon the head of Severus. Upon this revolution Sidonius left the court, and led a retired life in Auvergne, where he protected his province from the Goths, and divided his time between studies and the exercises of piety. Severus was poisoned by Ricimer after a reign of four years, and Anthemius chosen emperor in 467, who immediately called Sidonius again to Rome, and created him prince of the senate, patrician, and prefect of the city. His piety and devotion suffered no prejudice in his elevation, and amidst the distraction of his secular employments, in which he made use of his authority only to promote the divine honour, and to render himself the servant of others in studying to advance every one's happiness and comfort.

God soon called him from these secular dignities to the government of his Church. The bishopric of Arvernus, since called Clermont, in Auvergne, falling vacant in 471, the people of that extensive diocese, and the bishops of the whole country, who had long regretted his absence whilst he was detained in the capital of the world, unanimously demanded that he should be restored to them in order to fill the episcopal chair. Sidonius was then a layman, and his wife was yet living; he therefore urged the authority of canons against such an election, and opposed it with all his might, till fearing at length to resist the will of heaven he acquiesced; it having been customary on extraordinary occasions to dispense with the canons which forbid laymen to be chosen bishops. He therefore and his wife, agreed to a perpetual separation; and from that moment he renounced poesy, which till then had been his delight, to apply himself only to those studies which were most agreeable to his ministry. He was no stranger to them whilst a layman, and he soon became an oracle whom other bishops consulted in their difficulties; though he was always reserved and unwilling to decide them, and usually referred them to others, alleging that he was not capable of acting the part of a doctor among his brethren, whose direction and science he stood himself infinitely in need of. St.



Lupus, bishop of Troyes, who had loved and honoured him whilst he was yet wandering in the dry deserts of the world, found his affection for him redoubled when he beheld him become a guide of souls in the paths of religion and virtue. Upon his promotion to the episcopal dignity he wrote him an excellent letter of congratulation and advice, in which among other things he told him,<sup>1</sup> "It is no longer by pomp and an equipage that you are to keep up your rank, but by the most profound humility of heart. You are placed above others, but must consider yourself as below the meanest and last in your flock. Be ready to kiss the feet of those whom formerly you would not have thought worthy to sit under your feet. You must render yourself the servant of all." This Sidonius made the rule of his conduct. He kept always a very frugal table, fasted every second day, watched much, and though of a tender constitution, often seemed to carry his penitential austerities to excess. He was frequently in want of necessities, because he had given all away to the poor. His love and compassion for them even whilst he lived in the world was such, that he sometimes had sold all his plate for their relief; which having been done without the knowledge of his wife, she afterward redeemed it.

After he was bishop he looked upon it as his principal duty to provide for the instruction, comfort, and assistance of the poor. In the time of a great famine he maintained, at his own charge, with the charitable succours which Ecdicius, his wife's brother, put into his hands, more than four thousand Burgundians and other strangers, who had been driven from their own country by misery and necessity; and when the scarcity was over he furnished them with carriages, and sent them to their respective homes. St. Sidonius made frequent visitations of his diocese, and performed every office of his ministry with all the care and prudence possible. The reputation of his wisdom was so great, that being summoned to Bourges, when that see, which was his metropolitan church, was vacant in 472, all the prelates there assembled, with one consent, referred the election of a bishop to him, and he nominated Simplicius, a holy pastor.<sup>2</sup> He says that a bishop ought to do by humility what a monk and a penitent are obliged to do by their profession. He gives us the following account of Maximus archbishop of Toulouse, whom he had before known a very rich man in the world; that he found him in his new spiritual dignity wholly changed; his clothing, countenance, and discourse savoured of nothing but modesty and piety; he had short hair, and a long beard; his household-stuff was plain; he had nothing but wooden benches, stuff curtains, a bed without feathers, and a table without a carpet; and the food of his family consisted of

pulse more than flesh.<sup>3</sup> He testifies that the annual festivals of saints were kept with great solemnity; that on them the people flocked to the church in throngs before day; that they lighted up a great many tapers; that the monks and clergy sung the vigils or matins in two choirs, and that they celebrated mass about noon.<sup>4</sup>

The city of Clermont being besieged, in 475, by Alaric, king of the Visigoths, who then reigned in the southern provinces of France, the zealous bishop encouraged the people to stand upon their defence, by which he exposed himself to the rage of the conquerors after they were masters of the place. He entreated the Arian king to grant several articles in favour of the Catholics, which the barbarian was so far from allowing, that he sent the holy prelate prisoner to Liviane, a castle near Carcassone, where he suffered much. However, Alaric some time after restored him to his see, and he continued to be the comfort and support of the distressed Catholics in that country. He was again expelled by two factious wicked priests, but some time after recovered the government of his church, and died in peace in the year 482, on the 21st of August. His festival was kept soon after his death with solemnity at Clermont, where his memory is in great veneration. His body lay first in the old church of St. Saturninus, but was afterward translated into that of St. Genesius. See his works;\* St. Gregory of Tours, *Hist. Fr.* l. 11. c. 22. 24. and the life of the saint by Savaron and F. Sirmond; also Fleury, l. 29. n. 36. Ceillier, t. 15. Rivet, *Hist. Lit.* t. 2. p. 550. *Gall. Chr. Nov.* t. 2. p. 231.

#### ST. THEONAS, ARCHBISHOP OF ALEXANDRIA, C.

He succeeded St. Maximus in that patriarchal chair in 282, and held it almost nineteen

<sup>3</sup> L. 4. ep. 24.

<sup>4</sup> L. 5. ep. 17.

\* Sidonius's works consist of nine books of letters, and of a collection of short poems upon particular subjects, directed to his friends. His principal poems are three panegyrics on the emperors Avitus, Majorian, and Anthemius. He discovers a rich poetical genius, and wrote verses readily, but his promotion to the episcopal dignity hindered him from polishing them. His thoughts are ingenious, witty, and curious; and his style is concise, pleasant, and lively, but sometimes too lofty and subtle. He uses some words which show the Latin language had then degenerated from its purity. He had a flowery imagination, and excels in his descriptions and draughts. The learned Savaron published the works of Apollinaris Sidonius with useful notes, in quarto, at Paris and Hanover; but the edition of F. Sirmondus, in the year 1652, which is more ample, is enriched with new notes so well chosen, so curious, and judicious, as to give an ample proof of the excellency of the editor's understanding, and the depth of his learning. The correctness of all the works of this learned Jesuit, justify the advice which he gave Huet; "Be not in haste," said he, "to make your appearance in print; revise your works at distant intervals; keep them by you, according to the maxim of Horace and Vida, for ten years; and declare not yourself an author before you are fifty years old."

<sup>1</sup> Spicileg. t. 5. p. 579.

<sup>2</sup> L. 7. ep. 9.

years, being himself, by the shining light of his sanctity and learning, the greatest ornament of that church at a time when it was in both respects most flourishing. St. Pierius was then priest and catechist in that church, and supported the high reputation of its school, so as to be styled himself the young Origen. Among the many works which Pierius left, nothing but some few fragments have reached us. Photius tells us, that in a book which he wrote upon St. Luke's gospel, he proved that the disrespect which is shown to images, falls back upon that which they represent. St. Theonas himself wrote a useful letter of instruction, how the Christians who lived in the emperor's court ought to behave; it was addressed to Lucian, first chamberlain to the emperor Dioclesian. St. Theonas died in 300, and was succeeded by St. Peter. St. Alexander built in that city a church dedicated to God under the patronage of St. Theonas. See St. Jerom, Eusebius, Cave, *Hist. Liter.* p. 172. Ceillier, t. 3. Du Pin, *Bibl.* p. 156.

### ST. EUGENIUS, BISHOP IN IRELAND.

THE first establishment of the see of Derry\* was at a place called Ardfrath, on the river Derg,† of which this saint was the first bishop. He was an excellent and assiduous preacher, and is said to have been of the royal blood of the kings of Leinster. He died on this day in 618, and was buried in his own church-yard, over whose sepulchre a chapel was afterward built. Other writers place his death in 570. See Usher, *Ind. Chron.* ad an. 570, and Ware's bishops, p. 286.

### ST. JUSTINIAN, HERMIT, M.

WAS a young nobleman of Lesser Britain in Gaul, who, passing into Wales, led an eremitical life in the little island Lemeneia, now called Birdsey, near Menevia. He was murdered by servants. St. David who honoured him living, translated his body to Menevia after his death, where it was kept with great veneration. His death happened about the year 529. See our English Hagiographers, and Cuper the Bollandist, p. 633.

\* Derry is called in the old Roman Provincial, *Darich*, and by ancient writers, *Doire Chalgach*; i.e. the Oak grove of *Calgaich*; from whence *Adamnan*, translating the name into Latin, calls it *Roboretum Calgachi*. It is also called *Doire Cholm-chille*, or *Columbkille's oak-grove*, from the monastery of that saint planted there. It has now the name of *Londonderry*, from a colony of Londoners settled there in the reign of James I.

† Derg is a river rising out of a lake of the same name, in the barony of Tirlough and county of Donegall. Loughderg is remarkable for St. Patrick's Purgatory.

## AUGUST XXIV.

### ST. BARTHOLOMEW, APOSTLE.

THE name here given to this apostle is not his proper, but patronymical name: and imports, the son of Tholomew or Tolmai, like Barjona and Bartimeus. Rupertus, Jansenius, and several other learned interpreters of the holy scripture take this apostle to have been the same person with Nathaniel, a native of Cana in Galilee, a doctor in the Jewish law, and one of the seventy-two disciples of Christ, to whom he was conducted by St. Philip, and whose innocence and simplicity of heart deserved to be celebrated with the highest eulogium by the divine mouth of our Redeemer.<sup>1</sup> Bartholomew Gavant, the learned commentator on the Rubrics of the Roman Missal and Breviary, has endeavoured, by an express dissertation, to prove this conjecture. F. Stilling, the Bollandist, has undertaken to confirm this opinion more at large.<sup>2</sup> For whereas St. John never mentions Bartholomew among the apostles, so the other three evangelists take no notice of the name of Nathaniel; and they constantly put together Philip and Bartholomew, as St. John says Philip and Nathaniel came together to Christ. Also Nathaniel is reckoned with other apostles when Christ appeared to them at the sea of Galilee after his resurrection:<sup>3</sup> and if he had not already belonged to that sacred college, why was he not propounded a candidate for the apostleship to fill the vacant place of Judas?

St. Bartholomew was chosen by Christ one of his twelve apostles, when he formed that sacred college.<sup>4</sup> He was with them witness of our Lord's glorious resurrection, and his other principal actions on earth, and was instructed in his divine school, and from his sacred mouth. He is mentioned among the other disciples who were met together joining in devout prayer after Christ's ascension, and he received the Holy Ghost with the rest. Having been prepared by the example and instructions of our Redeemer, and by humble and fervent prayer, he was replenished, in the descent of the Holy Ghost, with an heroic spirit of humility, mortification, contempt of the world, compunction, prayer, holy zeal, and burning charity. Thus armed and filled with the eminent spirit of all virtues, twelve apostles converted many great nations to Christ, and carried the sound of his name into the remotest corners of the earth. How comes it that now-a-days the apostolical labours of so many ministers of the divine word produce so little fruit? One great reason of this difference is, their neglect to obtain of God a large share in the spirit of the apostles. Their success and

<sup>1</sup> John i. 41. <sup>2</sup> Augusti, t. 4. p. 7. <sup>3</sup> John xxi. 2.

<sup>4</sup> Mat. x. 3.



the influence of their words upon the hearts of men depend not upon human prudence, eloquence, and abilities; the principal instrument of God's grace in multiplying the fruit of his word in the hearts of men, is the spirit with which it is announced by those whom he honours with the ministry. Their sincere disinterestedness, humility, and overflowing zeal and charity give, as it were, a living voice to that divine faith and virtue which they preach; and those who take upon them this charge are doubly bound to prepare themselves for it by strenuously labouring to obtain of Christ this perfect spirit in the sanctification of their own souls, not to profane their holy ministry, and destroy the work of God which is committed to their charge.

St. Bartholomew being eminently qualified by the divine grace to discharge the functions of an apostle, carried the gospel through the most barbarous countries of the East, penetrating into the remoter Indies, as Eusebius<sup>5</sup> and other ancient writers testify. By the name of Indies, the ancients sometimes mean only Arabia and Persia; but here they speak of proper India; for they make mention of the Brachmans of that country, famous over the whole world for their pretended skill in philosophy, and in the superstitious mysteries of their idolatry. Eusebius relates that St. Pantænus, about the beginning of the third century, going into the Indies to confute their Brachmans, found there some who still retained the knowledge of Christ, and showed him a copy of Saint Matthew's gospel in Hebrew, which they assured him that St. Bartholomew had brought into those parts when he planted the faith among them. This apostle returned again into the north-west parts of Asia; and met St. Philip at Hierapolis in Phrygia. Hence he travelled into Lycaonia, where St. Chrysostom affirms that he instructed the people in the Christian faith; but we know not even the names of many of the countries to which he preached. We are struck with astonishment when we call to mind how many prisons the apostles sanctified, how many dangers they braved, how many vast regions they travelled over, and how many nations they conquered to Christ; but if we admire their courage, zeal, and labours, we have still greater reason to wonder and be confounded at our supine sloth and insensibility, who do nothing for the enlargement of God's kingdom in others, or even for the sanctification of our own souls. It is not owing to the want of means or of strength through the divine grace, but to the want of courage and sincere resolution that we do so little; that we find no opportunities for exercising charity towards our neighbour, no time for prayer and recollection of spirit, no strength for the practice of fasting and penance. If we examine into the truth, we shall find that we blind ourselves by vain pretences, and that

<sup>5</sup> L. 5. c. 10.

sloth, tepidity, and indifferency have many hinderances, which fervour, resolution, industry, and contrivance find ways readily to remove. The apostles who did and suffered so much for God, still sincerely called themselves unprofitable servants, made no account of their labours, and were altogether taken up with the thoughts of what they owed to God, and how infinitely they yet fell short of this. True love exerts itself beyond what seems possible, yet counts all it does as nothing.

St. Bartholomew's last removal was into Great Armenia, where, preaching in a place obstinately addicted to the worship of idols, he was crowned with a glorious martyrdom, as St. Gregory of Tours mentions.<sup>6</sup> The modern Greek historians say, that he was condemned by the governor of Albanopolis to be crucified. Others affirm, that he was flayed alive, which might well enough consist with his crucifixion; this double punishment being in use, as we learn from Plutarch and Arrian, not only in Egypt, but also among the Persians, the next neighbours to these Armenians, who might very easily borrow from them this piece of barbarous cruelty. Theodorus Lector says, that the emperor Anastasius having built the city of Duras in Mesopotamia in 508, caused the relics of St. Bartholomew to be removed thither. Saint Gregory of Tours assures us that, before the end of the sixth age they were carried to the isle of Lipari near Sicily. Anastasius the Librarian informs us<sup>7</sup> that, in 809 they were translated from Lipari to Benevento; from whence they were conveyed to Rome in 983, as Baronius relates. Ever since that time they lie deposited in a porphyry monument under the high altar, in the famous church of St. Bartholomew, in the isle of the Tiber, in Rome. An arm of this apostle's body was sent a present by the bishop of Benevento to St. Edward the Confessor, and by him bestowed on the cathedral church of Canterbury. Among the many excellent statues which adorn the cathedral at Milan, none is more justly admired than one of St. Bartholomew flayed alive, representing the muscles, veins, and other parts with an inimitable softness and justness, the work of Chr. Cibo. The feast of St. Bartholomew in ancient Martyrologies is marked on the 24th of August in the West, but among the Greeks on the 11th of June.

The characteristic virtue of the apostles was zeal for the divine glory; the first property of the love of God. A soldier is always ready to defend the honour of his prince, and a son that of his father; and can a Christian say he loves God, who is indifferent to his honour? Or can charity towards his neighbour be lodged in his breast, if he can see him in danger of perishing, and not endeavour, at least by tears and prayers, to avert his misfortune? Every

<sup>6</sup> L. 1. c. 34.<sup>7</sup> Auctar. Bibl. Patr.

faithful servant of God makes the first petition which our Lord teaches us in his divine prayer, the object of his perpetual ardent desires and tears, that the God of his heart, and of all creatures, may be known, perfectly loved, and faithfully served by all; and he never ceases earnestly to invite, with the royal prophet, all creatures with their whole strength, and with all their powers, to magnify the Lord with him; but then it is the first part of his care and prayer that he may himself perfectly attain to this happiness of devoting to God all the affections of his soul, and all the actions of his life; and it is to him a subject of perpetual tears and compunction that he should have ever offended so good a God, and so kind a Redeemer

### THE MARTYRS OF UTICA,

CALLED THE WHITE MASS.

IN the persecution of Valerian, in the year 258, the proconsul of Africa went from Carthage to Utica, and commanded all the Christians who were detained in the prisons of that city to be brought before him. St. Austin says their number amounted to one hundred and fifty-three. The proconsul had ordered a great pit of burning lime to be prepared in a field, and by it an altar of idols with salt and hog's liver placed on it ready for sacrifice. He caused his tribunal to be erected near this place in the open air, and he gave the prisoners their choice either to be thrown into this pit of burning lime, or to offer sacrifice to the idols which were set by it. They unanimously chose the first, and were all consumed together in the furnace. Their ashes were afterward taken out, and as they made up but one common mass cemented with the lime, these martyrs were called The White Mass. See St. Austin, *Serm.* 306. p. 1239. t. 5, and in *Ps.* 49. n. 9. and in *Ps.* 144. t. 4. p. 1621. Also Prudentius, *De Cor.* Hymn. 13. alias 5. ver. 80.

### S. OUEN OR AUDOEN, ARCHBISHOP OF ROUEN, C.

HE was otherwise called Dadon, and was son of Autaire, a virtuous French nobleman, who was settled in Brie. Saint Columban being courteously entertained by him, gave his blessing to his two sons, Ouen and Adon, then in their infancy. Autaire placed them both, during their youth, in the court of king Clotaire II. where they contracted a friendship with St. Eloi, and by his example conceived a great contempt for the world, and both resolved to devote themselves to the service of God. Adon executed his design some time after, and founded, upon an estate which he had near the river Marne, the double monastery of Jouarre, then called Jotrum, which he endowed with his own estate. It is at present a Benedictin nunnery. St. Ouen was in great credit with king Clotaire II. and with his son

and successor Dagobert I. who made him keeper of his seal, in quality of his referendary or chancellor; and original acts signed by him by virtue of this office are still extant. He obtained of the king a grant of a piece of land situated in the forest of Brie, between the greater and lesser Morin; where, in 634, he erected a monastery called, from the brook near which it stands, Resbac, at present Rebais. By the advice of St. Faro, bishop of Meaux, he sent for St. Agil, a disciple of St. Columban, and got him appointed the first abbot by a council held at Clichy in 636; but in this he was forced to make use of the king's authority; for the cities of Metz, Langres, and Besançon had at the same time requested St. Agil to be their bishop, and the monks of Luxeu desired to have him for their abbot. St. Ouen would have retired himself to Rebais, there to embrace a monastic life; but king Dagobert and his nobles could by no means be induced to give their consent. St. Ouen and St. Eloi, though yet laymen, were for their zeal, piety, and learning considered as oracles even of the bishops, and they exceedingly promoted the cause of religion and virtue through the whole kingdom. Dagobert dying in 638, Clovis II. his son and successor, testified the same esteem for Saint Ouen, and continued him for some time in the office of referendary, by virtue of which all the letters and edicts of the king were brought to him, and he put the king's seal upon them, says Aymoinus. At length this prince was prevailed upon to give St. Ouen leave to receive the clerical tonsure, and he was shortly after elected archbishop of Rouen, in the room of St. Romanus; and at the same time his friend St. Eloi was chosen bishop of Noyon and Tournay. They took a considerable time to prepare themselves for this dignity by retirement, rigorous fasting, and prayer, and received the episcopal consecration together at Rheims in 640.

St. Ouen in this new dignity increased, not his pomp, but his humility, austerities, and charities. His zeal was indefatigable, and, by his affability and patience, he was truly all to all. He exerted his zeal in extirpating simony and other abuses, and promoted every where the reformation of discipline, especially in the third council of Challons in 644. King Theodoric III. employed him in many charitable important commissions, especially in pacifying those that were at variance, and in calming seditions. The saint having procured a peace between the French in Austrasia and Neustria, went to carry the news thereof to king Theodoric at Clichy near Paris, where an assembly of prelates and lords was held; and falling there sick of a fever, he besought the king that Saint Ansbert, abbot of Fontenelle, who was the king's confessor, and whom the clergy and people of Rouen desired to have for their pastor, should succeed him. He died at Clichy, in great sentiments of holy compunc-



tion and joy on the 24th of August, in 683, having possessed the episcopal dignity forty-three years. See his life in Surius, and another more ancient in the Bollandists, p. 805, also l'Histoire de Rouen, t. 1. part. 3. p. 136. and Du-Plessis, Hist. de Meaux, p. 24, 45, and 47. See a long history of miracles performed by the intercession and relics of St. Ouen, wrote by the monk Fulbert in 1066; also the poem of Thierri, the learned monk of St. Ouen in 1050, upon the life of this saint in F. du Moustier's Neustria Pia, p. 23. 72—846. Henschenius confounded St. Ouen with St. Owin, a monk of Litchfield, when he ascribed his life to an English writer of the tenth age, named Fridegorius, as Dom. Rivet observes, t. 8. p. 366. On his translations and miracles, see Martenne, Anecd. t. 3. Col. 1669.

#### S. IRCHARD OR ERTHAD, BISHOP, C. IN SCOTLAND.

ST. PALLADIUS sent Servanus to preach to the northern islands of Orkney, and St. Ternan bishop to the Picts, who is titular saint of the cathedral of Abernethy, and many other churches. St. Irchard was bishop of the Picts about the same time, according to some Scottish historians; but more probably, according to others, about the reign of Malcolm I. See the Breviary of Aberdeen, and Cupérus the Bollandist, p. 773.

### AUGUST XXV.

#### ST. LEWIS, KING OF FRANCE.

From his life written by the lord of Joinville, seneschal or chief justice, treasurer, and general of Champagne, who attended him in his first crusade. His history of St. Lewis is wrote with the most agreeable natural simplicity, which has justly procured him the title of Naïf. The best edition is that published by Du Cange, and printed in Cramoisy, in 1668, in folio. Also from the life of this saint compiled by Geoffrey of Beaulieu, a Dominican friar, who was his confessor during twenty years; and another life written by William of Chartres, also a Dominican, his chaplain; and William de Nangis, a monk of St. Denis, in 1320, who wrote the lives of St. Lewis, and his son and successor Philip III. See his modern life compiled in two volumes by Mons. de la Chaise, from memoirs prepared by Sacy, or rather by Tillemont. See also Fontenai and Brumoi, Hist. de l'Eglise de Fr. t. 11.

A. D. 1270.

IN the person of St. Lewis IX. were eminently united the qualities which form a great king, and a perfect hero, no less than those which make up the character of a wonderful saint. Endowed with all qualifications for government, he excelled equally in the arts of peace and in those of war; and his courage, intrepidity, and greatness of mind received from his virtue the highest lustre; for ambition, or a

view to his own glory, had no share in his great enterprises, his only motive in them being religion, zeal for the glory of God, or the good of his subjects. Though the two crusades in which he was engaged, were attended with ill success, he is certainly to be ranked among the most valiant princes, and understood war the best of any general of the age in which he lived; in the most dangerous battles which he fought he beat the enemy, how much soever superior to him in numbers and strength; and his afflictions set his piety and virtue in the brightest light.

This great king was son of Lewis VIII. and was eight years old when the death of his grandfather Philip II. surnamed Augustus, put his father, who was then in the thirty-sixth year of his age, in possession of the crown of France, in 1223. The saint was born at Poissy, in the diocese of Chartres, on the 25th of April 1215; and, because he had been there raised to the dignity of a Christian by the grace of baptism, he afterward honoured this place above others, to show how much he esteemed this spiritual dignity above that of his temporal crown. He made this his favourite place, took singular pleasure in bestowing charities, and doing other good actions there: and in his familiar letters and private transactions, several copies whereof are still extant, he signed himself Lewis of Poissy. His mother was Blanche, daughter to Alphonsus IX. or as some call him the VIII. king of Castile, the great conqueror, who in the battle of Muradal defeated Mahomet Emir, called the Green, with an army of above two hundred thousand Moors. She was a princess of extraordinary beauty and prudence, was endued with zeal for religion, and other virtues, and had great talents for government. Some have charged her with ambition and craft; but others call these accusations mere slanders, raised by her enemies during her regency. To her care and attention in the education of St. Lewis, we are indebted, under God, for the great example of his virtues. From his birth she would never suffer him to suck any other breasts but her own, and gave all possible attention to every part of his education, and that of her other children. By her care he was perfectly master of the Latin tongue, learned to speak in public, and to write with elegance, grace, and dignity, and was instructed in the art of war, the wisest maxims of government, and all the accomplishments of a king. He was a good historian, and often read the works of the fathers. It was his mother's first care to instil into his tender soul the highest esteem and awe for every thing that regarded the divine worship, the strongest sentiments of religion and virtue, and a particular love of holy chastity. She used often to say to him, when he was a child: "I love you my dear son, with all the tenderness a mother is capable of; but I would infinitely rather see you fall down dead at my feet, than that you

should ever commit a mortal sin." The king frequently said to others, that the strong impression which this important lesson made on his mind, was never effaced during his whole life, and that no day passed in which it did not recur, and excite him vigorously to arm himself afresh against all snares and dangers of surprise. He was placed very young on the throne.\*

\* The power of the kings of France had been much confined by that of the counts and barons, who, from the time of the first successors of Charlemagne, had commenced petty sovereigns, paying only a homage, and a limited obedience to the king. Joinville, who was certainly a faithful subject, refused to take an oath of allegiance to St. Lewis, saying, he could not swear allegiance to any other than to his immediate liege lord, the count of Champagne. To so narrow a compass were the royal demesnes reduced, that the kings of France were less powerful than some of their subjects, when Philip II. began to reign. That prince, whose great achievements procured him the surname of Augustus, availing himself of the disturbances in England, under the reign of our unhappy king John, conquered Normandy, Maine, Anjou, Touraine, and Poitou; and, in 1214, defeated the emperor Otho IV. the counts of Flanders and Holland, the duke of Lorraine, and other confederate princes in the famous battle of Bouvines, a village situated between Lisle and Tournay. Being thus strengthened, he began (by taking every occasion to diminish the number and power of the feudatory lords) to re-establish the royal authority, which scheme his successors pursued till all such subordinate sovereignties were abolished in the kingdom; but this king stained his character by his ambition, by his unjust quarrel with our great king Richard, and his hostilities against him whilst he was absent in the holy war; by the criminal divorce of his pious queen Indelberga of Denmark, an adulterous marriage with the fair Agnes, and his contempt of the censures of the Church which this scandalous action drew upon him. He did justice, however, to his injured wife several years before his death, and applied himself to adorn and polish his dominions.

Lewis VIII. succeeded him in 1223, and though in his youth he had given proofs of his ambition in joining the rebellious barons against king John in England, whether his father had sent him; yet, from his accession to the throne, he showed himself a chaste, virtuous, and religious prince. He took Rochelle from the English, and conquered all those feudatory lords in Aquitaine, who had formerly sworn allegiance to the king of England, as far as the Garonne; so that only the Gascons on the other side of that river, and the city of Bourdeaux, continued faithful to England. He then turned his arms against the Albigenes, whom he vanquished in Languedoc, having taken Avignon, Beziers, Carcassone, Pamiers, and Albi; but died in his return at the castle of Montpensier in Auvergne, in the fortieth year of his age, having reigned only three years and three months. William of Puy-Laurens, a contemporary historian, assures us, that Archambauld of Bourbon this king's great confidant, told him, that he died a martyr to chastity; for when physicians proposed to him a remedy which is forbidden by the laws of God, he rejected it with horror, saying, "It is better to die, than to save my life by a mortal sin." He left five sons, St. Lewis, Robert earl of Artois, Charles earl of Anjou and Maine, afterward count of Provence, and lastly, king of Sicily; Alphonsus earl of Poitou and Auvergne, and John, of whom we find no further mention. This was the posture of affairs when St. Lewis began to reign, Frederic II. son of Henry VI. and successor of Otho IV. being emperor of Germany ever since the year 1215, Henry III. being king of England from the year 1216, Honorius III. being pope, who died the following year; and in the East, Robert of Courtney being the Latin emperor at Constantinople, who, in 1228, was succeeded by Baldwin II. John Ducas, son-in-law to the late Theodorus Lascharis, being the second Greek emperor of Adrianople and Nice, whilst

Lewis VIII. died on the 7th of November, 1226. Blanche, the queen mother, was declared regent for her son who was then only twelve years old. To prevent seditions, she hastened the ceremony of his coronation, which was performed at Rheims, on the first Sunday of Advent, by the bishop of Soissons, the archbishopric of Rheims being then vacant. The young king did not look upon this action as a mere ceremony, but prepared himself by the most fervent exercises of devotion, in order to move God to accompany the exterior unction which he then received, with the invisible anointing of his grace, by which he might be made truly the anointed of the Lord. He considered the pomp of that day with fear and humility, saying to God in his heart with David; *To thee, O Lord, have I raised my soul; and in thee do I place my confidence.* He trembled in taking the coronation oath, begging of God resolution, light, and strength, to employ his authority, according to his obligations, only for the divine honour, the defence of the Church, and the good of his people. Several of the greatest lords of the kingdom, thinking to lay hold of the opportunity of the king's minority, entered into a confederacy together, and made many extravagant demands. None of these princes would be present at the coronation, and they appeared in arms soon after it was over. The chief were Philip count of Boulogne, a natural son of Philip Augustus; Peter of Dreux, a prince of the royal blood, who was also count of Brittany, having married the daughter of Constantia countess of Brittany, after the death of count Arthur, whom our king John is accused of having murdered; Hugh of Lusignan, count of La Marche, who, after the death of king John, had married his widow, who had been queen of England, and was therefore called the countess queen; but the most powerful of all these lords was Theobald, or Thibault, count of Champagne, afterward also king of Navarre.\* The queen regent put herself, with her son, at the head of his troops, and finding means to bring over the count of Champagne to his duty, struck the rest with such consternation, that they all retired. They were soon after again in arms, and would have seized the king's person near Orleans, had not the count of Champagne given the regent notice, and the whole country taken arms to escort him hastily to Paris. The whole time of the king's minority was disturbed by these rebels; but the regent, by several alliances and negotiations,

the Latins held Constantinople; and Nicephorus Comnenus being second duke of Trebizond, whose successors were styled emperors.

\* M. de la Ravailliere, in several dissertations in 1737 and 1742, has abundantly justified queen Blanche with regard to the aspersion which some authors have cast upon her memory, as if she was engaged in an intrigue with Theobald count of Champagne. Her innocence is further cleared in the *Mémoires de Trevoux*, July 1757 p. 471.



and chiefly by her courage and diligence, by which she always prevented them in the field, continually dissipated their cabals. By her generals, she pushed on the war against the Albigenses; and, in the third year of her regency, obliged Raymund count of Toulouse, and duke of Narbonne, to receive her conditions. these were, that he should marry his daughter Jane to Alphonsus the king's brother, who should inherit the county of Toulouse, and that in case they should have no children by this marriage, that whole inheritance should revert to the crown; which accordingly happened. Henry III. king of England, had not taken advantage of these disturbances in France, to recover what his father had lost in Aquitain, which some attributed to his irresolution, and to the counsels of his favourite, Robert of Burgh or Burk. In 1230 he sailed into Brittany, to succour the count, who was pressed by the regent, but he undertook nothing; and being returned to London in 1231, he concluded a truce between the two crowns for three years, and Peter count of Brittany threw himself at the feet of king Lewis with a rope about his neck, and obtained his pardon, engaging to serve five years in Palestine at his own expense. Lewis rejoiced in his victories only because he saw he had procured by them the advantages of peace to his subjects. He was merciful even to rebels; and, by his readiness to receive any proposals of agreement, gave the most evident proofs that he neither sought revenge nor conquests, by his arms. Never had any man a greater love for the Church, or a greater veneration for its ministers than this good king; yet this was not blind; and he opposed the injustices of bishops, when he saw them betrayed into any, and he listened not to their complaints till he had given a full hearing to the other party, as he showed in the violent contests of the bishops of Beauvais and Metz with the corporations of those cities.

Pope Gregory IX. (who had succeeded Honorius III.) in the broils which the emperor Frederic II. had raised about the investitures of bishops, wrote to St. Lewis, that he had deprived Frederic of the empire, and had proposed Robert, the king's brother, in his place. But the king showed no other regard to those letters than to interest himself in procuring a reconciliation of the emperor to the holy see. Gregory IX. died in 1241, and Celestine IV. who succeeded him, filled the pontifical throne only eighteen days. After him cardinal Fieschi, a Genoese, was elected under the name of Innocent IV. in whose time these struggles were the most dangerous; with which St. Lewis never interfered but to sue for peace.

This good king never thought himself so happy as when he enjoyed the conversation of some priests or religious men of eminent sanctity; and he often invited such to his royal table. He appeared at the foot of the altars more humble and recollected than the most

devout hermit, and he allotted several hours in the day to prayer. When some people said of him, that he spent too much time in his usual devotions, he only answered, that if he employed that time in hunting, tournaments, gaming, or plays, they would not take so exact an account of the time which he lost at them. He hardly allowed himself any time for diversion, and so great was his temperance and mortification, that he had the art of practising it with great austerity, amidst the dainties of a royal table. Amongst other rules which for this purpose he privately prescribed to himself, it was observed that he never touched any fruit when it was first served in a season, and was extremely ingenious in abstaining often from dainties, and in practising self-denials, without being taken notice of; by such means shunning the dangers of offending by intemperance, making the exercise of penance familiar and easy, and keeping his senses always docile to reason, and under government. Yet, how much Christian severity soever he exercised upon himself, his virtue never made him morose. He was extremely humane, and very agreeable in conversation. The inward peace of his mind, and the joy with which his pure soul overflowed from the presence of the Holy Ghost, enhanced the natural liveliness and cheerfulness of his temper. Coming from his closet, or from the church, he in a moment appeared conversing upon business; or at the head of an army, with the countenance of a hero fighting battles, enduring the greatest fatigues, and daring the most alarming dangers. He knew how to observe seasons, but with a decent liberty. Once when a certain friar had started a grave religious subject at table, he agreeably turned the discourse to another subject saying, "All things have their time." His discourse at such times was cheerful without levity or impertinence, and instructive without stiffness or austerity. He celebrated feasts and rejoicings on the creation of knights, and other such public occasions, with great magnificence, some of which Joinville has given us a description of; but he banished from his court all diversions which are dangerous to morals. As for himself he gave the greatest part of his time to the business of the state, and his devotion never in the least took off his care of the government. He was exact in holding councils, often gave both public and private audiences, and sometimes to people of the lowest rank; and was indefatigable in applying himself to the regulation of his army and kingdom. He was naturally bountiful. Nothing was more edifying than his sweetness, his moderation in dress and equipage, and the Christian humility in which he exercised himself more than in any other virtue, and which he practised more particularly towards the poor, often serving them at table, washing their feet, and visiting them in the hospitals. Such actions, when blended with certain faults, and degraded by an incon-

sistency, or meanness of conduct, would bring contempt upon persons of high rank; but they were done by our saint with so perfect and sincere humility and charity, and supported with such admirable dignity, that they had an opposite effect upon the minds of his nobles and people; and it is the remark of William de Nangis, that there never was seen more submission paid to a sovereign than this great king met with from all ranks after his subjects had experienced his virtue, and the happiness of his government; and that it continued all the rest of his reign.

Modesty, the most amiable of virtues, was not the least part of our saint's character. It was such in him, that its awful sovereignty, which appeared in his very blushes, sufficed to check all loose thoughts in others. He was a lover of music and singing; but if any one, in a song, or otherwise, let slip the least indecent word before him, he was for ever banished his presence. When it was expedient for the king to marry, the most virtuous lady was his choice. This was Margaret, the eldest daughter of Raymund Berenger, count of Provence, of which sovereignty his ancestors had received the investiture from the emperors of Germany. They were descended from the counts of Barcelona, who were a younger family of the royal house of Arragon. This count's second daughter, Eleanor, was married to Henry III. king of England; his third, Sancia, to his brother Richard, afterward king of the Romans; and Beatrice, the fourth and youngest, to Charles, brother to St. Lewis, to whom she brought for her dower the county of Provence. Margaret, the eldest, surpassed the rest in beauty, wit, and her extraordinary piety and virtue. St. Lewis met her at Sens, where the marriage was celebrated on the 27th of May, 1234. God blessed it with a constant happy union of hearts, and an offspring which has given kings to France ever since. They imitated young Toby in their preparation for this state, and always observed continency in Lent, all other fast-days, all festivals, and in other seasons prescribed by the ancient canons, which St. Charles Borromeo, and the Roman catechism order to be recommended, though by disuse they are not now esteemed as precepts, but counsels.<sup>1</sup> King Lewis being before innured to government, took the reins into his own hands in April 1236, having completed the twenty-first year of his age.\* But he continued to show the greatest deference to his mother, and still to govern by her counsels which were always wise and vir-

<sup>1</sup> See Villefore, *Devoirs des Gens Mariés*, &c.

\* Anciently, no distinction was made with regard to the age of majority between kings and others; consequently this was determined according to the Roman laws, or those of particular kingdoms, to be of twenty-five or twenty-one years. Afterward, in France, Philip II. declared, that with respect to kings, the age of majority should commence at the expiration of their fourteenth year. Charles V. brought it to the beginning of their fourteenth year. See Henault,

tuous. He had every day regular hours for reciting the divine office, and for his other devotions, in which he was constant and exact. He wore a hair-cloth, often used disciplines, and went to confession two or three times a week. The first monument of piety which he erected was the abbey of Royaumont. His father had ordered in his will, that the price of his jewels should be laid out in founding a monastery. St. Lewis very much increased that sum, and made the foundation truly royal and magnificent. Out of devotion he sometimes worked with his own hands in building the church. This was afterward one of those places to which he frequently retired to breathe the air of holy solitude, and to attend to God with more perfect recollection of soul. He founded the Chartreuse at Paris, to which he gave the palace of Vauvert: and he built many other religious places and hospitals.

Baldwin II. the Latin emperor of Constantinople in 1239, made St. Lewis (in gratitude for his great largesses to the Christians in Palestine, and other parts of the East) a present of the holy crown of thorns, which was formerly kept in the imperial palace, but was then put in the hands of the Venetians, as a pledge for a considerable loan of money borrowed of them, which the saint discharged. He sent two Dominican friars to bring this sacred treasure into France; and met it himself five leagues beyond Sens, attended with his whole court, and a numerous clergy. He and his brother Robert, walking barefoot, carried it into that city, and after the same manner into Paris, in a most pompous and devout procession, all the streets being magnificently adorned. The king deposited it in the old chapel of St. Nicholas, in his own palace in Paris; but gave some thorns of it to the church of Toledo, to that of the Franciscans at Seez, and to the abbey of St. Eloi, near Arras. The abbey of St. Denis was possessed of some before this time, as Rigord, the physician and historian of Philip Augustus, testifies in his reign. In 1241 St. Lewis received from Constantinople, with other precious relics, a very large piece of the true cross, probably the same which St. Helen brought thither from Jerusalem. The year following he pulled down the chapel of St. Nicholas in his palace, and built, on the same spot, that which is now called, from these relics, the Holy Chapel.<sup>2</sup> It is justly admired for the elegance, correctness, and sumptuous finishings of the architecture, and cost in building forty thousand livres, which, according to the most probable estimation, would amount, at this time, to the sum of eight hundred thousand livres, says F. Fontenai,<sup>3</sup> that is, about forty thousand pounds sterling.\* The chapel was dedicated with great

<sup>2</sup> Du Bois, *Hist. Ecclés.* Paris, l. 15. c. 4.

<sup>3</sup> *Hist. de l'Eglise Gallicane.* t. 11. l. 31.

\* The judicious Felibien remarks (*Entret. sur l'Archit.*) that it is incredible what a number of churches St.



solemnity, and the holy king, when he resided at Paris, used to spend a considerable part of his time, and sometimes to pass whole nights in it in prayer, which he also frequently did in a favourite private chapel in the Chateau de Vincennes. In 1242 queen Blanche founded the nunnery of Maubuisson, designing, at that time, to put on a habit of penance, and divest herself of her royal robes, before she should be stripped of them by death. Her son would needs contribute to this foundation, that he might have a share in her good work. His frugal manner of living, his economy, and his care to retrench every thing which he did not owe to the dignity of his crown, supplied him always with abundant resources when charity or religion called for any extraordinary expenses.

Lewis built; and that though they are all Gothic, they are costly, and finely wrought. Those of the Jacobins and Cordeliers, in Paris, may serve for examples, the rest being built much in the same manner. The stately cathedrals at Rheims, four hundred and twenty feet long, and of Paris, three hundred and ninety feet long, were both rebuilt in the age in which he lived. The carving, and other curious decorations, with which every window and least part in these buildings were embellished, rendered them very costly; and they are solid and majestic; the materials were very good, and the mortar extremely well prepared. The same is observable of the churches built in England by St. Edward the Confessor, and under our first Norman kings. The true taste in regular architecture has followed the fate of other polite arts in all ages. The Romans learned it of the Greeks two hundred years before Christ, but it began to be neglected and devalued among them in the reign of Gallien, as appears by his triumphal arch in Rome. It was sometimes retrieved by great men, especially in the reign of Justinian, who endeavoured to vie with Augustus in the number and magnificence of the edifices with which he adorned the empire. After the inundation of barbarians, except in the reigns of Theodoric, and his daughter Amalasunta, in Italy, true architecture gave way in the West to the Gothic, in which no certain rules, proportions, or measures were observed. Yet, in ages wherein encouragement was given, it is not to be imagined with what wonderful success it was executed merely by the dint of genius in masons or architects. This we observe in the eleventh, twelfth, and thirteenth ages. But the ancient regular, light, convenient, and beautiful manner of building, which effects its purposes with less space and materials, forms bold arches, and observes the rules of justness and proportion in all parts, was revived with other sciences. Buschetto, a Greek, restored it in the eleventh age, in raising the wonderful cathedral of Pisa, and left scholars behind him. In the thirteenth century, Nicholas of Pisa built the Dominicans' convent at Bologna, an edifice so much admired, and several edifices at Pisa. His son, John of Pisa, erected the cathedral of Sienna, the most finished Gothic building in the world, surpassing in beauty the rich and vast Gothic cathedral of Milan; but its builders understood perfectly true regular architecture. From that time, excellent artists, by studying the best models of ancient architecture still standing in Italy, by reading its rules laid down by Vitruvius, in the reign of Augustus, and by conversing with cardinal Bessarion and other learned Greeks, have restored, principally in Italy, the true taste of regular architecture; though we still admire the sumptuous and majestic Gothic piles that were raised in the eleventh, twelfth, and thirteenth ages, at the time of the first revival of sciences; and we loathe, amidst our improvements, many disgusting sights, public monuments of the proprietor's want of delicacy and judgment, no less than Clodius's mad vast piles of stone, *insane moles*, with which he was reproached by Cicero. See Basari, and Hist. Littér. t. 9.

When we consider his devotion, and take a view in detail of his religious exercises, we are not to imagine that on this account he forgot any part of the care which he owed to the state. He was too well apprized that piety must be false which neglects any duty which we owe to others, or to ourselves; and the same motive which animated him in the churches, made him most diligent in every branch of his high charge, and was not only the strongest spur to diligence, but also the greatest assistance and support in all his secular employments.

Several ordinances of this good prince, still extant, are so many monuments which show us how much he applied himself to see justice well administered. It is his eulogium, in this respect, that in succeeding reigns, whenever complaints were raised among the people, the cry of those that were dissatisfied was only to demand that abuses should be reformed, and justice impartially administered, as was done in the reign of St. Lewis. In 1230, he, by severe laws, forbade all manner of usury, and restrained the Jews in particular from practising it, by many rigorous clauses. He afterward compelled them to restore what they had exacted by that iniquitous oppression; and where the creditors could not be found, to give such gains towards the holy war, which Gregory IX. was endeavouring to set on foot. He published an ordinance, commanding all who should be guilty of blasphemy to be marked upon the lips, some say upon the forehead, with a red hot iron; and he caused this to be executed on a rich citizen of Paris, a person of great consideration; and to some of his courtiers who murmured at this severity, he said that he would rather undergo that punishment himself, than omit any thing that might put a stop to so horrible a crime, as William de Nangis tells us.\* Some moderns say, he ordered the tongues of blasphemers to be bored through; but this is not mentioned by contemporary writers. This king set himself to protect vassals from the oppression of the lords, and took such effectual methods, that they were delivered from the hardest part of their servitude. When Engueran de Concy, one of the greatest lords in Flanders, had hanged three children for hunting rabbits in his woods, the king caused him to be imprisoned in the castle of the Louvre, and to be tried, not by his peers, as he demanded, but as a flaw was found in his peerage, by the ordinary judges, who condemned him to death. He afterward spared his life, at the earnest suit of the peers of his realm, but subjected him to an amercement which deprived him of the greater part of his estates. This money the king ordered to be employed partly in building and endowing two chapels, in which mass should be said for ever for the souls of the three children; partly in founding several

\* See Lauriere, Ordon. des Rois de France, t. 1. p. 99, 100. and Velly, t. 5. p. 159.

hospitals, and two monasteries of Franciscans and Dominicans in Paris. He forbade enfeoffed lords ever to make war upon one another, which custom had been the occasion of continual bloodshed and disorders. The scholars and doctors of the university of Paris, upon a complaint of an infraction of their privileges by the execution of certain students for murder, forsook the university for two years. When mutual animosities were worked up to the highest pitch, the prudence of St. Lewis appeased them to the satisfaction of both parties. In like manner, when the count of La Marche, and several other princes, were set out with an armed force, to lay the city of Orleans in ashes, in revenge for a sedition and the murder of some students, the king, by his admirable sweetness, wisdom, and justice, stopped their fury, and gave satisfaction to all parties. His scrupulous fidelity in inviolably keeping his word, and observing all treaties, gave him infinite advantages in all negotiations, and other affairs over his adversaries, who often by frivolous evasions, eluded their most solemn oaths and engagements. The reputation of his impartial and inflexible integrity, made all parties, and often foreign kings, to rejoice to have him for their judge and arbitrator, and to put their affairs into his hands. Joinville assures us, that he was the wisest and best head in his council. Upon all sudden emergencies he resolved the most knotty difficulties readily and prudently.

During the minority of this good prince the kingdom was entangled in many domestic broils, and distracted with intestine seditions and wars in every part, insomuch, that it seems a miracle of providence that the queen, with all her prudence and diligence, should have been able to preserve the state entire, or that the king should be able afterward to compose and settle it in the manner he did, reigning for some years with his sword always in his hand, yet almost without bloodshed. Frederic II. the impious and faithless emperor of Germany, though he often broke his engagements with St. Lewis, as well as with other powers, could never provoke him to war; so dexterous was the saint in maintaining both his honour and his interests without it. Indeed, being exempt from those passions which usually blow the coals, he had an uncommon advantage in the pursuit of justice and necessary defence; and, whilst his magnanimity and foresight kept him always in readiness, his love of peace inclined him rather to sacrifice petty considerations than to see one drop of Christian blood spilt, if possible.

He was extremely careful, in his engagements with other princes, never to be drawn into their quarrels, though he used all possible good offices to reconcile their differences. In his wars to reduce rebels he caused the damages which innocent persons had received even by his enemy's forces, to be diligently

inquired into, and full restitution to be made for them. The count of La Marche and Xaintogne, whose estates were a fief of Poitou, refused to pay homage to the count of Poitiers, the brother of St. Lewis; through the instigation of his wife Isabel, the widow of the late king John, and mother of Henry III. then king of England, whom she called over to support his independency. The king of France marched against the count of La Marche, and took Fontenai, in which he made the governor, who was the count of La Marche's son, prisoner, with forty knights. Some advised the king to hang them as rebels, or at least the governor; but this counsel he rejected with horror, saying, the son had been obliged to obey his father. He defeated King Henry III. (who was never born to be a soldier) at Taillebourg upon the Charente, and the city of Saintes opened its gates to him in 1242. He again vanquished the count of La Marche, who thereupon made his submission. Henry III. fled to Bourdeaux, and the next year returned to England, having made a truce with the French, for which he obliged himself to pay them five thousand pounds sterling in five years. The counsellors of St. Lewis called it bad policy, that he neglected that opportunity of conquering Guienne, and driving the English out of all France. But his views were very opposite, as appeared after his first Crusade, when he concluded a peace with the English in 1258. On this occasion he yielded to England, Limousin, Quercy, and Perigord, and the reversion of Agenois and Xaintogne; king Henry III. renouncing, on his side, all pretensions to Normandy, Anjou, Maine, Touraine, and Poitou. The French called the delicacy of their king's conscience a scrupulosity which was contrary to good policy. But to satisfy them he answered, he did not doubt but king John had justly forfeited those dominions, for refusing to clear himself of the charge brought against him for the murder of his nephew Arthur, count of Brittany; but that he hoped by this cession to cement a lasting peace between the two nations, and that it was very honourable to his crown to have so great a king for vassal. In like manner, to satisfy his conscience as to some territories in Languedoc, to which the kings of Arragon pretended a right which they founded upon alliances by marriages, he came to an agreement with James I. king of Arragon, in 1254, by which that prince renounced for himself and his successors all pretensions to any territories situated in Languedoc and Provence, and Lewis made a like renunciation with regard to Barcelona, and many other lordships in Arragon, to which the French then laid claim.

At this time the barbarians raised great commotions in the East. A band of desperate Saracen ruffians in the mountains of Phœnicia, obeyed one whose dignity was elective, and who was called the Ancient of the Mountain,



or Prince of the Assassins. He had men among his banditti always ready to execute his orders in any part of the world, and to poison or stab whomsoever he should point out to them as obstructing the propagation of the Mahometan superstition. Hearing much of the power and zeal of St. Lewis before he had taken the cross, he sent two resolute soldiers disguised into France, with an order to assassinate the king. St. Lewis, by the special providence of God, was advertised of this hellish design, and the assassins being apprehended, he courteously sent them home to their master. This visible protection of heaven was a new motive to make him redouble his piety and fervour. The great conqueror in Great and Little Tartary, and the Indies, named Gingis Chan, or king of kings, after he had vanquished the famous Tartar prince called Ung Chan, who is thought to have been the Nestorian king who was surnamed Prester-jan, and was in priest's orders, formed an extravagant design of subduing the whole world to his empire. Some of his successors pursued the same; and in this view, Octaï, one of them, sent out three numberless swarms of Tartar forces, which spread desolation through Hungary, Poland, and Bohemia, and filled all Europe with dread and consternation. Queen Blanche, and the whole French nation trembled; the king alone was undaunted, and said cheerfully to his mother, expressing the true motive of his confidence, "Madam, what have we to fear? If these barbarians come to us, we shall either be conquerors, or shall die martyrs?" By the resolution with which he spoke this, he calmed the alarms of his mother, and of the whole state. Whilst he was preparing for his first crusade, he received a haughty letter from this Octaï, who styled himself the Immortal, pretended that his Tartars were the sons of men to whom the whole earth was promised, and required that he should deliver up his kingdom into his hands, and receive laws from him. But of this insolence the good king took no notice. Our saint afterward sent persons into Great Tartary to inform him of the true situation of religion in those vast countries, and hearing that a daughter of Prester-jan was a zealous Christian, with some others, he entreated the pope to confer episcopal orders on certain Dominican and Franciscan friars, and to send them with proper faculties into those parts; for which mission he furnished the expenses. But the progress of the arms of the Mahometans in the Holy Land was what chiefly drew the attention of this zealous king.\* An extraordi-

nary accident gave occasion to his undertaking in person a holy war for the relief of the Christians in those parts.

the Christians in Palestine, but was defeated near Ascalon by Baldwin IV. king of Jerusalem. This Baldwin died without issue in 1185. His successor, named also Baldwin, reigned only eight months, dying in 1186. The kingdom then fell to Guy of Lusignan, son of Hugh, lord of Lusignan in France, by the right of Sybil his wife. In 1187, the second year of his reign, Saladin took Jerusalem, and put an end to that kingdom, after it had subsisted about eighty-seven years, under nine kings from Godfrey of Bouillon. All Europe was alarmed at this shock. The emperor Frederic Barbarossa set out for the East in the beginning of the following year, marched through Thrace in spite of the Greek emperor, and defeated the sultan of Iconium, in Asia Minor; but when he drew near Syria, going one day to swim for his diversion, (at which exercise he was very expert,) the rapid stream carried him away in the current, and he was drowned. This seems to have happened in the river Cydnus, near Tarsus in Cilicia, the same in which Alexander the Great had like to have perished, being benumbed by the excessive coldness of the water. Frederic's body was taken up, and buried at Tyre, in June, 1190. His eldest son, Henry VI. surnamed the Cruel, he had left in Germany; but his second son, Frederic, duke of Suabia, led the army as far as Acre, when he and many others dying by sickness, the rest disbanded, and returned into Germany, every man as he could.

Richard I. surnamed Heart of Lion, (who had lately succeeded his father Henry II. in England,) and Philip Augustus of France, to shun the treacherous Greeks, transported their troops into Palestine by sea from Marseilles. Philip arrived first before the strong city of Acre, anciently called Ptolemais, which the Christians of Palestine had then been besieging three years, under the command of Guy of Lusignan, the expelled king of Jerusalem. Richard set sail fifteen days after the king of France, and arrived before the same place, which surrendered to these kings in July, 1191. Richard and Philip, from continual bickerings, came at length to an open rupture, and Philip returned to France. Richard staid a year longer in Palestine, defeated Saladin in a great battle, and gained many advantages; but the news that the king of France had invaded Normandy, and that his brother John had openly rebelled in England, obliged him, when he was within sight of Jerusalem, in 1192, to abandon that expedition, after making Guy of Lusignan king of Cyprus, and having obtained of Saladin very favourable conditions for the Christians, whom he left in Palestine possessed of all the coasts from Joppa to Tyre, with free liberty to go to Jerusalem in small companies, to pay their devotions there.

Whilst Philip Augustus was busy in the war which he had perfidiously undertaken in Normandy, several princes, chiefly French, raised an army with a view to assist the Christians in Palestine. The chiefs of this expedition were Baldwin earl of Flanders, Theobald earl of Champagne, Hugh duke of Burgundy, Lewis earl of Blois, and Boniface marquis of Montserrat. This last was chosen generalissimo. Upon their arrival at Venice, they changed their resolution on the following occasion. Alexis or Alexis Angelus, son of Isaac Angelus, emperor of Constantinople, met them, and implored their aid against his uncle Alexis III. (Angelus) who had overthrown and imprisoned his father Isaac, put out his eyes, and usurped his throne. The princes undertook to do him justice, upon his promise to join them with the forces of the Greek empire, against the Saracens in Palestine. Henry Dandolo, doge of Venice, with the fleet of that republic, would also share in the expedition. Constantinople was taken in six days, the tyrant imprisoned, and Isaac restored; and he dying in a few days, his son Alexis succeeded him, but did not fulfil the conditions he and his father had promised the French. These were no sooner departed, but Alexis Ducas, surnamed Myrtilus or Murzuphilus, a man of mean extraction, then general of the Greek troops, persuaded the

\* Asredin or Sarracon, a Turkish general, being sent by Noradin, sultan of Damascus, against the Saracens of Egypt, took and dashed out the brains of Elphaiz, the sixteenth and last Saracen caliph, and possessed himself of all Egypt. He was succeeded by his nephew Saladin, surnamed the Great; who, after the death of Noradin, whose son was set aside on account of his youth, got himself to be received also sultan of Syria, or of Damascus. He immediately bent his force against

In the year 1244 St. Lewis was seized at Pontoise with a violent dysentery and fever, which soon seemed to have brought him to the

army and people that the throne required a more vigorous prince, dethroned Alexius IV. who died in prison, and seized upon the empire. He immediately declared war against the Latins, who returning, took Constantinople again by assault in 1194, threw Myrtillus down from a tower, and abandoned him to be cut in pieces by the mob: and, among four candidates, chose by lot Baldwin, earl of Flanders, emperor of Constantinople, who made Boniface king of Thessaly, and gave Crete to the Venetians. The Greeks without the city constituted Theodorus Lascharis, son-in-law to the emperor Alexius III. (Angelus) the usurper, emperor; and he and his successors resided partly at Adrianople, and partly at Nice, during fifty-eight years, whilst five Latin emperors reigned at Constantinople. The last of these, Baldwin II. was expelled by the Greeks in 1261, and Michael VIII. (Palæologus) by his mother a descendant of the Laschaes, removed from Nice to Constantinople. These Palæologi reigned about two hundred years, till, under Constantine IX. Constantinople was taken by the Turks in 1453.

The Greeks had at that time another race of emperors who possessed Colchis, and resided at Trebizond in Cappadocia, descending from the Comneni. Alexius II. (Comnenus) emperor of Constantinople, was strangled in the 15th year of his age, in 1183, by the command of Andronicus Comnenus, surnamed the Tyrant, who usurped the empire, but after two years was dethroned, and put to a cruel death by Isaac Angelus, who was saluted emperor, but, after ten years, dispossessed by his brother Alexius III. (Angelus) as is mentioned above. When the Latins took Constantinople, Alexius Comnenus, the chief surviving prince of that family, got possession of Sinope, Trebizond, and the country of Colchis. The two first of these princes were only styled dukes of the Lazi and Colchis: but the third, John Comnenus, took the title of emperor, which subsisted in his family till David Comnenus, the last emperor, was vanquished by Mahomet II. and slain with all his children at Byzantium, in 1461. Thus was the eastern empire divided and weakened in the twelfth century, in which the fourth crusade was set on foot, in 1195, by Henry IV. emperor of Germany, son of Frederic Barbarossa. He sent an army, under the command of the duke of Austria, by land, to Acre in Palestine, whilst he, with extreme cruelty, extirpated the Normans out of Naples and Sicily, and seized that kingdom. Upon the news that he was dead at Messina, in 1197, his forces in Palestine made haste back into Germany.

The fifth crusade amused themselves in assisting the Venetians in taking Zara, a town in Dalmatia which belonged to Andrew, king of Hungary; for which, at the strong remonstrances of pope Innocent III. the princes all did penance, except the Venetians. This crusade was stopped by the expedition against Constantinople, and few of the soldiers reached the Holy Land. The sixth crusade, in 1221, consisted of seventy thousand men, under the command of John of Brienne, who, after the house of Lusignan was settled in Cyprus, obtained, by right of his wife Yolande, or Yolande, the title of king of Jerusalem, and possessed some territories in Palestine, though he was never master of that city. They landed in Egypt, and took Damietta: but, besieging Grand Cairo, lost the greatest part of their troops by a very high flood of the Nile, want of provisions, and sickness; inasmuch that Eladel, sultan of Egypt, eldest son of Saladin, was moved to compassion at the sight of their miseries. John of Brienne returned, not to Palestine, but to Rome, where he was entertained by pope Honorius III. The sultan, after ten months, recovered Damietta. Frederic II. son and successor of Henry VI. in the empire of Germany, married at Rome Yolande, the daughter and heiress of John of Brienne, and, in 1228, sailed with an army to Ptolemais or Acre; but, without undertaking any thing, accepted the conditions offered him by the Saracens, by which they yielded to

very brink of the grave. The grief and consternation into which this accident cast the whole kingdom, and the ardour with which all persons solicited heaven by their vows, tears, and almsdeeds for the life of their good king, are not to be expressed. The distemper still increasing, he fell into convulsions, and afterward into a coma, and a kind of trance, in which he lay some days in such a condition that he was judged already dead; and his face would have been covered, had not a lady prevented it, affirming she perceived him still to breathe a little. Then the piece of the true cross and other relics that had been sent him by the emperor Baldwin, were brought to his bedside, and applied to his body. Soon after this he recovered from his insensibility, began to move his arms and legs, and spoke with some difficulty. By his first words he expressed his resolution to take the cross, as the badge of enrolling himself to serve in the holy war, and calling for William, the bishop of Paris, who was present, he desired him to receive his vow for that expedition, and to put the badge of the cross on his shoulder. At this the two queens, his mother and wife, fell at his feet weeping, and the bishops of Paris and Meaux, by his bedside with others, conjured him that he would not entertain such a thought. But he was not by any means to be satisfied, and gave great signs of joy in receiving the cross, which the bishop of Paris gave him with tears. The king continued still in a lingering state of health for some time, but in the beginning of the following year grew stronger than he had been before his illness. He then renewed his vow, and, by letters, assured the Christians in Palestine that he would make all possible haste to their assistance. But the preparations for such an expedition, and the settling of his kingdom obliged him to defer his departure for two years and a half. He built a new seaport at Aignesmortes, upon the Mediterranean, made several donations to religious places, and commanded a diligent inquiry to be made over all his dominions into the grievances of particular persons, all complaints to be received, and ample restitution to be made to every one who

him the city of Jerusalem, and he caused himself to be crowned king thereof; and then hastened back to Naples, but was much blamed for having done so little, having only made a truce with the Mahometans for ten years. From him the kings of Sicily long took the title of kings of Jerusalem. About the year 1240, Richard, the brave earl of Cornwall, brother to Henry III. king of England, arrived in Palestine with an English crusade, but found the Christians there at variance among themselves. so that he could do no more than conclude an advantageous peace with Saphradin, sultan of Aleppo, who exchanged all the prisoners taken in former wars, and yielded some towns to the Christians settled in those parts. After these articles were executed, Richard, in 1241, set sail, and returned to Italy. See *Gesta Dei per Francos*, Hannover, 1611, two vols. folio, and *Maimbourg, Hist. des Croisades*, a work much more exact, and not less elegant, than the other histories of that author, and in request among the learned. On the first crusades see the life of St. Bernard, p. 272.



should even seem to have suffered any injustice or prejudice through his officers, magistrates, or judges; and by this means much restitution was made through all the provinces of his kingdom.

At that time the king suffered a great loss by the death of William, the most learned, wise, and pious bishop of Paris, who governed that see from 1228 to 1245. He had exceedingly promoted the studies in that university, and his works, which have been several times reprinted, in two volumes, are standing monuments of his great judgment, piety, and erudition. He had thoroughly read and digested the holy scriptures, and very well understood Aristotle and Plato, the latter of whom he often prefers to the former. In his writings, in a plain, intelligible style, he keeps close to what concerns morality, discipline, and piety, and does not run out upon metaphysical notions like many divines of his time.

In 1245 pope Innocent IV. retired from Italy to Lyons in France, which was at that time a free city, subject to its own archbishop, though held in fief of the emperor. This city seemed to him the most secure place, it being most remote from the arms of the emperor Frederic II. from whom he had already suffered much, and had every thing to fear. Here he assembled that year the first general council of Lyons, in which he summoned Frederic to appear; and, upon his refusal, accused him of having often broken his word and his oath; of having arrested and imprisoned several bishops who were going to Rome to a council called by Gregory IX.; of having obstructed the regular elections of pastors, robbed the churches, invaded their possessions, and those of the holy see; of having made a league with the Saracens, and made use of them in his armies against Christians. For these irregularities, and because he refused to make satisfaction, the pope pronounced against him a sentence of excommunication and deposition. St. Lewis, to whom strong application was made both by the emperor and pope, endeavoured to reconcile them; and as he, with many others, disapproved of the step which the latter had taken, so he very much condemned Frederic's injustices and passionate behaviour.\* He was better pleased with the measures taken by the pope in this council for the holy war, to which his holiness allotted the twentieth part of all the revenues of benefices for three years, and the tenth of the revenues of the apostolic see and of the cardinals. Three of the king's brothers took the cross to accompany him, Alphonsus count of Poitiers, Robert count of Artois, and Charles count of Anjou and Provence; as did also Peter count of Brittany, Hugh duke of Burgundy, William of Dampierre count of Flanders, Hugh of Lusignan count of La Marche, the counts of Dreux, Bar, Soissons, Retel, Vendome, Montfort, and a

great number of other lords. The king declared his mother Blanche regent of the kingdom; but the queen consort would absolutely bear him company. The king went to the abbey of St. Denis to take the Oriflame,\* and set sail from Aiguesmortes, with his fleet, on the 27th of August, 1248, towards Cyprus, where he had caused large magazines to be laid up. He arrived there in three weeks, and held a great council concerning the operations of the expedition. The Christians had still in Palestine and Syria four principalities, namely, that of Acre or Ptolemais, that of Tripoli, that of Tyre, and that of Antioch. Saladin had dismantled the city of Jerusalem; from which time it had fallen again sometimes into the hands of the Christians, whenever they happened to be stronger in the field. At that time the Corasmins, the most fierce and warlike of all the Mahometan nations, were masters of it. They had been driven out of their own country, probably that of Coarsem, by an incursion of Tartars; and Saleh, sultan of Egypt, taking twenty thousand of them into his pay, promised them the plunder and lands they could win of the Christians in Palestine. They defeated and massacred them in many places, especially at Jerusalem, which city they found in the hands of the Christians, who had never since recovered it. These rapacious barbarians had spared nothing even in the churches, but had sent the richest vessels and ornaments to the tomb of their false prophet Mahomet. Saladin had been succeeded in Egypt by his eldest son, Eladel, and in Syria by his younger, called Elaziz, who was slain with his family by his uncle Sephradina, who made himself sultan of Syria or Aleppo. But in the time of this expedition of St. Lewis, Ismael was sultan of Aleppo, who, being alarmed at the great power of the Egyptian sultan, became an ally of the Christians. In Egypt Eladel had been succeeded by Elchamul, and he by Melech-Saleh, in whose reign St. Lewis arrived in Cyprus. The holy king passed the winter in that island, being honourably received by king Henry of Lusignan. He determined to attack the sultan of Egypt, who at that time threatened to swallow up all Palestine; he therefore sent him from Cyprus a

\* The Oriflame was anciently the chief standard borne by the kings of France in war, and was so called from its being of a red or flame colour. It was originally the ensign of the Abbey of St. Denis, and borne by the counts of Vexin, who held that earldom as a fief of this abbey, with the obligation of leading its vassals to war, and defending its lands, under the title of Advocate, which was given to some prince or nobleman who took upon him the defence of the lands belonging to the church or abbey. (See Du Cange, Gloss. Lat. v. Advocati Ecclesiarum.) Vexin being in process of time united to the crown, the kings took upon them this obligation, and out of devotion to St. Denis, looked upon this as a sacred ensign, and made it their principal standard. They also made the cry of war *Montjoie St. Denis*, the general cry of the French in battle, though every lord or prince had a particular cry of arms for his vassals. See Challon's Hist. of Fr. in Philip II.

\* F. Daniel in S. Lewis, p. 482.

declaration of war, unless he consented to restore the lands he had unjustly seized in Palestine. Saleh, who was sick with a sore in one of his legs which threatened a mortification, wept as he read this letter, but sent back an haughty answer, and made all preparations possible for war. He employed spies to poison the victualling-houses of the Christian army; but they were discovered, and confessed the fact. William, the valiant earl of Salisbury, surnamed Long-sword, brought to St. Lewis in Cyprus, two hundred gallant English knights. The lord of Joinville, his historian, joined him there with a fresh reinforcement from France. The king's fleet consisted of one hundred and twenty great vessels, and one thousand six hundred and fifty small ones, carrying on board twelve thousand eight hundred French, English, and Cypriot knights, and above sixty thousand chosen soldiers.\*

After having waited eight months in Cyprus, the fleet put to sea on Trinity Sunday, and though a violent storm had dispersed several of the ships, they arrived in four days before Damietta, a strong fortress of Egypt, situated in an island formed by two of the mouths of the Nile, and built upon the eastern channel, on the shore opposite to the ruins of the ancient Pelusium. The sultan had filled the Nile with his fleet, and lined the shore with a numerous army, appearing himself at their head. At this sight of the Saracens St. Lewis cried out, "Who am I but a wretched man, whose life belongs to God! He hath a sovereign right to dispose of it as it pleaseth him. Whether we are conquerors or martyrs we shall glorify him either by the prosperity of our arms, or by the sacrifice of our lives." The fear of a storm rising in a place where they had no port to shelter them, determined the king to make a descent the next morning, which was Friday, though the vessels which had been dispersed were not yet come up. The next day the sultan, finding his sickness much increased, had ordered himself to be carried to a house of pleasure, a league above Damietta. The vessels in the centre, in which was Joinville, were carried the swiftest, and the men landed safe; then they covered themselves with their buck-

lers, and presented the point of their lances, which were in that age very long. The Saracen horse came upon the gallop towards them, but durst not attempt to break the kind of rampart which their lances formed. The left wing, commanded by the count of Jaffe, and the right, in which the king was, being all prosperously got on shore, and in good order, the whole army marched towards the Saracens, who made a stand; but having lost the governor of Damietta, and two emirs, took to their heels, and their fleet sailed up the Nile. The inhabitants and garrison of Damietta were in the utmost consternation upon a report that the sultan was dead, and, setting fire to the place, fled. The French immediately took possession of that strong city, and put out the fire. The king, full of pious and religious sentiments, made his entry, not with the pomp of a conqueror, but with the humility of a truly Christian prince, walking barefoot with the queen, the princes his brothers, the king of Cyprus, and other great lords, preceded by the legate, the patriarch of Jerusalem, the bishops, and all the clergy of the camp. Returning humble thanks to God, they went in this manner to the principal mosque, which the legate purified and consecrated with the usual ceremonies of the Church, dedicating it under the name of the Mother of God. The sultan, though half dead, in his rage commanded fifty-four captains of the garrison to be hanged upon the spot; then was carried up the eastern channel of the Nile to Massour or Mazour, a city which his father had built in the midway betwixt Damietta and Grand Cairo; and was followed by his army. The Nile begins to rise in May, from the rains which fall in the torrid zone on the north side of the equator, as the sun, which raises thick clouds under it, departs from that point of the zodiac; from the same cause the flood of this river continues from June to the middle of September. This, and the excessive heats, obliged the Christian army to stay till the end of summer at Damietta. The king, to prevent as much as possible all plunders and injustices, took all care possible that such crimes should be strictly inquired into and punished, and that ample restitution should be made for any such that should happen to be committed. Not content to have given this severe charge to the officers, he appointed certain religious men in whom he could confide, to watch over the officers, and to receive all complaints. He forbade any infidel to be slain whom it was possible to make prisoner; and he took great care that all who desired to embrace the faith (as many did, moved by the pious example of this great king) should be perfectly instructed and baptized. But, notwithstanding all his watchfulness, whilst the army staid about Damietta, many, to his extreme grief, gave themselves up to debauchery and outrageous acts of violence.

In November the king, leaving the queen

\* The mariner's compass is thought to have been made use of by the Christians in this crusade; it is expressly mentioned and described by cardinal James of Vitry, in 1220, (Hist. Orient. l. 1. c. 89.) and by Goyot of Provence in 1200, under the name of the magnetic needle. The French pretend, from the *fleur de luce* marked upon it, that it was their invention. (See Hist. Littéraire de France, t. 9. p. 199.) This symbol might be added, and its use rendered general by the French in these crusades; though it was discovered a little before: not by John Goias of Malfi in the fourteenth age, (as some have mistaken,) but by Flavius Gioias of Malfi in 1013, as is proved by others. See Musantius Tab. Chronol. sæc. 12. This Amalfi or Malfi is an archiepiscopal city on the sea-coast, sixteen miles from Salerno. Echard and many others, by mistake, confound it with Melfi, a town situated between Naples and Tarento, ninety miles from each. See Martiniere, Musantius, &c.



and other princesses at Damiata with a strong garrison, set out with his army, intending to march to Grand Cairo, the capital. When he came to the place which separates the two arms of the Nile near Massour, he stopped, the Mahometan camp being on the other side of the river. In the mean time the sultan died on the 26th of November, 1249, leaving his son Almoaddon very young; but he had appointed Facardin, who was the general of his army, and passed for the wisest and most valiant man in Egypt, regent of the kingdom, and his conduct justified the choice which his master had made of him. He constantly kept the Christians at bay, and often cut off their convoys at Damiata, and harassed all that stirred from their camp; in which he employed the Bedwins or Bedouins, a tribe of Arabs, accustomed to live by plunder. The French were extremely perplexed how to pass this arm of the Nile called Thanis, in sight of the enemy. To do it in boats, or to throw any kind of bridges over, they found equally impossible, unless they could first clear the opposite shore. They endeavoured to fill up part of the channel by a new bank, but the Saracens widened it on the other side. They built several wooden towers to cover their workmen; but the Saracens destroyed them by throwing great stones upon them from sixteen large machines, or burnt them by throwing *gregeois* or Greek fire, which was a kind of wildfire, made principally of naphtha, a bituminous liquid substance easily inflammable and not to be extinguished. The Greeks are sometimes mentioned to have used this wildfire in war, and its effects were dreadful. The Saracens had learned it from the Greeks, and St. Lewis never heard the horrible noise of it flying in the air, but, falling on the ground, he besought God to have pity on those who fought for the glory of his holy name. Things stood thus for near three months, when a Bedwin came to one of the French commanders, and offered for five hundred besants of gold to show them a ford which might be passed on horseback. The price, though excessive, was readily paid him, and the ford was found, though a dangerous one, and false in one place, where the horses were forced to swim. In the frequent skirmishes which had been fought, the French had always been victorious, and in them the counts of Anjou and Poitiers had gained a great deal of reputation. On this occasion the count of Artois, by repeated instances, obtained leave of the king to pass the ford at the head of the vanguard. The king fearing his warmth would draw him into some rash attempt, was unwilling, and only consented upon his solemn promise not to do any thing without his order. The army crossed the river on Shrove-Tuesday in 1250; the van easily repulsed a body of infidels which disputed the passage, and the whole army got safe over, formed itself on the other side, and

attacked the camp of the infidels, who were routed, and Facardin himself, fighting like a desperado, was run through the body with a lance, and killed. But the rashness of Robert count of Artois overturned all these glorious advantages. Having driven before him a body of Saracens, he too eagerly pursued them with two thousand men that were under his command, among whom were the earl of Salisbury and the English knights. They entered Massour intermixed with the fugitives, and became at once masters of the town. This success might in some degree have atoned for the count's rashness, had he stopped here, as the earl of Salisbury and others earnestly besought him; but he laughed at their prudence, and pursued the enemy a great way beyond the town, till they grew too numerous and strong for him. They then drove him back into Massour, and besieged him in their turn in a house. He defended himself with incredible valour, till, exhausted with fatigue and wounds, he fell upon a heap of infidels whom he had slain with his own hands. The great earl of Salisbury, and the two hundred brave English knights were also cut off, and their loss was extremely regretted by St. Lewis, though he said we ought to envy the glory and happiness of a death, which he called equal to martyrdom. Being asked about the count of Artois, he said, some tears beginning to run from his eyes, "He is in paradise; we ought to praise God for every thing, and adore his profound judgments." The king had in the battle performed prodigies of valour and conduct. Joinville saw him once in the midst of six hardy Saracens, all aiming their blows to kill him; but he freed himself by his own valour, killing some of them, and putting the rest to flight. The most formidable body in the Saracens' army was that of twenty thousand Mammelus or Mammalukes, a savage people of Turkish extraction, whom the sultan had hired out of Turcomania, and of these was his body guard composed. Bondocdar, their general, after the slaughter of the count of Artois in Massour, assembled together this troop, and was soon joined by the rest of the Mahometans of Egypt, who unanimously put themselves under his banner, and chose him their general; though the regency, after the death of Facardin, was devolved on Sajareldor, Saleh's widow, and mother-in-law to the young sultan.

The Christian army, after having been twice victorious, was worsted in an engagement with Bondocdar, chiefly by his wildfire, which took hold of their clothes and the caparisons of the horses, and strangely disconcerted the soldiers, who had never seen it used in battles. After this combat the Christians were almost all seized with a violent scurvy, which ate away their gums and jaws with incredible pain, and subjected them to terrible operations of surgeons; a grievous dysentery at length came

on, and a bleeding of the nose was the symptom of approaching death. Great numbers died, and the king himself was sick, and his body reduced to a mere skeleton; yet he obliged his army to keep Lent. He led it over the ford to his old camp, repulsed the Saracens as often as they attacked him, and marched towards Damiata till he arrived at a little town called by Joinville Cassel, by others Charma-sach. Here the Christians, whilst they were treating with the sultan, who still offered them advantageous conditions, by a mistake of some of their leaders, threw down their arms, and surrendered themselves prisoners. The infidels massacred all the poorer sort that were sick or wounded; but, by a certain drink, cured in a couple of days the prisoners that were persons of rank, though they were in the last stage of their fatal distemper; for only the Egyptians knew the remedy, which seems to have consisted in a decoction of certain herbs. Thus Joinville the historian, and the king himself recovered their health by means of their captivity. The queen at Damiata, upon receiving this melancholy news, was brought to bed of her third son, who was named John, and from the sorrowful time of his birth was surnamed Tristan. The prisoners were conducted to Massour, and the king was treated with respect. His conduct, resolution, and behaviour filled the Mahometans with admiration and astonishment. Under his sickness and misfortunes, he never let fall one impatient or angry word.

As soon as he was taken he desired to be attended by his two chaplains, with whom he recited the breviary every day with as much sedateness as if he had been in perfect health in his palace. He had the prayers of the mass read to him every day, (except the words of consecration,) that he might the better join in spirit and desire with the Church in her daily sacrifice. In the midst of the insults that were sometimes offered him by those that guarded him, he preserved a certain air of majesty and authority which kept them in awe. When he was threatened with the most ignominious treatment, and with the torture of the bernicles, (a wooden engine, by which every limb of the body was pressed and bruised, and the bones broken,) he beheld the terrible machine without so much as changing colour, and answered coolly, that they were masters of his body, and might do with it what they pleased; the sultan sent to him a proposal, by which he demanded a million of besants of gold,\* and the city of Damiata for his ransom,

and that of the other prisoners. He answered, that a king of France ought not to redeem himself for money, but that he would give the city for his own releasement, and the million of besants for that of all the other prisoners. The sultan, charmed with his generosity and sincerity, said he had a noble soul, and sent him word, that out of the esteem he had for him, he freely gave him his liberty, and remitted a fifth part of the sum demanded for the others. A truce was concluded for ten years, in which the Christians of Palestine were comprehended.

After this the king and the principal lords of the army were put on board four vessels to go down the river towards Damiata, and to have an interview with the sultan in the way. But all this was overturned by the murder of the sultan Moadan. He had treated some emirs of the Mammelus with severity, and threatened to displace others among them, when they should arrive at Damiata, and he was determined to set aside his mother-in-law Sajareldor. Hereupon a conspiracy was laid to take away his life in a public assembly of the emirs. Bondocdar first struck him on the hand with his sword. At this signal other emirs rushed towards him, whilst the whole army stood looking idly on. Moadan fled to a neighbouring tower; but it was set on fire. He then ran from one of his emirs to another, falling on his knees to entreat each of them; but every one pushed him violently from him. He therefore cried out, "What, Mussulmans! is there not one man out of a hundred thousand that will defend me? I beg only my life. Let who will reign in Egypt." Several arrows were let fly at him, and he threw himself into the Nile, hoping to escape by swimming; but was stabbed in the water by nine Mammelus. Octai, one of the principal emirs and murderers of the sultan, ran from this barbarous action to the tent in which king Lewis was, and showing him his dagger all bloody, told him he was now master of his person, and would kill him unless he created him knight, as the emperor Frederic had made Facardin. But the good king remembered how much that action had been condemned, and refused to do it, looking upon it that seeing an unbeliever is incapable of discharging the duties of the Christian knighthood, that honour could not be conferred on such a one. The barbarian was exceedingly moved by the king's modest courage, and his fury was converted into admiration. Some of the emirs even suggested that he would be the most worthy person to be raised to the dignity of sultan, had he not been an enemy to their religion. They therefore set the crown on the head of the widow, Sajareldor, and appointed a Mammelu, surnamed the Turcoman, to be her general and prime minister. The former treaty with the king was confirmed with a few alterations on the 4th of May. The

nople or Byzantium; whence its name is derived. See Du Cange, Diss. De Nummis Imper.

\* A million of besants of gold amounted to five hundred thousand livres French; that is, according to the present valuation of money, about two millions French, says M. de la Chaise, or about ninety thousand pounds English. Though the difference of money between that and the present age is rather as of one to twenty, according to F. Fontenai, Hist. de l'Eglise de France, l. 31. Du Cange, Diss. 20. and principally Le Blanc, Tr. Historique des Monnoies de France. A besant was a gold coin first struck by the Christian emperors at Constanti-



infidels ratified it by various strong forms of oaths. Among those which they proposed to the king, this was one, that he would be regarded to have denied God, his baptism, and the divine law, and to have spit and trampled upon the cross, if he should ever violate the treaty. The good king was shocked at the recital of such an imprecation, and would by no means consent to repeat it, saying, that it implied a blasphemy. The barbarians hereupon threatened to cut off his head, or to crucify him with all his people, and held the points of their swords to his throat; yet he was inflexible, and they at length contented themselves with his oath in the usual form. Nevertheless, after the treaty was signed, the emirs debated among themselves whether they should not behead the king and all the Christians they had in their power. Many were of this opinion, but a spark of honour animated one of the emirs, and he spoke so handsomely on this subject, that he prevented the barbarous execution. The king was detained prisoner thirty-two days. At last, after having been perplexed with many cavils, treacheries, and alarms from the emirs, after having paid them a quarter of the ransom, and given his brother the earl of Poitiers as a hostage till the payment of the rest, (which was made in a few days,) having moreover surrendered Damiata, which he had held eleven months, he was set at liberty. He embarked at Damiata with his two brothers (who were released upon the payment of the ransom) and the Counts of Flanders and Brittany, the lord of Joinville, and the marshal of France.\* The perfidious infidels, contrary to their treaty, confirmed by oath, murdered all the sick and wounded among the Christians in Damiata, and in many other things violated the articles of the agreement. Yet the king, when it was in his power, used no reprisals, and was most scrupulously faithful in fulfilling every point on his side, as he was in all his other treaties.

Out of a desire of comforting the Christians in Palestine, and of visiting the holy places, he sailed thither with the remains of his army, and in six days landed at Acre. In this voyage, hearing that his brother Charles was playing at tables upon deck, he went to him, and threw the dice overboard into the sea. The tears and entreaties of the Christians in those parts who saw themselves lost without resource if forsaken by the king in their present distress, moved him to stay some time among them. But he sent back his brothers Alphonsus and Charles into France to comfort his mother, and most of the French nobility went with them. In Palestine the saint acted the part of a zealous

missionary, strengthening many in their faith and inspiring them with courage and resolution to suffer torments and death rather than to offend God. He often told them that as they lived on the ground on which Christ had so long conversed with men, and had wrought all the wonderful mysteries of our redemption, their lives ought in a particular manner to be as much as possible the living copies of his holy conversation and spirit. The very sight of his devotion and piety was a moving sermon; forty Saracens at Acre were by it converted to the faith all at once, and others in other places; and among these several emirs. He visited Nazareth fasting and on foot. Not only France but all Europe had expressed the greatest affliction upon the news of his captivity. Pope Innocent IV. sent him a pathetic letter of comfort, which the king received in Palestine. In it the pope, among other beautiful sentiments of condolence and piety, wrote as follows:<sup>5</sup>—“O Father of mercy, unfold to us the mystery of the severity with which thou hast treated the most Christian of princes, whilst animated with fervent zeal he generously sacrificed his own person, and the strength of his kingdom. If this disgrace was a trial to render thy servants worthy of heaven, what thanks do they not owe thee for such a favour! If it be a temporal chastisement to preserve sinners from the more dreadful punishments of thy justice in the other world, who will dare to call so advantageous a mercy severe?”

The king being in Palestine wrote a circular letter to all his subjects in France, full of excellent maxims of zeal, piety, patience, and Christian prudence. He speaks of the death of the count of Artois with the tenderness of a most affectionate brother; but expresses a holy joy that he was gone to take possession of the eternal recompense of martyrs. He discovers an entire but humble confidence in the divine mercy, and in the intercession of the martyrs; gives due praise to the actions of others; is himself the only person of whom he says nothing. Not the least tittle savours of vain glory. In his afflictions he acknowledges the secret judgments of God, the punishment of his sins, and the holy order of providence, in whose will we are bound to acquiesce with perfect confidence and resignation; and in all advantages, he gives the whole glory to God.<sup>6</sup> This true martyr of Christ in spirit, far from blushing at his humiliation, caused his chains to be engraved in the stamp of his coin, and used to say that the highest honour which a Christian can receive is to suffer for Christ. He was rigorous in doing justice to all others; but seemed to forget himself; so much did he dissemble personal affronts. He seemed not to hear injurious words spoken against him in his presence, and heaped benefits on those

\* The marshal's duty was to command the army under the constable or *comes stabuli*. Both officers are first mentioned in the reign of Philip Augustus, and originally had only care of the king's stables and horses; but soon after their institution, the conduct of the armies was intrusted to them.

<sup>5</sup> Ep. Innoc. IV. apud Duchesne, p. 413.

<sup>6</sup> Epist. S. Ludovici de Captiv. apud Duchesne, p. 428.

who, by an extravagance of temper, had conceived an antipathy against him, and expressed it by the insolence of their carriage. When a page let burning wax drop from a candle on his leg, which was at that time inflamed and sore, he never complained of his negligence.

Moadan, the murdered sultan of Egypt, was the last of the race of Saladin who reigned in that country. Saphradin the Younger, surnamed Nazer, the sultan of Syria, was his cousin, and to revenge his death, declared war against the Mammelus in Egypt; and, in the beginning of the year 1251, sent an embassy to St. Lewis, offering to make him master of the whole kingdom of Jerusalem, if he would join him against the Egyptians. St. Lewis answered, that he should be willing to treat with him if the emirs in Egypt continued to break the treaty which he had made with them. He sent John of Valence into Egypt, who spoke boldly to the emirs of the Mammelus, concerning their infractions of the treaty. The emirs promised to make amends, and to give the king the most favourable conditions he could desire if he would not make a league with the sultan of Syria; and they released upon the spot two hundred knights and other Christian prisoners whom they had detained. St. Lewis took this opportunity to rebuild the walls of Cæsarea, to fortify the port of Jaffa or Joppe, and to put other places of defence in the best condition he was able. In the mean time queen Blanche being struck with a palsy, in the sixtieth year of her age, put on the Cistercian habit, and made her religious vows, having sent for the abbess of Maubuisson to receive them. From that time she would only be laid on a bed of straw, and would suffer no rich ornaments in her chamber; she expired, lying on ashes, upon the 1st day of December in 1252. The king when he received this melancholy news burst into floods of tears, and throwing himself on his knees at the foot of the altar in his chapel, addressed himself to God in these words: "Lord, I thank thee for having preserved to me so long the best of mothers. I confess there was nothing among creatures on earth that I loved with equal affection and tenderness. Thou takest her from me; and it is thy absolute will; may thy holy name for ever be blessed for it!" He showed his filial regard for her by having the sacrifice of the mass offered for her soul in his presence every day of his life afterward.<sup>7</sup> He appointed his two brothers in France regents of the kingdom till he could arrive, and began to prepare for his departure; but was obliged to stay a year longer to finish the fortifications which he had begun. He visited Tyre, Sidon, and other places, and put them in a posture of defence; with his small army he put to flight the Mahometans of Syria, and took from them in a wonderful manner the strong city of Na-

plosa, the ancient Samaria. Nothing could be more tender than the last adieus of the Christians of those parts, who, with abundance of tears, testified their sincere gratitude, and called him their father. His gracious looks testified the regret with which he left them in the midst of enemies and dangers; he gave them strong assurances of his constant affection and attention for them, and pathetically exhorted them to be in their manners faithful imitators of their blessed Redeemer. He embarked at Acre with the queen, his little children, officers, and troops, in fourteen vessels, on the 24th of April, 1254.

St. Lewis made each vessel of his fleet, especially his own ship, a kind of church. He obtained leave from the legate that the blessed eucharist should be carried in his vessel on a rich altar for the sick. The divine office was celebrated before it, at which and at mass he never failed to assist. Three sermons were preached every week, besides public catechism, and particular instructions of the sailors and soldiers; in which the king would have his part. He visited the sick every day, and exercised his zeal and charity all manner of ways, and with such success as gave him a great deal of comfort. They did not land at Cyprus, but only took in fresh water and some provisions. After a voyage of ten weeks the fleet arrived upon the 18th of July at the castle of Hieres, which belonged to the duke of Anjou, count of Provence. After resting some days, the king left Hieres, visited La Ste. Baume, and other places of devotion on his road, and came to Vincennes on the 5th of September in 1254. From thence he went to the abbey of St. Denis to return thanks to God, after which he made his public entry into Paris, after an absence of almost six years.

Joinville relates, that in their voyage at sea, the king went to land at Lampedusa, a small uninhabited island lying betwixt Malta and Africa, and was strongly affected at the sight of a beautiful grove and garden with a cave or hermitage marked with crosses. They found there the bones of two hermits who had lately lived there. One of the company chose to stay behind, and succeeded the hermits in their anachoretical life. In this same voyage a gentleman falling overboard, invoked the intercession of the Mother of God, and was preserved floating upon the waves, though he was not able to swim, till the king's ship, which was half a league behind, came up, and the company finding him in that posture, took him in. Joinville, who was an eye-witness with all others on board the king's vessel, afterward had this miracle painted in his chapel, and in the windows of his church at Blecour. The holy king seemed to be little affected with the universal joy which the people expressed for his return. He had always before his eyes the dangerous condition of the Christians in the East, and he wore the cross upon his clothes to

<sup>7</sup> Gal. de Nangis, et Gaufridus de Bello-loco.



show that he had not quitted his design of returning to their assistance; but his affliction, and the care which he took more than ever to sanctify himself by austerities and other good works, did not at all take off the application he owed to the good of his realm. He, in the manner related above, secured its tranquillity by a firm peace with England and Spain, with both which there was always danger of a sudden rupture.

In 1254 Henry III. king of England visited the shrine of St. Edmund of Canterbury at Pontigni, and coming to Paris passed there eight days with St. Lewis. Interviews of kings usually produce quarrels, which spring from jealousy, pride, and other passions; but here nothing reigned but harmony and piety. St. Lewis told Henry, that he esteemed himself infinitely more happy that God had given him patience in suffering, than if he had conquered the world. Some time after this, king Henry and his barons in England, having exhausted the realm by an obstinate civil war, agreed on both sides to make St. Lewis their judge, and signed a compromise, by which they engaged themselves to submit to his decision; so great was the universal opinion of his wisdom, equity, and uprightness. The king and queen of England, prince Edmund, and many bishops and lords of their party, and a great number of the confederate barons on the other side, came to Amiens. St. Lewis repaired thither also; and after both parties had pleaded a long time, he, by a definitive absolute sentence, annulled all the articles granted by the king to the barons in the parliament or assembly at Oxford,<sup>\*</sup> as being extorted by compulsion, and as innovations injurious to the royal majesty; but he confirmed to the barons their ancient privileges.\* Though several of the confederates went over to the king upon this decision, yet the earl of Leicester afterward renewed the war against him with more fury than ever; and in the battle of Lewes took king Henry, prince Edward his eldest son, and his brother Richard, king of the Romans, prisoners; but young prince Edward, having made his escape out of prison, raised a new army, defeated the confederate barons near Evesham, and killed the earl of Leicester.† By this victory king Henry recovered his liberty and crown.

<sup>\*</sup> Matthew Paris, and *Compromissum Regis et Baronum Angliæ*, in *D'Achery, Spicileg.* t. 2.

\* From this parliament of Oxford some date the origin of the house of commons; but that it was only a revival of the assembly of the people held under the Saxons, appears from the statutes of the kingdom concerning it, which were enacted by Edward the son of Ethelred, confirmed by William the Conqueror, in *D'Achery, Spicileg.* t. 12. p. 557, &c. See Gourdon, Drake, &c.

† Affairs in Germany and Italy were at that time in great confusion. The emperor Frederic II. after a reign of forty years, died at Naples in December, 1249, leaving to Conrad his eldest son the kingdoms of Naples, Jeru-

St. Lewis had no share in the transactions of his brother in Naples and Sicily, making it a rule never to interfere in the concerns of others unless in works of religion or charity; but he never lost sight of the distressed Christians in the East, and the news of their calamities always made deep wounds in his heart. In 1262 Haalon, a Mahometan Tartar commander in Syria, slew the last descendant of Saladin's brother, extinguished that Turkish branch, and made himself sultan of Damascus. In Egypt, Bondocdar, general of the Mammelusi, after having embued his hands in the blood of two sultans, he, in 1261, set the crown upon his own head. From this time the Mammelusi reigned sultans in Egypt,

salem, and Lombardy; to Henry, his second son, Sicily; and to Frederic, his third son, Austria: to Entius, a natural son, the kingdom of Sardinia, and to Manfred or Manfroy, another natural son, the principality of Tarento. William II. count of Holland, a prince endowed with great virtues, and this Conrad, surnamed the Fourth, were competitors for the empire. The former was drowned in Friesland in 1256, and Richard, duke of Cornwall, brother to Henry III. king of England, was chosen in his place. He was crowned at Aix-la-Chapelle, but thinking the expense and difficulties too great, returned to England, and died there in 1271.

On the other side, Conrad IV. died at Naples in 1254, after he had reigned but four years, leaving a young son named Conradin, who was educated by his mother in Suabia. The wicked prince Manfred, who is said by some to have poisoned both his brother Conrad IV. and his father Frederic II. usurped the regency of Naples and Sicily for his nephew Conradin; and soon after, pretending he was dead in Germany, took the title of king. Pope Urban IV. alleging that Frederic II. and Conrad IV. had, by refusing homage, forfeited that kingdom, which was a fief of the holy see, and that Manfred was a usurper, made a present of it to Charles, duke of Anjou and Provence. That prince, who was religious and chaste like his brothers, but ambitious, through incredible difficulties made himself master of all that kingdom on this side the Pharos of Messina, and defeated and slew Manfred near Benevento in 1266. Also almost all the towns in the island of Sicily recognised him by their deputies; and when Conradin and his brother came out of Germany with an army to challenge that kingdom, Charles, after some losses, discomfited them, took them prisoners, and caused them to be put to death in 1268. Peter, king of Arragon, who had married Constantina, Manfred's daughter, occasioned afterward great revolutions in Sicily. The inhabitants, in revenge for the death of Conradin, and provoked by severe usage, formed a conspiracy, and at the time of even-song on Easter-day, in 1281, cut the throats of all the Frenchmen in the island; which massacre has been since called the Sicilian Vespers. In 1283 king Charles had the affliction to see his son made prisoner by the admiral of Aragon.

By the death of Conradin, and his brother Frederic duke of Austria, who were both beheaded together at Naples, the house of Suabia became extinct; but the house of Austria soon succeeded it in power; for Rodolph, count of Hapsburg, after the death of Richard duke of Cornwall, and a short interregnum, was chosen emperor in 1273; and, being a religious, wise, and valiant prince, relieved the empire, which he found plunged in the utmost confusion and disorders. Ottocar king of Bohemia had seized on Austria, Stiria, Carniola, and Carinthia; but Rodolph, who had married Anne, the heiress of Suabia, conquered them, and invested his son Albert with the duchy of Austria; and Rodolph, another son, with the county of Suabia. Albert was afterward emperor, and his posterity took their title from Austria as a more illustrious principality than that of Hapsburg.

though always elected out of their own body, till, in 1517, the last was defeated by Selim I. emperor of the Turks, and, after many insults, publicly strangled at Grand Cairo. This Bon-dodcar was one of the most perfidious and cruel of men, and a most implacable enemy of the Christians. He spent the two first years of his reign in settling his government; he encouraged learning, though himself an illiterate barbarian, and he is said to be the first who established regular posts for correspondence, though the ancient Persian kings had royal messengers placed at proper distances to succeed one another, and carry the king's despatches with expedition to all parts of their empire. This tyrant, in the year 1266, the fifth of his reign, resolved to extirpate the Christians in the East. He took and demolished Tripoli, Cæsarea, Tyre, and other places in Syria and Palestine, and without having any regard to his capitulations and oaths, massacred all the captives who refused to embrace the Mahometan superstition. These calamities awakened the compassion and zeal of St. Lewis, and he again took the cross with great solemnity, in a public assembly of princes and prelates, at Paris, on the 25th of March, 1267; but before he set out, he put the finishing hand to several pious establishments at home, among which we must reckon the house of Sorbon.

Robert Sorbon, a canon and learned doctor at Paris, whom St. Lewis honoured with his particular friendship, and often made use of for his confessor, first began this community of Masters of Arts, who were the ablest students or professors in theology. The king was so pleased with the design that he founded this college in the most magnificent manner in 1252, and obtained the confirmation of it by pope Clement IV.\* This house has long been the most renowned college in that university; and by raising the present magnificent building cardinal Richelieu has erected a monument to his own memory. St. Lewis founded in Paris, for poor blind men, the hospital of Quinze Vingts, so called because he placed in it at the first foundation three hundred such patients. He likewise made provisions before his departure for the other poor, whom he maintained out of his private purse; for he had every day one hundred and twenty indigent persons at a table near his own palace, and in Lent and Advent all who presented themselves; and these he often served in person. He kept lists of decayed gentlemen, and distressed widows, and young women whom he regularly relieved in every province of his dominions. The saint made his will, in which, having left legacies to almost all the great monasteries of his kingdom, he settled and regulated all the affairs of his own family, and those of the state. He brought the kings of England and Navarre to an accommodation upon some differences that were

between them relating to the city of Bayonne; for he always applied himself to do justice, to preserve peace in his own dominions, and to prevent war among his neighbours.\* Having one day stood godfather to a Jew who was baptized at St. Denis, he said, with an affecting energy to the ambassador of the Mahometan king of Tunis, that to see his master receive that sacrament, he would consent with joy to pass the rest of his life in chains under the Saracens. To prepare himself for the crusade he made two retreats at Maubuisson. Towards the expenses of that expedition the pope granted him the tenth penny of all ecclesiastical revenues, and he levied a capitation upon his subjects. He nominated to the regency of the kingdom during his absence, Matthew abbot of St. Denis, a man of quality, of the family of the counts of Vendome, and Simon of Clermont count of Nesle, both persons of known probity and singular prudence. The king's three eldest sons, Philip, John count of Nevers, and Peter count of Alençon took the cross to accompany him; as did also Theobald king of Navarre, Robert count of Artois, son to him who was killed at Massour, Guy count of Flanders, and many other lords. Joinville excused himself to the king, urging the necessity of his staying at home to protect his vassals from the oppression of the count of Champagne, lord paramount. He even endeavoured to dissuade the king from the expedition, but was not able to prevail. St. Lewis, and his brother the king of Sicily, had privately concerted measures to begin the war by the conquest of Tunis, which seemed easy, and would exceedingly further the expedition in Egypt.

The king embarked with his army at Aigues-Mortes upon the 1st of July, 1270; and when the fleet was over-against Cagliari in Sardinia, a great council was held, in which it was resolved to attack Tunis.† The French fleet

\* The excellent laws of this king are extant under the title of, *The Ordinances established by St. Lewis*. The French Pragmatic Sanction, made to secure the canonical elections to benefices, is by some ascribed originally to St. Lewis; but it has undergone so many alterations, that little stress can be laid on this circumstance. See Spondan. ad an. 1268, et FF. Fontenai et Brumoi, *Hist. de l'Eglise de France*, t. 11. l. 33. p. 201. Some attribute to St. Lewis only the five first articles of this Pragmatic Sanction, because the sixth is wanting in several manuscript copies. F. Natalis Alexander maintains, in an express dissertation, that St. Lewis was the founder of this famous constitution: Thomassin contends at large that it is not so ancient. The Bollandists, in their Commentary on the life of St. Lewis, (25 Augusti,) adopt the sentiment of Thomassin, and set off his arguments with new force. F. Griffet, who has very much enhanced the value of the late edition of F. Daniel's *History of France*, in 1755, by additional curious Notes and Dissertations, does not presume to decide this controversy; but lays down principles which lead the attentive reader to join issue with Thomassin.

† The crusaders till that time imagined they were going for Egypt or Palestine; and prince Edward, afterward king Edward I. with several English lords, who joined this crusade, sailed to Palestine. Prince Edward, after many gallant achievements against the Saracens,



accordingly proceeded towards Africa and entered the gulf of Tunis, at the head of which that city stands, upon a lake which communicates with it. The Saracens, who lined the shore, immediately fled, and the descent being made without opposition, the French encamped upon an isthmus which separates the gulf of Tunis from another little gulf. They attacked the castle of Carthage, seated fifteen miles from Tunis, and carried it sword in hand. Tunis, Tripoli, Algiers, and many other principalities were erected in Barbary, in the eleventh age; for till then, that country had been subject to the sultan of Egypt. Muley Mozanza was at that time king of Tunis, and he prepared to make a vigorous defence; but his troops only showed themselves, and after light skirmishes retired. The French waited for the arrival of the king of Sicily with his fleet, to lay siege to Tunis; and his delay was the cause of all their misfortunes; for the heats being excessive in those burning sands, the camp was soon filled with malignant fevers and other epidemical diseases, which were contagious like a pestilence. The king's beloved son John Tristan, count of Nevers, a prince of admirable innocence and sanctity, was the first person of distinction that was attacked. He was born at Damietta in Egypt, and was in the twenty-first year of his age when he died in Africa of a dysentery and fever. On the very day of his death, in the beginning of August, the king himself and his eldest son Philip were seized with the same disorder. The king's delicate constitution, and weak emaciated body made the distemper more dangerous to him. He continued, however, for some days to act, and to give all necessary orders; and particularly to treat with the ambassadors of the Greek emperor, Michael Palæologus, about the reunion of that church with the Latins. And by his pathetic exhortations he made both these ambassadors afterward zealous advocates for the union. The principal person was Veccus, chancellor of the church of Constantinople, afterward patriarch. When the fever and weakness confined him to his bed, he still caused his chaplains to come to his bed-side, and he recited with them the whole Church office as long as he was able. He had a great cross set near him so that he could easily turn his eyes upon it. He communicated very often during his illness, which held him one-and-twenty days.

Finding his distemper increase he called for his eldest son Philip, and gave him certain pious instructions which he had drawn up in writing before he left Paris. Two copies hereof are still kept in the Chamber of Accounts at Paris under this title: Instructions of king Lewis the saint to Philip his eldest son. The dying admo-

was stabbed with a poisoned dagger by a Mahometan at Acre, and was wonderfully cured; Speed and some moderns say by his affectionate wife Eleanor sucking the poison out of the wound, but according to contemporary writers, by the extraordinary skill of the surgeon.

nitions of this great king to him are here inserted in abstract: "My son, before all things I recommend to you that you love God. Be always ready rather to suffer all manner of torments than to commit any mortal sin. When sickness or any other affliction befalls you, return thanks to God for it, and bear it courageously, being persuaded that you deserve to suffer much more for having served God ill, and that such tribulations will be your gain. In prosperity give thanks to God with humility, and fear lest by pride you abuse God's benefits and so offend him by those very means by which you ought particularly to improve yourself in his service. Confess your sins frequently, and choose a wise and pious ghostly father, who will teach you what to follow, and what to shun; let him be one that will boldly reprehend you, and make you understand the grievousness of your faults. Hear the divine office devoutly,—meditate affectionately what you ask of God with your mouth; do this with more than ordinary application during the holy sacrifice of the mass, especially after the consecration. Be bountiful, compassionate, and courteous to the poor, and relieve and favour them as much as you can. If any thing trouble your mind, reveal it to your ghostly father, or to some other grave and discreet person; for by the comfort you will receive you will bear it more patiently. Love to converse with pious persons; never admit any among your familiar friends but such as are virtuous and of good reputation; shun and banish from you the vicious. Make it your delight to hear profitable sermons and discourses of piety. Endeavour to gain the benefit of indulgences, and to get the prayers of others. Love all good, and abhor all evil. Wherever you are, never suffer any one to detract or say any thing sinful in your presence. Punish all who speak ill of God or his saints. Give often thanks to God for all his benefits. In the administration of justice be upright and severe; hear patiently the complaints of the poor, and in all controversies where your interests are concerned, stand for your adversary against yourself, till the truth be certainly found out. Whatever you find not to belong to you, restore it without delay to the owner, if the case be clear; if doubtful, appoint prudent men to examine diligently into it. Endeavour to procure peace and justice to all your subjects. Protect the clergy and religious who pray for you and your kingdom. Follow the maxim of my grandfather king Philip, that it is sometimes better to dissemble certain things in ecclesiastics than to repress them with too great violence and scandal. Love and honour the queen your mother, and follow her counsels. Make no war, especially against Christians, without great cause, and good advice. If necessity force you to it, let it be carried on without damage to those who are not in fault, and spare the innocent subjects of your enemy as much as

possible. Use all your authority to hinder wars among your vassals. Be scrupulous in the choice of good judges and magistrates. Have always a great respect for the Roman Church, and the pope, and honour him as your spiritual father. Hinder, to the utmost of your power, all blasphemies, rash oaths, games of chance, drunkenness, and impurity. Never make any extravagant expenses, and never lay on your subjects any heavy or unjust burdens. After my death take care to have a great many masses and prayers said for me in all churches and religious communities in France; and give me a share in all the good works which you shall do. I give you my blessing with the most tender affection that any father can give to a son; and I pray our Lord Jesus Christ to protect and strengthen you in his service, and always to increase his grace in you that you never do any thing against his holy will, and that he may be ever faithfully honoured and served by you. I beg this same grace for myself, that we may together see, laud, and honour him for all eternity."

The holy king gave other instructions to his daughter the queen of Navarre. Having settled his affairs, and acquitted himself of his duties to others, he desired that no more mention should be made to him of temporal concerns, and applied himself wholly to think only of that great affair which was to be decided betwixt himself and God alone. He scarce spoke any more to any one but to his confessor. He praised and thanked God for having placed him in his present situation; he prayed with many tears, that he would enlighten and show mercy to infidels and sinners, and that his army might be conducted back into their own country without falling into the hands of the enemy, that none of them might be tempted through weakness to deny Christ. His charity, zeal, compunction, humility, and perfect resignation increased in his last moments, and in the fervent exercise of these virtues he prepared his soul to go forth and meet his judge and Redeemer. On the 24th of August, which was Sunday, he received first extreme-unction, according to the discipline of that age, and afterward the viaticum. It was his custom whilst in health, and as long as he was able in his sickness, to creep on his knees from his place in the church up to the altar when he went to communion; he was then too weak to do this; but he would needs get up, and he received the blessed sacrament kneeling by his bed-side. He again that day called for the Greek ambassadors, and renewed, in a most pathetic manner, his exhortations to union with the Roman Church. He continued the rest of his time in ardent prayer, especially in acts of the divine love and praise. He lost his speech the next day from nine till twelve o'clock! then recovering it again, and lifting up his eyes towards heaven, he repeated aloud those words of the psalmist: *Lord, I will enter into thine house; I will adore in*

*thy holy temple, and will give glory to thy name.* He spoke again at three in the afternoon, but only said, *Into thy hands I commend my soul.* Immediately after which he breathed his last in his camp, on the 25th of August, in the year of Christ 1270, being fifty-five years and four months old, and having reigned forty-three years, nine months, and eighteen days.

His brother Charles, king of Sicily, whose delays had thrown this expedition into the heats, arrived with his fleet a few minutes after the death of St. Lewis. The Christian army defeated again the Moors and the Saracens in two great battles, and on the 30th of October concluded a peace with the infidels on the following conditions: That all prisoners should be released, and the Christian slaves set at liberty: that Christians should be allowed to build churches, and to preach the faith in the territories of these Mahometans, and that the Mahometans should be allowed to embrace it; that the king of Tunis should pay a yearly tribute of five thousand crowns to the king of Sicily, and that the king of France and his barons should receive two hundred and ten thousand ounces of gold to defray their expenses in this war; which was a larger sum than St. Lewis had paid for his ransom. Such was the issue of the eighth and last of the crusades which were undertaken for the recovery of Palestine, and which employed Europe for almost two hundred years. Many things were great obstacles to the success of these enterprises, as the distance of the countries, difference of climates, repeated treacheries of the Greeks; and in the Christian armies the feudal jurisdiction, the mixture of different nations, the opposite views of particulars, and consequently the want of military subordination and obedience. Nor can it be denied that some engaged in these expeditions to screen themselves from public justice, or from their creditors; and many in them were seduced by the passions of ambition, avarice, vanity, jealousy, and revenge, which have often so great a share in wars. The unwarrantable injustices and plunders that were committed by many of the crusaders are a sufficient proof of this reproach and scandal; and St. Bernard shows upon what motives many went on these expeditions from the tyranny and oppression which they exercised over their vassals immediately after their return. Such armies were not proper instruments to avert divine scourges from sinful nations; to persons engaged in them whose views were perfectly pure, and conduct holy, the temporal calamities which they suffered, and the contagion of vice over which they triumphed, were occasions of the most heroic virtues.

This praise no historian ever refused to St. Lewis, whose views in war were exempt from the usual passions of ambition, avarice, and revenge, and whose martial dispositions were truly great because entirely subordinate to virtue and religion. Voltaire himself is the



admirer and panegyrist of his courage, prudence, and piety in these expeditions.\* This last crusade, notwithstanding it failed of success, was some check to the progress of Bouddoed's arms; but his son and successor Seraf or Sait took Acre after an obstinate siege, and dispossessed the Christians of all the places which remained in their hands in Palestine; prince Edward, who was their last support, being before returned to England upon the death of his father Henry III. in 1272. The body of Saint Lewis after his death was par-boiled in water and wine to separate the flesh from the bones, the art of embalming bodies, so famous among the ancients, having been then lost by disuse. King Charles carried the bowels and the flesh to Sicily, and interred them under the stately monument in the great abbey of Monte-Reale, four miles from that city. This monastery was built by king William, and being made an archbishopric was called a cathedral abbey. The saint's bones and heart were carried into France by his son Philip, and deposited in the church of St. Denis. Many miracles wrought by the intercession of St. Lewis, especially at both these sepulchral monuments, were juridically proved; and he was canonized by Boniface VIII. in 1297, in the reign of his grandson Philip the Fair, by whose order one of his ribs was placed in the cathedral at Paris, and his head in the holy chapel, in 1305.†

The heroic virtue of St. Lewis shone brighter in his afflictions than it could have done amidst the greatest triumphs. He desired to see the faith of Christ and his holy love reign throughout the whole world, especially in that country which he had sanctified by his corporal presence on earth, and which was unjustly usurped by barbarous infidels; but God was pleased that he should rather glorify him by his sufferings. The saint found his comfort in the accomplishment of His holy will; and seeing his pious designs defeated, his army almost all de-

\* Voltaire's History of the Crusades is more superficial, if possible, than his other historical performances, in which a blaze of empty wit was the author's chief aim and ambition. To give a satisfactory account of events, or an inquiry after truth, are seldom any part of this author's concern; and the reflections which he intersperses are frequently false, and have the most impious and pernicious tendency.

† St. Lewis often touched for the cure of the disease of scrophulous scirrhus tumours called the king's evil. Before this time it is related by the French historians that king Philip I. was deprived of the gift which his predecessors had enjoyed of healing that distemper on account of the irregularity of his life. The origin of this custom in France is ascribed to the learned and pious king Robert, or at least to some of the first kings of the third race. The French kings usually only perform this ceremony on the day they have received the holy communion.

St. Lewis had five sons; but of these none left issue except Philip II. surnamed the Hardy or the Bold, and Robert count of Clermont, who having married Beatrice, the heiress of Bourbon, was the founder of the royal branch of Bourbon.

stroyed, and himself in the hands of perfidious barbarians, he declared to his friends that he found more joy in his chains than he could have done in the conquest of the whole world. The sovereign will of God is the indispensable rule of the universe; resignation to it is the essential obligation of all creatures, and impatience is a crime of rebellion. It is also a base distrust in his goodness. His will is always most holy, tender, and merciful towards his servants; always guided by infinite love and wisdom. What can be more just and reasonable, than for us earnestly to commend ourselves to his mercy, and to acquiesce with thanksgiving and confidence in all his appointments. This conformity to his holy will, if it be courageous, constant, and universal, is the most perfect sacrifice of our will, of ourselves, and of all that we possess to him; it is the entire reign of his grace in our souls,<sup>10</sup> the victory over most dangerous spiritual enemies, the firm anchor of our souls amidst the inconstancy of human affairs, and a source of unalterable peace and secure joy, with which the heart rests in the sweet bosom of divine providence, and drowns in it all distrustful and disquieting fears which passions are so apt to raise.

### ST. GREGORY, A. C.

ADMINISTRATOR OF THE DIOCESS OF UTRECHT.

HE was born in the territory of Triers, and was a prince of royal blood; for his grandmother Adela, his father Albric's mother, was daughter of Dagobert II. king of Austrasia. This lady after the death of her husband, built the monastery of Palens near Triers, and putting on the religious habit was chosen the first abbess. Her sister Irwina, who had also renounced the world, died abbess of Horre. Gregory returning one day from school, when he was fifteen years of age, was desired by his grandmother to read to the nuns at Palens. St. Boniface who was travelling from Friesland into Hesse and Thuringia, passed that way, and was present on this occasion. Gregory was desired by the abbess after he finished his lecture, to explain the instructions which he had read in favour of those who did not understand Latin; but this he said he was not able to do, probably because he was not sufficiently acquainted with the Teutonic language. Wherefore St. Boniface rising up did that office for him, and added many pathetic exhortations to virtue, probably both in the Latin and Teutonic languages. Gregory was so moved by his discourses that he resolved upon the spot to forsake the world and attend that holy man wherever he went. His friends do not seem to have opposed his inclination; for St. Boniface took him with him, and would be himself his master and instructor. He seems to have placed him for some time in the monastery of Ordorf for

<sup>10</sup> Isa. lxii. 4.

the convenience of finishing his studies; but he took him very young wholly to himself, made him his constant attendant, and always loved him as his son. The disciple was a faithful imitator of his spirit and great virtues, assisted him in his missions, and accompanied him in his journeys to Rome and other places. St. Boniface a little before his martyrdom sent him to Utrecht to govern a monastery lately founded there. He had before appointed Eoban bishop of that church. SS. Boniface and Eoban received together the crown of martyrdom in 754; after which pope Stephen III. and Pepin obliged St. Gregory to take upon him the care of that church. Beka, Heda, Snoius, Baronius, and Molanus call him bishop of Utrecht; but Mabillon, the Bollandist, and Antony Pagii demonstrate that he never received the episcopal consecration, and that though he administered the diocese during twenty two years, to his death, he never was more than priest, as appears from his life written by St. Ludger.

When the murderers of his two brothers were sent to him by the civil magistrates to be put to what death he should think fit, according to the barbarous custom of the country in that age, which left the punishment of the assassins to the direction of the relations of the deceased person; the saint gave every one of them a suit of clothes with an alms, and dismissed them with good advice. By his zealous preaching and prudent care he rendered the church of Utrecht the most flourishing in all that country. His eminent spirit of mortification and prayer, his invincible meekness and silence under all injuries, his humility and his patience under three years severe sickness crowned him with the glory of the saints, to which he passed on the 25th of August, in 776. His relics were religiously kept at Utrecht, and examined in the episcopal visitations in 1421 and 1597. See his life written by his disciple St. Ludger, bishop of Munster, in Mabillon, *sæc. Ben.* 3. and the dissertations of Stilling the Bollandist, t. 5. Aug. p. 241. Also Fleury, l. 44. n. 9. t. 9. and *Batavia Sacra*, p. 88.

#### ST. EBBA, (IN ENGLISH ST. TABBS.) V. A.

SHE was sister to St. Oswald and Oswi, kings of the Northumbers, and, assisted by the liberality of the latter, founded a nunnery upon the Darwent, in the bishopric of Durham, called from her Ebchester; also a double separate monastery at Coldingham in the marshes, now in Scotland, below Berwick. This latter house of nuns she governed herself till she was called to eternal bliss in 683. See Bede, l. 4. c. 19. 25. and Harpsfield.

<sup>1</sup> *Critica Historico-Chronologica* in *Annales Baron.*

## AUGUST XXVI.

### ST. ZEPHYRINUS, POPE, M.

See Tillemont, *Ant. Sandini*, *Vitæ Pont. Rom. ex antiquis Monum.* Anastasius with the notes of Biauchini and Muratori. Mandosi, *Bibl. Roman.*

A. D. 219.

ST. ZEPHYRINUS, a native of Rome, succeeded Victor in the pontificate, in the year 202, in which Severus raised the fifth most bloody persecution against the Church, which continued, not for two years only, as Dodwell imagined, but to the death of that emperor in 211, as Ruinart, Berti, and others, prove from Sulpicius Severus, and other authorities. Under this furious storm this holy pastor was the support and comfort of the distressed flock of Christ, and he suffered by charity and compassion what every confessor underwent. The triumphs of the martyrs were indeed his joy, but his heart received many deep wounds from the fall of apostates and heretics. Neither did this latter affliction cease by the peace which Caracalla restored to the Church, and which was not disturbed by Macrinus, by whose contrivance Caracalla was murdered in Mesopotamia, in 217, nor by the successor and murderer of this latter, the impure Heliogabalus, who reigned to the year 221. The chief among these heretics were Marcion, Praxeas, Valentine, and the Montanists; for St. Optatus testifies,<sup>1</sup> that all these were vanquished by Zephyrinus, bishop of Rome.

Our saint had also the affliction to see the fall of Tertullian, which seems to have been owing partly to his pride, and partly to one Proclus or Proculus, an eloquent Montanist, whom Tertullian highly extolled, after he was become an abettor of that heresy. This Proculus was publicly put to confusion at Rome by Caius, a most learned priest of that church, under St. Zephyrinus, who was afterward ordained a regionary bishop, that is, with a commission to preach the gospel without being fixed in any particular see, as Photius assures us. Eusebius, St. Jerom, and Photius, much commend the dialogue of Caius with Proculus; a work which has not reached our times. Photius tells us, that Caius also composed a treatise against Artemon, who believed that Jesus Christ was only a mere man, and several other learned works, from which Eusebius took the account he has given us of the penance of Natalis.<sup>2</sup> This man lived at Rome, and having confessed the faith before the persecutors, underwent torments in defence of it; but after-

<sup>1</sup> S. Optat. l. 1. de Schismate, n. 9. et Albaspinæus not. ib.

<sup>2</sup> Eus. l. 5. c. 23.



ward was seduced into heresy by Asclepiodotus and Theodotus the Banker, who were both disciples of Theodotus the Tanner, whom Victor, bishop of Rome, had excommunicated for reviving the heresy of Ebion, affirming that Christ was no more than a mere man, though a prophet. These two heretics had persuaded Natalis to suffer them to ordain him a bishop of their sect, promising that he should be furnished monthly with one hundred and fifty silver denarii, upwards of three pounds sterling; but God having compassion on his confessor, warned him by several visions to abandon these heretics; among whom he was detained only by interest and vanity. At length he was whipped a whole night by an angel. The day following he covered himself with sackcloth and ashes, and shedding abundance of tears, went and threw himself at the feet of Zephyrinus: he prostrated himself also before both the clergy and the laity in a manner with which the whole assembly was much affected. However, though he entreated very earnestly, and showed the marks of the stripes he had received, it was with much difficulty that St. Zephyrinus readmitted him to the communion of the Church, granting him, in recompense of his great compunction, an indulgence or relaxation of the severity of the discipline, which required a penitential delay and trial. Eusebius tells us, in the same place, that this holy pope exerted his zeal so strenuously against the blasphemies of the two Theodotus's, that those heretics treated him in the most contumelious manner; but it was his glory that they called him the principal defender of Christ's divinity. St. Zephyrinus filled the pontifical chair seventeen years, dying in 219. He was buried in his own cemetery (comprised in that of Calixtus, as Aringhi shows) on the 26th of August, on which most Martyrologies commemorate him; though those of Vandelbert and Rabanus, with the old Martyrology, under the name of St. Jerom, published by Florentinus, mark his festival on the 20th of December, probably on account of some translation, or the day of his ordination, says Berti.<sup>3</sup> He is, in some Martyrologies, styled a martyr, which title he might deserve by what he suffered in the persecution, though he perhaps did not die by the executioner.

God has always raised up holy pastors, zealous to maintain the sacred deposit of the faith of his Church inviolable, and to watch over the purity of its morals, and the sanctity of its discipline. How many conflicts did they sustain! with what constancy, watchfulness, and courage, did they stand their ground against idolatry, heresy, and the corruption of the world! We enjoy the greatest advantages of the divine grace through their labours; and we owe to God a tribute of perpetual thanksgiving and immortal praise for all those mercies which

he has afforded his Church on earth. We are bound also to recommend most earnestly to him his own work, praying that he exalt the glory of his divine name, by propagating his holy faith on earth; that he continually raise up in his Church shining examples of all virtue, pastors filled with his spirit, and a people disposed to captivate their understandings to his revealed truths, and subject their hearts to the sweet yoke of his holy love and divine law; watchful to abhor and oppose every profane innovation of doctrine, and all assaults and artifices of vice.

### ST. GENESIUS, A COMEDIAN, M

CHRIST who, to show the power of his grace, and the extent of his mercy, called a publican to the apostleship, honoured with the glory of martyrdom this saint, drawn from the stage, the most infamous school of vice and the passions, and the just abhorrence of the holy fathers of the Church, of all zealous pastors, and all sincere lovers of virtue. The emperor Dioclesian coming to Rome, was received with great rejoicings. Among other entertainments prepared for him, those of the stage were not neglected. In a comedy which was acted in his presence, one of the players took it into his head to represent, in a ludicrous manner, the ceremonies of the Christian baptism, which could not fail to divert the assembly, who held this religion, and its mysteries, in the utmost contempt and derision. This player therefore, whose name was Genesius, and who had learned some things concerning the Christian rites from certain friends who zealously professed that religion, laid himself down on the stage, feigning himself sick, and said: "Ah! my friends, I find a great weight upon me, and would gladly be eased." The others answered, "What shall we do to give thee ease? wouldst thou have us plane thee, to make thee lighter?" "Ye senseless creatures," said he, "I am resolved to die a Christian, that God may receive me on this day of my death, as one who seeks his salvation by flying from idolatry and superstition." Then a priest and exorcist were called, that is to say, two players, who personated these characters. These sitting down by his bed-side, said, "Well, my child, why did you send for us?" Here Genesius, being suddenly converted by a divine inspiration, replied, not in jest, but seriously, "Because I desire to receive the grace of Jesus Christ and to be born again, that I may be delivered from my sins." The other players proceeding mimically, went through the whole ceremony of baptism with him; but he in earnest answered the usual interrogatories, and on being baptized was clothed with a white garment. After this, other players, habited like soldiers, to carry on the jest, seized him, and presented him to the emperor, to be examined, as the martyrs were wont to be.

<sup>3</sup> Berti in Sæc. 3. Diss. 1. t. 2. p. 158

Genesius then declaring himself openly, said aloud, standing upon the stage, "Hear, O emperor, and all you that are here present, officers of the army, philosophers, senators, and people, what I am going to say. I never yet so much as heard the name of a Christian but I was struck with horror, and I detested my very relations because they professed that religion. I informed myself exactly concerning its rites and mysteries only that I might the more heartily despise it, and inspire you with the utmost contempt for the same; but whilst I was washed with the water, and examined, I had no sooner answered sincerely that I believed, than I saw a company of bright angels over my head, who recited out of a book all the sins I had committed from my childhood; and having afterward plunged the book into the water which had been poured upon me in your presence, they showed me the book whiter than snow. Wherefore, I advise you, O great and mighty emperor, and all ye people here present, who have ridiculed these mysteries, to believe, with me, that Jesus Christ is the true Lord; that he is the light and the truth; and that it is through him you may obtain the forgiveness of your sins."\*

Dioclesian, highly enraged at these words, ordered him to be most inhumanly beaten with clubs, and afterward to be put into the hands of Plautian, the prefect of the prætorium, that he might compel him to sacrifice. Plautian commanded him to be put upon the rack, where he was torn with iron hooks for a considerable time, and then burnt with torches. The martyr endured these torments with constancy, and persisted crying out, "There is no other Lord of the universe besides him whom I have seen. Him I adore and serve, and to him I will adhere, though I should suffer a thousand deaths for his sake. No torments shall remove Jesus Christ from my heart or mouth. I regret exceedingly my former errors, and that I once detested his holy name, and came so late to his service." At length his head was struck off. His name occurs in the ancient Roman and African calendars. Ruinart<sup>1</sup> and Tillemont<sup>2</sup> refer his martyrdom to the year 286; for Dioclesian, having vanquished Carinus, (who was slain near Murga the year before,) associated Maximian Hercules in the empire at Nicomedia, on the 1st of April, 286; after which he took a journey in great state to Rome, where there seems to have been a hot persecution about July, says Tillemont. Fleury places the death of St. Genesius in 303; for Dioclesian went again to Rome to celebrate the twentieth year of the

reign of Maximian Hercules, which was begun in November, 303. At the same time, both the emperors triumphed together over the Persians; after some stay there, Dioclesian returned into the East. See this martyr's genuine acts in Ruinart, p. 283. and Orsi, t. 3. p. 467.

### ST. GELASINUS, M.

A COMEDIAN AT HELIOPOLIS IN PHENICIA.

HE having been baptized, in jest, in a warm bath on the stage, coming out of it, loudly professed himself a Christian, and was stoned to death by the mob, in 297, as the chronicle of Alexandria relates. Theodoret speaks of these examples, when he says that some on the stage have passed from the worship of devils to the rank of martyrs.<sup>1</sup> The examples of wonderful conversions strongly invite us to address ourselves to the divine mercy, and to beg that God would be pleased, by his omnipotent grace and power, perfectly to subdue and convert our hearts.

### ST. GENESIUS OF ARLES, M.

HE was a public notary in the city of Arles and a catechumen at a time when Maximian Hercules arrived there. An imperial edict against the Christians, which was then in force, was put into his hands to transcribe; but he, rather than to concur to such a criminal injustice, threw away his pencil, and secretly left the town in order to hide himself; but he was overtaken, and beheaded on the banks of the Rhone, about the beginning of the fourth century. See his genuine acts in Ruinart. He is mentioned as the glory of the city of Arles, by Prudentius, Hymn. 7. v. 36. by St. Gregory of Tours, St. Eucherius, and the ancient Martyrologies.

## AUGUST XXVII.

### ST. CÆSARIUS,

ARCHBISHOP OF ARLES, CONFESSOR.

From his life, extant in two books; the first compiled by his disciple Cyprian, afterward bishop of Toulon, and Firminius and Viventius, two other bishops, who assisted him in this work; the second written, in part, by the priest Messianus and the deacon Stephen. All these authors were disciples of St. Cæsarius, and witnesses of what they report concerning his virtues and miracles. See this work in Mabillon, Sæc. Ben. 1. t. 1. p. 659. See also this learned compiler, Annal. Bened. t. 1. Ceillier, t. 16. p. 226. Rivet, Hist. Littér. de la France, t. 3. p. 190. Gall. Chr. Nov. t. 1. p. 535.

A. D. 542.

ST. CÆSARIUS was born in 470, in the territory of Challons on the Saone, and descended from

<sup>1</sup> Theodoret de Curand. Græc. Affect. Sermon. 8. de Martyr. t. 4. p. 606.

<sup>1</sup> Act. Sincer. p. 283.

<sup>2</sup> Tillem. t. 4. p. 694.

\* The baptism which he received on the stage was no more than a representation of that sacrament, for want of a serious intention of performing the Christian rite; but St. Genesius was baptized in desire, with true contrition, and also in his own blood.



a family of distinguished piety. When but seven years old, he often gave his clothes to poor people whom he met begging. In his youth he laid a good foundation of literature, and comparing the unquiet scenes of vice, vanity, and folly, in which he saw men too easily engage themselves amidst the hurry of a secular life, with the calmness and security of an amiable retreat, he resolved to renounce the world. Wherefore, at eighteen years of age, he entreated Sylvester, bishop of Challons, to cut off his hair, and give him the ecclesiastical habit, that he might enter himself in the service of the Church. This was done accordingly; but two years after, Cæsarius, out of a desire of attaining still greater perfection, privately withdrew to the monastery of Lerins, which had produced many learned and pious men, under the direction of the abbot Porcarius. In this house he was a perfect model of regularity, meekness, humility, and obedience. The abbot appointed him cellarer; but as human passions creep into recesses the furthest removed from the incentives of vice, some of the monks were offended at his scrupulous severity: and so loud were their complaints, that the abbot, though with regret, was forced to discharge him from his office. The saint rejoiced to see himself at liberty to give himself up entirely to the exercises of contemplation and penance; but his great austerities having thrown him into a fit of illness, his abbot sent him to Arles for advice, where he was known by Eonius, the archbishop, who was his countryman and relation. He demanded him of the abbot Porcarius, and immediately ordained him deacon, and afterward priest; soon after he made him abbot of a monastery built in an island in the Rhone, within the suburbs of the city. Three years after, lying on his death-bed, he recommended him for his successor. The saint fled, and hid himself among the Roman sumptuous tombs, a great number of which are remaining to this day near the city; but being discovered, he was obliged to acquiesce in the unanimous election of the clergy and the whole city, in 501. He was then thirty years old, and he presided over that church above forty years.

The first thing he did in this station was to regulate the singing of all the canonical hours of the divine office, which he caused to be performed publicly, not only on Sundays, Saturdays, and solemn festivals, as had been the custom at Arles, but every day, as was done in other neighbouring churches. He induced the laity, that were not hindered, to attend constantly the canonical hours. The office was sung in the Latin tongue; but some sung it in the Greek,<sup>1</sup> who were doubtless the foreigners that came from the East to Marseilles, and likewise many inhabitants on that coast, who retained that language; for Marseilles was originally a Greek colony. He strenuously exhorted all persons never to fail, except in cases

<sup>1</sup> Append. Regul. S. Cæsarii.

of the greatest necessity, to assist at all the hours of the divine office, that are sung in the day, and in Lent also, at those of the night.<sup>2</sup> He was very careful to instruct his flock in all the conditions of devout prayer, and to teach them to cry to God with the earnest desires of the heart, not with their lips only, which can be no prayer, but only mockery, and an insult offered to God; prayer being defined the raising of the heart to God. "A man," said he, "worships that object on which his mind is intent during prayer. Whoever, in his prayers, thinks of the public place of resort, or of the house he is building, adores that rather than God."<sup>3</sup> In order to devote himself the more assiduously to prayer, reading, and preaching, he left to stewards and deacons the care of his temporalities. Knowing that the church puts the poor under the special protection of the bishops, he consecrated to them almost his whole revenue, and built many hospitals. He preached on all Sundays and holidays, and often on other days, both morning and evening. If he was hindered, he ordered the priests or deacons to read to the people some homilies of the fathers; and he would have some such homily always read after matins and vespers, that the people might never depart from the church without the benefit of some instruction.<sup>4</sup> He taught the faithful to dread, above all other terrible judgments that God ever inflicts on souls in his anger, a spiritual famine of his divine word. He was an enemy to studied discourses. His style is plain, natural, and pleasing. Many of his sermons have sometimes been ascribed to St. Ambrose, and especially to St. Austin. The Benedictin editors of the works of this latter, in an appendix to his sermons, have published one hundred and two sermons of St. Cæsarius.\* By these it appears that he used to descend very much to particulars, which is most useful in preaching; and he spoke chiefly against those vices which prevailed most, especially against a delay of repentance, the most ordinary stratagem by which the devil betrays souls into eternal perdition. He strongly inculcated the fear of the pains of purgatory for venial sins, and the necessity of effacing them by daily penance.<sup>5</sup> His ordinary exhortations regard prayer, fasting, alms, the pardon of injuries, chastity, and the practice of all manner of good works, especially in Lent, on the Rogation-days, and in other such times of devotion.

St. Cæsarius built a nunnery at Arles, and assisted in working with his own hands. The church was very large, and divided into three

<sup>2</sup> S. Cæsar. Serm. 142. n. 2. et Serm. 300.

<sup>3</sup> Serm. 281. in App. S. Aug. See also Serm. 83, &c.

<sup>4</sup> Vita S. Cæsar. l. 1. n. 31.

<sup>5</sup> Serm. 37. p. 185. App. t. 5. Op. S. Aug.

\* Op. S. Augustini, t. 5. App. We have also in the Bibliotheca Patrum, forty-six homilies of St. Cæsarius, and forty-four in Baluze's Miscellanies; but of these only twenty-three are not comprised in the appendix to St. Austin's; and the eight last in Baluze belong not to our saint.

parts: that in the middle he dedicated in honour of the Blessed Virgin; the other two of St. John Evangelist and St. Martin. This monastery was at first called St. John's, but afterward took the name of St. Cæsarius, who committed the government of it to his sister Cæsaria, she having been educated, and having taken the veil in a nunnery at Marseilles, probably that founded by Cassian. St. Cæsarius drew up an excellent rule for these religious women, which is still extant. They made their own clothes, and were generally employed in working wool. They had a daily task set them; and were allowed to embroider, and to wash and mend clothes for persons that lived out of the convent. The ornaments of their church were only of woollen or linen cloth, and plain, without embroidery or flowers. Some of these nuns employed themselves in transcribing holy books in a beautiful character.<sup>6</sup> They all read two hours every day; and one of them read to the rest during part of the time they were at work. This monastery, for the sake of uniformity, afterward exchanged this rule for that of St. Bennet. We have likewise a shorter rule for monks, which St. Cæsarius gave to Tereus, whom he appointed abbot of a monastery near Arles. Some of his letters relating to monastic duties have reached us, with his testament, in which he leaves his patrimony to his sister's monastery. St. Cæsarius presided in the council of Agde in 506, where several decrees were framed for the reformation of manners; also in the second council of Orange, in 529, the canons of which he drew up.<sup>7</sup> In them was condemned the heresy of the Semipelagians, who affirmed, that the first desire or beginning of faith and good works is from the creature. This council pronounces an anathema against those who blasphemously affirm, that God predestinates any man to damnation; on the other side, it declares that according to the Catholic faith, God inspires into our souls, by his grace, the beginning of his faith and love, or the first desire or good disposition of the soul towards it, and that he is the author of our conversion. This, and other like points, are confirmed by passages of the holy scriptures and fathers, chiefly St. Austin, which establish the necessity of grace to all our good thoughts and actions which conduce to eternal life. St. Cæsarius sent the decrees of this council to Rome, to be confirmed by pope Felix IV. which was executed in the most ample manner by his successor Boniface II. and from that time the Semipelagians were ranked by the whole Church among heretics. The Semipelagians indeed made some noise after the council of Orange; and dared to maintain their errors in the council of Va-

lence soon after the former. St. Cæsarius, detained by his infirmities, was not able to go thither in person, but sent Cyprian, bishop of Toulon, who wrote his life, to defend the truth; of which commission he acquitted himself with great zeal. The answer of the apostolic see, by which the decrees of the council of Orange were confirmed, entirely silenced the advocates of that subtle heresy. St. Cæsarius had begun his attack upon it by his book *On Grace and Free-will*, which he wrote as an antidote against the poisonous work of Faustus of Riez; but so complete was the victory which he gained over it by the council of Orange, that this formidable monster was entirely crushed, and the confirmation of this council closes the history of that heresy.

St. Cæsarius had his share in the public calamities of the age in which he lived. The city of Arles was at that time subject to Alaric, king of the Visigoths, who was master of the greatest part of Spain, all Languedoc, and great part of Provence. It was suggested to this prince, that the archbishop being born a subject to the king of Burgundy he did all that lay in his power to bring the territory of Arles under his dominion, than which nothing could be a more notorious calumny; for he prayed night and day on his bended knees, that all nations might enjoy peace, and the cities be free from tumults and insurrections. However Alaric, without the least examination, banished him to Bordeaux. During his residence in that city, a fire happening one night to break out, the people ran in crowds to him, and besought him to put up his prayers for the extinction of the flames. The blessed man prostrated himself in prayer before the fire, which immediately subsided: hereupon he was regarded as the saviour of the city. Alaric having discovered his innocence, recalled him from his exile, and condemned his accuser to be stoned; but pardoned him at the earnest intercession of the saint.

At his return to Arles, all the people went to meet him, singing psalms, and holding wax tapers in their hands; and they thought they were indebted to his prayers for plentiful showers of rain that fell at that time, after a long drought. Clovis, king of the Franks, in conjunction with the Burgundians, defeated and slew Athalaric in Poitou, in the year 507, the twenty-third of his reign. His young son Alaric fled into Spain, was proclaimed king of the Visigoths, and was powerfully protected by Theodoric, king of the Ostrogoths in Italy, whose grandson that prince was by a daughter. The French and Burgundians laid siege to Arles in 508; during which the Goths threw St. Cæsarius into prison, upon suspicion that he had attempted to deliver up the city to the besiegers; but he was cleared, and set at liberty. The siege was raised, and a great number of prisoners were brought into the city, and the churches were filled with them. St. Cæsarius

<sup>6</sup> Reg. S. Cæsarii, n. 3. 11. 17, 18. Vita S. Cæsarii, l. 1. n. 33.

<sup>7</sup> See l'Hist. du Pelagianisme, printed at Avignon in 1763, t. 2. c. 24. p. 188—196. Hincmar, l. de Predest. c. 12 et 22.



was moved exceedingly at their condition; for they were in want both of clothes and victuals. He furnished them with both, and employed in relieving them the whole treasury of his church. He stripped the pillars and rails of the silver with which they were adorned, and melted down and gave away the very censers, chalices, and patens, saying, "Our Lord celebrated his last supper in mean earthen dishes, not in plate; and we need not scruple to part with his vessels for the ransom of those whom he has redeemed with his own life. I would fain know if those who censure what we do, would not be glad to be ransomed themselves in the like manner, were the same misfortune to befall them." St. Cæsarius took the utmost care of the sick, whom he provided with a very spacious house, where they might hear, at their ease, the divine office performed, and where they were carefully attended. The poor had ever a very easy access to him, and he gave a strict charge to the servant who waited on him, always to see whether there was not some poor person at the door, who was afraid of coming in.

After the death of the king of the Visigoths, Theodoric the Ostrogoth, king of Italy, seized upon those dominions in Languedoc and Spain, though they soon after chose again a prince of their own. The excessive charity of St. Cæsarius towards the prisoners displeased king Theodoric, who ordered him to be apprehended, and brought under a strong guard to Ravenna. When the saint came into the king's presence, and saluted him, Theodoric seeing his venerable aspect and intrepid air, rose up, took from his head the ornament with which it was covered, and returned his salute in a very obliging manner. After many kind speeches, when St. Cæsarius was gone out, Theodoric said to those about him, "May God punish those who have been the occasion of so holy a man's undertaking so long a journey without cause. I trembled when he came in; he has the countenance of an angel. I can harbour no thoughts to the prejudice of such a person." He sent him to his house a silver basin of sixty pounds weight, with three hundred pieces of gold, and ordered the bearer to say to him, "The king, your son, holy bishop, entreats you to accept this present, and to make use of the basin for his sake." St. Cæsarius, who never used plate at his table, except a few silver spoons, sold the basin publicly, and ransomed several captives with the money. When the king was told this, and also that the bishop's door was so much crowded with poor people, that it was impossible to get near it, he expatiated so much upon this charity, that the senators, and the rest of the quality strove who should bestow the most bountiful alms, to be distributed by the hands of St. Cæsarius. They even said publicly, that God had been very gracious to them in giving them the sight of so apostolical a man. By these liberalities the man of God was enabled to deliver all those

that had been taken prisoners on the other side of the Durance. He also furnished them with carriages and money to carry them back to their respective homes. At Ravenna he restored to health, by his prayers, the son of a certain widow, who with many tears, more expressive of her gratitude than words could be, besought him to take her son into his service, and carry him along with him into Gaul.

From Ravenna St. Cæsarius went to Rome, where pope Symmachus, the clergy, nobility, and people, very much desired to see him. The pope gave him the pallium, and confirmed in his favour the privileges of the church of Arles, appointed him vicar of the apostolic see, and ordained that he should superintend all ecclesiastical affairs in Gaul and Spain. These things were transacted in the year 513. In the same year this pope published certain decretals to remove several abuses in Gaul. By one of these he forbade the alienation of Church lands, unless they were given to clergymen for their services, or to supply their wants, only for the term of their lives.<sup>8</sup> This is thought to be the origin of ecclesiastical benefices. For anciently the bishops had the administration of the whole revenue of their churches, allowing a part for the maintenance of their clergy. St. Cæsarius returned to Arles in 514, and continued to edify and instruct his flock many years longer. In the seventy-second year of his age, being broken with infirmities, and finding himself near death, he asked how long it was to the festival of St. Austin, saying, "I hope I shall die about that time; you know how much I always loved his truly Catholic doctrine." He caused himself to be carried in a chair to the monastery of his nuns, whom he endeavoured to prepare and comfort for the affliction which he knew his death would give them; but whatever he could say, rather seemed to augment their affliction. He made them a moving exhortation. They were above two hundred in number, and their superior was called Cæsaria, and had succeeded his sister of the same name. Having given them his blessing, he returned to the metropolitan church, and died in the presence of several holy bishops and priests, on the eve of the feast of St. Austin, in 542. His relics healed a great number of sick people, and he wrought several like miracles whilst he was living, as the authors of his life testify.

St. Cæsarius teaches us, that a mortified penitential life, and the utmost purity and sanctity of manners, are dispositions which very much fit our souls for prayer. We ought to present our hearts before God, crucified to themselves and the world; purified from all vicious and earthly affections, glowing only with those of divine love, praise, humility, confidence, and all other virtues, that we ourselves, and our homages, may be such sacrifices as may wor-

<sup>8</sup> Symmach. ep. 5. p. 1295.

thily glorify his holy name, and be accepted by him, being offered with and through the infinite merits of Christ's sacred passion. St. Cæsarius was a great lover of public prayer. Both to supply our own imperfections in this great duty of praising God, and out of zeal that He be more perfectly glorified by the chorus of His whole creation, we must invite all the heavenly spirits to join us with their whole strength, and the utmost ardour of their love; and must present to God with our hearts all their pure and burning affections of adoration, praise, and charity; the hearts likewise of all his faithful servants on earth, begging that by his grace he would perfectly purify them all, and make them worthy to offer him a pure homage. We must present him also with our own hearts of all mankind, earnestly entreating him, that for the sake of his infinite goodness and mercy, he would enlighten and sanctify them all; bring all infidels to know him their great Beginning and last End, and make all blind sinners experience the joy, delight, peace, and happiness of the reign of his holy love.

#### ST. PÆMEN OR PASTOR, ABBOT.

THIS great light among the ancient fathers of the desert, forsook the world about the year 385, and retired into the great wilderness of Scetê in Egypt. He often passed several days, sometimes a whole week, without eating, but it was his constant advice to others that their fasts should be moderate, but constant, and that they should take some nourishment every day. It was a maxim with him, that no monk ought ever to taste wine, or to seek any superfluous gratification of the senses; "for," said he, "sensuality expels compunction and the holy fear of God from the heart, as smoke drives away bees; its stench extinguishes that grace, and deprives a soul of the sensible comforts and presence of the Holy Ghost." In his youth he visited assiduously the ancients and received great profit from their experience and instructions. He much admired that lesson of abbot Moses, that a servant of God must preserve his heart always broken with holy sorrow and compunction, and exceedingly humbled at the consideration of his sins, which he must always have before his eyes; but he must never think of those of others, or judge any one, further than charity or authority may oblige him. The barbarians ravaging Scetê in 395, he and his brothers retired to Terenuthi, near an old temple of idols, and lived there for several years. Anubis, the eldest, and Pæmen, governed this little community by turns, with a constant mutual deference to each other. Of the twelve hours of the night, they allotted four for work, four for singing psalms together, and four for taking their rest. In the day they worked till sext; then read till none, or three in the afternoon; after this they gathered a few herbs for their refecton.

St. Pæmen feared the least occasion that could interrupt his solitude, or make the distractions of the world break in upon him. Whilst he lived in Lower Egypt his mother came to see him; but he, without opening his door, said to her, "Had you rather see me at present for a moment, or enjoy my company for ever in the world to come? You will have that happiness, if you now curb your desire." Hearing this, she went away with joy, saying, "To make the happiness of seeing you in heaven the more sure, I willingly forego the pleasure of seeing you on earth." Pæmen used the like severity towards the governor of the province, who never was able to draw him out of his desert to pay him a visit. The saint went back into Scetê, but was again banished thence with St. Arsenius, by a fresh incursion of the barbarians in 430. Among the remarkable sayings of this holy abbot it is related, that when one who had committed a fault told him he would do penance for it three years; the saint doubting of his perseverance with fervour so long, advised him to confine his penance to three days, but to be very fervent in it. Another addressing himself to him under an obstinate temptation, St. Pæmen bade him quit the place where he lived, and go as far from it as he could walk in three days and three nights; and to fast till evening every day for a year. A monk who was grievously molested with thoughts of blasphemy, often went to him, but for a long time had not the courage to disclose to him the inward trouble of his mind. The saint perceiving his difficulty, encouraged him to lay open his perplexity. The brother had no sooner done it but he found himself at ease. The saint mildly comforted him, and bade him confidently say to the devil, whenever he suggested any abominable thought, "May thy blasphemy fall on thee; it is not mine, for my heart detests it." A person came out of Syria to consult him by what remedies a spiritual dryness and hardness of heart is best overcome. The saint answered, "By perseverance in fervent prayer. Water is soft, and stone hard; yet, drops of water often falling upon it, wear it hollow; so by the divine word often falling upon our heart, though it were of adamant, it must at length yield to the impression." The practice of penance and assiduous prayer have a wonderful efficacy in dissolving the hardest and dryest hearts into compunction; and an humble regret for the want of compunction cannot fail to obtain it, or at least to procure all its advantages.

St. Pæmen used strongly to exhort the faithful to the most frequent devout communion, and to a continual vehement thirst after that divine table, as the stag pants after the cool spring. "Some aver," said he, "that stags feel a most violent inward heat and thirst, because in the deserts they devour serpents, and their bowels are parched with their poison. Thus souls, in the wilderness of this world,



always suck in something of its poison, and must languish perpetually to approach the body and blood of Jesus Christ, which powerfully fortifies them against, and expels all such venom." This holy abbot gave the following rule to his disciples: "Never seek to do your own will, but rather rejoice to overcome it, and humble yourselves by doing the will of others. Those who love to do their own will, want no devil to tempt them, being their own worst tempters." He said, "Evil cannot be cast out by evil; wherefore if any one doth evil to you, do good to him, that you may overcome his evil by your good." He also said, "He that is quarrelsome, or is apt to murmur and complain can be no monk; he that renders evil for evil can be no monk; he that is passionate can be no monk." It was another saying of this holy abbot, that, "Nothing gives so much pleasure to the enemy, as when a person will not discover his temptations to his superior or director." St. Pœmen died about the year 451, and is commemorated on this day in the Roman Martyrology, and in the Menæa of the Greeks, who in their great office style him, "The Lamp of the universe, and the Pattern of monks." See the histories of the Fathers of the desert, published by Rosweide, D'Andilly, and Cotelier; the collection of the Bollandists, t. 6. Augusti, p. 25. Tillemont, t. 15. p. 147. and F. Marin, t. 3. p. 150.

### ST. HUGH OF LINCOLN, M.

HE was a Christian child eleven years old, who was spit upon and scourged, had his nose and upper lip cut off, and some of his upper teeth broke out; and was at length crucified, and pierced in the side with a spear, by one Joppin, and certain other Jews in that city, out of hatred to Christ, on Friday the 27th of August, 1255. By an order of king Henry III. and his parliament assembled at Reading, Joppin, who confessed the whole crime, and the rest of the murderers, were condemned to be tied by the heels to young horses, and dragged to death, and afterward hung on gibbets. See Matthew Paris, p. 912, and the Annals of the monastery of Burton in Staffordshire, printed at Oxford, 1684. Hearne, Not. in Gul. Neubrig. t. 3. p. 670.

### ST. JOSEPH CALASANCTIUS, C.

FOUNDER of the poor regular clergy of the pious schools of the Mother of God, a native of Petralta in Arragon, of a noble family. He sanctified his youth by all virtues from his infancy, particularly by charity and prayer. At school it was his custom zealously to instruct his companions in mysteries of faith and in the most perfect methods of prayer. He consecrated himself to God by a vow of virginity, and distinguished himself in his studies first of humanity and philosophy, and afterward of

divinity at Valencia. New Castile, Arragon, and Catalonia were successively edified by the sanctity of his life, and his apostolic labours. Going to Rome, he was enrolled in the confraternity of the Christian doctrine, in which zealous employment he soon saw the infinite importance of instructing children early in the knowledge and spirit of religion. Hereupon he particularly devoted himself to this part of the pastoral charge, though he gave also much time to visit, relieve, and exhort to perfect virtue all the sick, and all the poor and destitute; in which, by his courage and patience, he seemed a perpetual miracle of fortitude, and another Job. He had laboured thus twenty years, when Paul V. in 1617, allowed him and his companions to form themselves into a congregation under simple vows, which, in 1621, Gregory XV. changed into solemn religious vows, and gave them the name which they still bear. In 1656 Alexander VII. brought them back to their former state of simple vows. But Clement IX. in 1669, raised them again into a religious order by solemn vows, which Innocent XI. confirmed, with a grant of new privileges, in 1689. They teach philosophy, divinity, mathematics, the learned languages in all the classes, and the first elements of reading, writing, &c. They have houses in most cities in Italy, several in Austria, Moravia, Poland, Hungary, and Spain. St. Joseph Calasanctius, or Casalanz, died at Rome on the 25th of August, in 1648, being ninety-two years old. An office in his honour was inserted in the Roman Breviary in 1769, on the 27th of August.

### SAINT MALRUBIUS, HERMIT AND MARTYR.\*

HE led an eremitical life in Scotland, entirely occupied in penitential works, and in the exercise of holy contemplation. The incursions of the idolatrous Norwegians induced him to quit his desert, in order to administer comfort to his countrymen, and, if possible, to convert the barbarians. With this view, the servant of God began to preach to them the truths of the gospel; but death was the recompense of his charity, the Norwegians having cruelly murdered him. His martyrdom happened in the province of Mernis, about the year 1040, in the reign of king Duncan. See Lesley and Adam King.

### ST. SYAGRIUS, BISHOP OF AUTUN.

HE is supposed to be by birth a Gaul, and was raised to the see of Autun about the year 560. He was present at almost all the councils that were held in France in his time, whether for the preservation of faith or morals. He was one of the bishops to whose prudence

\* He is not to be confounded with St. Malrubius, who is honoured on the 21st of April.

was committed the difficult business of reestablishing tranquillity in the monastery of St. Radegonde, at Poitiers. King Gontran, who greatly regarded his abilities, going to Paris to assist at the baptism of Clotaire II. chose him for the companion of his journey. That ceremony was performed at Nanterre in 591. St. Gregory the Great gave the most distinguishing marks of the esteem he conceived of his virtue and capacity. When he sent missionaries with St. Austin to England, he recommended them to him, and intrusted him with many important commissions. He granted him the pall, and decreed that, for the future, the bishops of Autun should have the rank of precedence, after the metropolitan of the province of Lyons, even of those who were before them in years and consecration. St. Syagrius died in 600. Ado and Usuard fix his feast on the 27th of August; but in the additions to the Martyrologies, which go under the name of St. Jerom, it is inserted on the 2d of September. A celebrated relic of this saint is shown at Val-de-Grace at Paris. See St. Gregory of Tours, *Hist.* l. 9. c. 40, 41. l. 10. c. 28. St. Gregory the Great, l. 5. ep. 54. 113. l. 7. ep. 111. 118, &c. Baillet, 27 Aug. Gal. Christ. Nov. t. 4. p. 344.

## AUGUST XXVIII.

### ST. AUGUSTINE, BISHOP, C. AND DOCTOR OF THE CHURCH.

From his works, and from his life, written by St. Possidius, his disciple, bishop of Calama. See the history of his life, diligently compiled by Tillemont, t. 13. See also Ceillier, t. 11, 12. Orsi, t. 8—12; the life of St. Austin, compiled in Latin by F. Lancelot, and that in English by the learned and pious Mr. Abraham Woodhead, fellow of University College, Oxon, who embraced the Catholic faith about the year 1666, and died in devout retirement at Hoxton, near London, in 1678.

A. D. 430.

So great is the veneration which popes, councils, and the whole Church have paid to the memory of this glorious saint, through every succeeding age since his time, that to load our history with a list of his illustrious panegyrist would be a superfluous labour; and barely to copy the sober praises, which the most judicious Christian critics have bestowed on his extraordinary learning and sanctity, would be like carrying water to the sea. For the name of the great St. Austin is alone the highest eulogium and panegyric, raises in all persons the most exalted idea, and commands the most profound respect. This perfect model of true penitents, this triumphing champion of our holy faith and confounder of heresies, this bright light and most glorious doctor of the

Church of Christ, was born on the 13th of November, in the year 354, at Tagaste, a small town of Numidia, in Africa, not far from Hippo, but at some distance from the sea, which the saint had never seen till he was grown up. His parents were of good condition, yet not very rich; his father, Patricius, was an idolater, and of a hasty choleric disposition; but by the holy example and prudent conduct of St. Monica, his wife, he at length learned the humility and meekness of the Christian religion, and was baptized a little before his death. She bore him several children; St. Austin speaks of his brother Navigius, who left a family behind him, and of a sister who died an abbess. Our saint had the misfortune to fall, in his youth, like the prodigal son, into the most frightful gulf of vice and spiritual miseries, of which himself has drawn a lively portraiture in the first books of his Confessions, both for his own greater humiliation, and to deplore his blindness and ingratitude towards God, to set forth the infinite riches of the divine mercy, and to propose the example of his own fall as a warning to others. If we pursue him in his youth through all those mazes in which he wandered and bewildered himself so long, it is only that we may learn to discover and shun the snares and dangers with which we are encompassed, and cleave more closely to God.

St. Austin begins his Confessions by adoring the unchangeable and incomprehensible majesty of God, and by praising his infinite mercy, which in a wonderful manner brought him into this dying life (shall I call it, says he) or living death, into which he himself knew not how or whence he came. The saint thanks Him who gave him this being, formed his body, furnished it with senses, and beautified it with a comely form, and who bestowed on him a mind or soul; from his birth provided him food, and constantly attended him with the comforts of his mercy, commanding him to praise his adorable majesty for all these things, to confess to Him, and sing to His holy name, who is the Most High.<sup>1</sup> The saint cries out to God,<sup>2</sup> "Let thy mercy suffer me to speak: what am I to Thee, that thou shouldst command me to love Thee, and shouldst be angry with me, and threaten me with great miseries if I love Thee not? Is it then a small misery not to love Thee?" He confesses, with regret, that he began to offend his gracious God even in that age which is falsely called innocent, which was passed away without leaving any traces in his memory, and which was, with respect to the darkness of his oblivion of it, much like to that which he passed in his mother's womb. He accused himself thus from what he observed in other children; for he perceived that little ones are easily possessed with jealousy, anger, and revenge, which they sometimes express by their

<sup>1</sup> Conf. l. 1. c. 6, 7.

<sup>2</sup> 1b. c. 5.



pale and envious looks; and they require with tears what would be hurtful if granted, and they rage and swell against their betters and those that owe them no subjection, and would have them to comply with their will, and to obey them even in things that are hurtful; they also suck in very early sentiments of vanity and pride. He laments that custom should make it appear against reason for children in this tender age to suffer correction for what certainly deserves reprehension, and what is strengthened by being flattered, and becomes sinful upon the first dawning of the use of reason; whereas there is no age which is not docile, and capable of some degree of correction by the senses, whereby the first seeds of the passions may be crushed.<sup>3</sup> He deplores that when he had learned to speak, and launched further out into the tempestuous society of human life, though as yet wholly depending on the authority of his parents and the beck of elders, he multiplied his sins and miseries. By the care of his pious mother he was instructed in the Christian religion, and taught to pray.<sup>4</sup> He was made a catechumen by being marked with the sign of the cross, and by blessed salt being put in his mouth; and whilst he went to school in his own town, falling dangerously ill, he desired baptism, and his mother got every thing ready for it; but he on a sudden grew better, and it was deferred.<sup>5</sup> This was done lest he should afterward stain the grace of that sacrament, considering the great billows of temptations that were like to beset him after his childhood. This custom of deferring baptism, for fear of sinning under the weight and obligations of that sacrament, St. Austin most justly condemns; but then the want of a sense of the sanctity of that sacrament, and the frequent perfidiousness and sacrileges of Christians in defiling it, by relapsing into sin, is an abuse which, in these latter ages, calls for our tears, and for all our zeal. The Church has long since forbid the baptism of infants ever to be deferred: but it is one of the principal duties of pastors to instruct the faithful in the rigorous obligations which that sacrament lays them under, and to teach them highly to value and to watch carefully to preserve the grace which they received by it.

Patricius, who was a worldly man, and continued still an idolater, perceived that his son Austin had an excellent genius, and a wonderful disposition for learning, and with a view to his future preferment, spared nothing to breed him up a scholar. Here the saint thanks God, that though the persons who pressed him to learn, had no other end in view than to satisfy a desire of *penurious riches* and *ignominious glory*; yet divine Providence made a good use of their error, and forced him to learn for his great profit and manifold advantage.<sup>6</sup>

<sup>3</sup> Conf. l. 1. c. 7.

<sup>5</sup> Ib. c. 11.

<sup>4</sup> Ib. c. 11.

<sup>6</sup> Ib. c. 12.

But herein he accuses himself that he sinned, often studying only by constraint, disobeying the commands of his parents and masters, not writing, reading, or minding his lessons so much as was required of him; and this he did, not for want of wit or memory, but out of the love of play. He dreaded correction, and prayed to God, when a little one, with great earnestness, that he might escape punishment at school, regarding it as his great and grievous evil; for which dread he was derided by his masters and parents.

Though the age of children is frequently indocile to severe discipline,\* and stands in need of restraint, yet it is generally better governed by generous motives of virtue and a filial awe than by much servile fear; and St. Austin seems to complain of austere pedagogues who multiply to youth that labour and sorrow through which the sons of Adam are all obliged to pass; whereas their tasks might often be made in some degree agreeable, and scholars might be induced to love them upon principles of duty and virtue; for "no one," says the saint, "doth well what he doth against his will." He takes notice of the miseries of the depraved human condition; for these severe masters were guilty themselves, in their ambitious projects and idle amusements and pleasures, of greater follies than they chastised in the children; only "the toys of men are called business."† It was a more fatal abuse that these masters by their own passions taught children, whose observation nothing escapes, to authorize themselves in habits of anger, envy, vanity, pride, and the like vices; for the pedagogue, who chastised his scholar for a less fault, in the mean while, if overcome in some petty dispute by a fellow teacher, was more racked with envy and choler than the boy ever was when outdone by a playfellow at ball.<sup>7</sup> This, however, excuses not the faults of the scholars. St. Austin humbly acknowledges that he at that age fell also into vanity, pleasing himself with the pride of surpassing his companions at play, and loving to have his ears scratched with vain praises, that they might itch the more. A worse curiosity drew him to the dangerous entertainments of those that were older—public shows, plays, and other diversions of the theatre. He declares that God justly turns sin into its own chastisement, its pleasure always leaving a sting, and filling the mind with gall and bitterness. "For thou hast ordained it, and so it is," says he, "that every inordinate affection should be to itself its own punishment and torment."<sup>‡</sup>

<sup>7</sup> Conf. l. 1. c. 9.

\* "Nec dulcis ulli disciplina infantie est."—*Prudent.* de Cor. Hymn. 12. de S. Cassiano, v. 28.

† "Majorum nugæ negotia vocantur."—*St. Aug.* Confess. l. 1. c. 9.

‡ "Jussisti, Domine, et ita est, ut pœna sua sibi sit omnis inordinatus animus."—Ib. c. 12.

In his studies he liked Latin very well, having learned that language from his nurses, and others with whom he conversed. Whilst he was little he hated Greek, and the perplexing rules of the grammar of that tongue; and, for want of understanding it sufficiently, he could not then relish the beauties of Homer; but the Latin poets became his early delight. Herein he laments that he filled his head with the wanderings of Æneas, whilst he forgot his own wanderings, and he shed tears for the death of Dido, when he beheld himself with dry eyes perishing from God, miserable wretch as he was; "for what can be more miserable," says he, "than one that is in misery, yet hath no compassion for himself? than one who wept for the death of Dido, occasioned by her love for Æneas, yet wept not for his own death, caused by not loving Thee, O Lord?"<sup>9</sup> Poesy, however, not only enlarged his knowledge of languages, and exceedingly opened the faculties of his mind, especially that of invention, the ground of a creating or original genius, but this study also gave him a sublimity of thought and expression, by its exalted eloquence, by which, with elegance and decent propriety, it raises the mind above nature, which rhetoric closely confines within its bounds; and to poetry he was indebted for the art of employing in oratory frequent lively images and bold touches.

The saint thanks God for many good endowments of his childhood,<sup>9</sup> and for his progress in learning, all the fruits of which he offers to God; and begs that he may be enabled to refer them purely to his service, so as never to speak, write, read, cast accounts, or make use of any other profitable thing that he had learned but for the divine honour.<sup>10</sup> He humbly asks pardon for the sins he had committed by taking delight in his learning, and in the misuse of his wit, being pleased with applause given to his exercises above those of many others of his age, which was mere smoke and wind; his wit and tongue ought rather to have been employed in the praises of God.<sup>11</sup> He complains that some scholars were more ashamed and afraid of incurring the disgrace of men by a barbarism or solecism, than they were of offending God; and that an orator will sometimes declaim before a mortal judge with implacable hatred against his enemy, or detract from his reputation, whilst he is extremely careful not to let slip any impropriety in his discourse.<sup>12</sup> From such a pernicious example he learned to be more afraid of uttering a solecism in discourse than of being guilty of envy, or of deceiving his tutor, masters, or others by lies for the sake of play,<sup>13</sup> for which sins he grievously laments. He also deplores the sins of theft which he committed by stealing little things out of his parents' cellar, or

from their table, either to gratify his gluttony, or to give to his playfellows. He confesses in particular that one night he and a company of wicked youths stole some pears from a neighbour's tree near his father's garden, out of mere wantonness, and a lust of doing what they ought not to do; for the stolen fruit was bad, and they only threw it to the hogs.<sup>14</sup> In this sin he laments the strange seduction of bad company, and of that friendship which is an enemy to the soul. Because some among such companions say, "Let us go, let us do it," every one is ashamed not to be shameless.\* The most fatal rock against which Austin split, was the execrable vice of impurity, into which he fell in the sixteenth year of his age. He was led into this gulf by reading lascivious plays in Terence, by sloth, by frequenting stage entertainments, and by bad company and example.

Austin went to school first in his own town; then his father sent him to Madaura, a neighbouring city, where he studied grammar, poetry, and rhetoric. When he was sixteen years old his father made him return to Tagaste, designing to send him to finish his studies at Carthage; but before he executed this project, he kept him a whole year at home. During this time the young man, slighting the good advice of his mother, fell into lewd company, being induced to it by idleness, and by the indulgence of his father, who had not yet received baptism, and whose only ambition was to make this son a scholar. Youth ought to be constantly applied to some serious employment; a short interval of idleness between coming from school and going to business, often enervates the mind, takes off the edge of its activity and love of application, and destroys the advantage of good habits, and the fruit of whole years; and the disorder is often beyond recovery. Austin, during the interval of this year, gave himself up to pastimes and diversions, particularly to sporting and catching of birds, in which he bore incredible fatigues. In the mean time his passions grew unruly, and his father took no care of his growing up in virtue, provided he was eloquent. His mother indeed secretly admonished him with great solicitude to keep himself free from vice; "which," says the saint, "seemed to me but the admonitions of a woman, which I was ashamed to obey; whereas they were thy admonitions, O God, and I knew it not. By her thou didst speak to me, and I despised thee in her.† Yet I knew it not, and I rushed on with so much blindness, that amongst my equals I was ashamed of being less guilty than others

<sup>14</sup> L. 2. c. 4, 5, 6, 8, 9.

\* "Et pudet non esse impudentem."—L. 2. c. 9.

† "Mihi monitus muliebres videbantur, quibus obtemperare erubescerem: illi autem tui erant, et ego neciebam."—S. Aug. Confess. l. 2. c. 3.

<sup>9</sup> Conf. l. 1. c. 13.

<sup>10</sup> Ib. c. 15.

<sup>11</sup> Ib. c. 18.

<sup>9</sup> Ib. c. 20.

<sup>11</sup> Ib. c. 15, 17.

<sup>13</sup> Ib. c. 19.



when I heard them bragging of their flagitious actions; and I had a mind to do the like."<sup>15</sup>

Austin went to Carthage towards the end of the year 370, in the beginning of the seventeenth year of his age. There he easily held the foremost place in the school of rhetoric, and applied himself to his studies with so much eagerness and pleasure, that it was with great difficulty that he was drawn from them. But his motives were vanity and ambition, and in his studies he was pleased with pride, and puffed up with self-conceit; though he hated open arrogance, and abhorred the abusive wits called *Eversores*, who made it their cruel diversion to insult and impudently deride others, especially strangers, only to gratify a malicious mirth. Vincent the Rogatist, his enemy, acknowledges,<sup>16</sup> that he always loved decency and good manners even in his irregularities; but this was no more than a worldly and exterior decency; for he plunged himself headlong into the filth of impurity. The world authorizes many criminal occasions of vice, which, by the sanction of example, pass among many for innocent. This reflection extorted from St. Austin after his conversion the following complaint:—"Woe to thee, O torrent of custom among men! Who will resist thee? who will stop thy impetuous tide?" He was by the force of example drawn into wicked company and dangerous amusements, especially into a fondness for tragedy and other stage entertainments, which, being full of the images of the most infamous passions, entertained that fire which had already begun to devour him.†

His father Patricius died soon after he had been baptized, in 371; but Austin still continued his studies at Carthage. Among the works of Cicero which he read, in the nineteenth year of his age, he fell upon one which is now lost, entitled, *Hortensius*, which was an exhortation to philosophy. By it he was strongly affected, and was inflamed with a great desire and love of wisdom, and filled with a contempt of riches and honours, and from that time laid aside all expectation of magistracies and high worldly preferments. Being only twenty years old, he heard the masters speak with great boasting of Aristotle's book, of the ten categories or predicaments; he therefore eagerly read it over by himself, and understood it all without a master. But this book led him to place God in the category of substance, and to reason of him in a corporeal manner.<sup>17</sup>

<sup>15</sup> Conf. 1. 2. c. 3.

<sup>16</sup> Apud S. Aug. ep. 48.

<sup>17</sup> S. Aug. Conf. 1. 4. c. 16.

\* "Væ tibi, flumen moris humani! Quis resistet tibi?" St. Aug. Conf. 1. 1. c. 8.

† He took a concubine, to whom he continued constant; till, beginning to think of his conversion to God, he dismissed her at Milan in 385, and sent her back to Africa, where she made a vow of continency. He had by her a son named Adeodatus, who was baptized at the same time with his father, and died about the eighteenth year of his age, a prodigy for his wit and genius.

He at length grew weary of reading Cicero's *Hortensius*, and the books of the heathen philosophers, because Christ was not mentioned in them, whose name he had sucked in, as it were, with his mother's milk, and deeply retained. He desired therefore to read the holy scriptures; but was offended with the simplicity of the style; and swelling with pride as if he was endued with a great genius, he could not relish their humility, or penetrate their spirit.<sup>18</sup> Soon after this he fell into the sect of the Manichees,\* in which he continued

<sup>18</sup> Conf. 1. 3. c. 4, 5.

\* Under pretence of apologizing for the fall of so great a genius as St. Austin into this monstrous heresy, Bayle, instead of presenting us with a critical inquiry into the history of Manicheism, such as the nature of his work required, gives only a crude and servile abstract of the general history of Manes from the Acts of Archelaus, and takes every occasion, under the various articles of ancient and modern Manichees, Paulicians, and the like, to adorn, improve, and enforce, with all the subtilty of which he was master, the arguments of those heretics, against the mysteries of our faith concerning the origin of evil, &c. This he doubtless did with the same view of establishing his universal scepticism, and of shaking the foundations of all religion, with which he unjustly insults the memory of David and so many other prophets and holy men, and attacks, with a flow of false reasoning, the mysteries of the Trinity, Incarnation, &c. Nor is he less industrious under the article of this heresy than under so many other heads to collect a dunghill of filth and obscenities to poison the morals of men no less than their faith.

Tillemont has unravelled the history of Manicheism with his usual candour, and has given it methodical and clear; but his account is chiefly built on the authority of Archelaus; in which also Fleury, Du Pin, Ceillier, and other moderns agree. Archelaus, bishop of Cascar in Mesopotamia, is said to have held a public disputation with Manes in that city in the year 277, in presence of Marcellus, a nobleman of great probity and prudence, many other persons of distinction, and a great crowd of people. Marcellus seems to have been the Roman governor of Mesopotamia under Aurelian, called by Zosimus, Marcellinus. He and the other judges are said to have pronounced sentence in favour of Archelaus. A second disputation is related to have been held between them at the castle of Diodorides. Tillemont remarks certain circumstances here related to be incredible. (Note 4. sur les Manich. p. 779.) The history of this conference was not writ by Archelaus, as many mistake; for Photius proves (Cod. 85.) from Heraclian, bishop of Chalcedon, who wrote twenty books against the Manichees, that Hegemonius was not the Greek translator, as St. Jerom imagined, but the author of this history. Joseph Assemani has proved this point, (Bibl. Orient. t. 1. p. 555.) and observes that this Hegemonius lived some time after Archelaus, and that he seems to have retrenched many things which had been spoke at the conference, and added others. (App. ad t. 1. Bibl. Orient. p. 45.) This circumstance renders the credit of the acts of the conference under the name of Archelaus precarious and uncertain, as in some points they are absolutely indefensible. Tillemont, Fleury, and Natalis Alexander, borrow from them the accounts they have given of many things relating to Manes and his doctrine; for which reason their histories seem in this part defective.

Isaac de Beausobre, a native of Poitou, who having studied at Saumur, and been eight years chaplain to the princess of Anhalt-Dessau, became pastor of the French refugees at Berlin in 1694, and died there in 1738, has published an elaborate work entitled, *Histoire de Manichée et du Manichéisme*, in which he pretends the acts

between eight and nine years from the nineteenth to the twenty-eighth year of his age. Vice, especially that of impurity, strangely de-

grades and infatuates the mind, creates an utter distaste and loathing of spiritual things, and renders the soul incapable of raising her

of this conference were a fiction either of Hegemonius or some other from whom he had them; but allows the letter of Manes to Marcellus inserted in them, and copied by Fleury, (l. 8. n. 10.) to be original and genuine. He might have said the same of the description of the person and dress of Manes, and some other particulars; from which we cannot doubt, that Hegemonius had before him some good Syriac memoirs concerning Manes, though great part of this work deserves no regard. (See Beaus. l. 1. c. 12.) Wherefore, to clear this history of uncertain or fictitious circumstances, little stress is here laid on the Acts of Archelaus, as they are called. This conference was unknown to Eusebius, St. Ephrem, and all the ancient Syriac writers whose works came to the knowledge of D'Herbelot and Jos. Assemani. Copies of these acts were common in the East in the time of St. Jerom; and a little before him St. Philastrius had read them: Saint Cyril of Jerusalem cited them, and Saint Epiphanius had some knowledge of them.

The authority of the Greek fathers with regard to Manes is too much slighted by Beausobre. Much less will this author persuade us that the inquisitive St. Austin, who lived eight years a hearer among the Manichees, never understood their errors; and usually charges them with consequences of his own. The curious inquiries of this critic, who is to be read with great caution, would have done him more honour had his criticism been more modest and sober, had the fathers been treated by him with more decency, and if his warmth had not betrayed him into misrepresentations and slanders where he could and ought to have been better informed, especially l. 9. c. 4, 5. 9. t. 2. He mistakes the Catholic notion of apostolical tradition belonging to faith. (p. 2. t. 1.) which regards only revealed truths; in points of historical facts, Tillemont could never fear shaking the foundations of the Church, whatever mistakes in them he could have pointed out in the writings of the fathers; and his sincerity must convince us that he was never backward in doing it, when he discovered them. That no creation, properly so called, of the world or matter, can be proved from holy scriptures, is a falsehood equally rash and unheard of before this author. This laboured assertion of Beausobre (l. 5. ch. 3, 4, and 5. t. 2. p. 182, &c.) is inevitably confuted by the author of the late book, entitled, *La Religion révélée établie sur les Principes de la vraie Philosophie, et sur la Divinité des Écritures; ou Dissertations Philosophiques, Théologiques, et Critiques contre les Incrédules*, Diss. 4. Paris, 1756. This author has, however, diligently compiled the history of Manes from the Syriac, Persian, and Arabian writers. The same is given us also at length, from those sources, by Moshemius, the celebrated chancellor of the university of Gottingen, in *Comment. de rebus ecclesiæ ante Constantinum Magn. Helmstadii*, 1753. pag. 728. Also in his *Institutiones Hist. Ecclesiæ*, sec. 3. The objections of Beausobre are solidly refuted by Cacciari Exercit. in S. Leon. M. Op. Rom. 1751. Diss. 1. de Manich. Hær.

Scythianus, a native, not of Scythia, as some have imagined, but of Arabia, the first forger of the Manichean imposture, was a very rich merchant, well skilled in medicine, mathematics, and astronomy, was a Christian before his fall, and travelled into Egypt, and afterward into Palestine; and left at his death his writings to Manes; for he was his contemporary, though senior, as appears from a letter which Manes wrote to him, a fragment of which is preserved by Photius, and published by Fabricius, (Bibl. Græc. t. 5. p. 283.) though some have made Scythianus much older. See St. Cyril of Jerusalem. St. Epiphanius, and Photius.

Manes was born in Chaldaea, according to St. Ephrem, (hymn. 14.) in the year 240, as we are assured by the chronicle of Edessa, published by Jos. Assemani. (Bibl. Orient. t. 1. p. 393.) His name was Corbicus or Cubricus; but he afterward took that of Manes or Mani-

chæus, not from the Greek word *Maneis*, a madman, but from some Chaldaic word. Usher and Beausobre think this name the same with Manem or Manahem, the Paraclete or Comforter: Pagninus, Junius, and Pocock rather pronounce it Manachem, which word the Greeks, who have no terminations in *m*, softened into Manes and Manichæus. Scharistani and others tell us that he was a learned philosopher, and versed in mathematics, astronomy, and physic, and that he was an excellent painter. He was a Christian, and was ordained priest, as the learned Jacobite Abulpharagius and the judicious D'Herbelot testify. Broaching his errors he was excommunicated; after which he repaired to the court of king Sapor, son of Ardezhr, called by the Greeks Artaxerxes, the founder of the second Persian monarchy. He lived in favour with this prince, and accompanied him in his wars, perhaps in quality of his physician, says Beausobre. Here he renewed and perfected the system which he had formerly learned of Scythianus, blending in one religion many notions of heathen philosophers, the Persian Magians, and the gospel. Pretending that all nations had had their prophets he preferred those of the ancient Persians and the other Gentiles (meaning many of their philosophers) to those of the Hebrews whom he rejected; and he made the Magian notion of two first principles, the one good, and the other bad, the ground or basis of his imposture.

The Magians originally established two principles coeternal, the one Good or Light, called Oromazes, or rather Hormizdas, (for all the Persians write the word with an *as*, as Hyde shows,) which name some interpret from the Chaldaic, shining light or fire; others more reasonably, from the Persian *Oro*, good, and *mazd*, God. The other principle which was evil, they called Arimanes, or rather *Aberman*, i. e. the devil, whom they thought the origin of all evil. See Plutarch de Iside et Osiride, Agathias, &c. It is certain that the Persians never adored this evil principle, nor called it God, though some Greeks, in giving account of their system, gave it that name, and some other idolaters had their avenging or malicious god, whom they appeased by sacrifices and supplications. Some Persians, quoted by Dr. Hyde, (p. 5.) denied that they adored the planets, or fire, or even Mithra, that is, the pure heavenly fire of the sun; but though they did not make them equal to the supreme God, it is manifest from the acts of the Persian martyrs, and other monuments, that the Persian Magians in general worshipped all the four elements as inferior deities.

The reformation of the Magian religion introduced by Zerdusht, Zardasch, or Zoroaster, the great Persian impostor and philosopher, who had probably conversed with Daniel or Esdras, consisted in this, that he taught only one God, as he often repeats in his famous book called *Sad-Der*, which Dr. Hyde has published in the end of his learned treatise. On the Religion of the ancient Persians. Zoroaster pretended that this God formed the good and the evil principle, the subaltern causes of all things, but not coeval; for he said the devil, or bad intelligent principle, sprang out of the chaos of matter when God brought matter or darkness out of the corner of infinite space in which till then it had lurked. Thus is his system explained by Abulpharagius, (whose history is translated by Pocock, p. 143.) by Ibn Sabina, quoted by Hyde, and other Oriental writers; also by Theodore of Mopsuestia, (tr. de Magiâ Persar. apud Photium,) &c. Prideaux is much mistaken, who takes the Persian evil principle to have been a mere privation; (l. 4. t. 1.) for the Magians imagined it a positive real principle, which was an efficient cause of a great part of the universe.

Ramsay in his *Travels of Cyrus*, in his *Mythology*, and in his *Philosophical Principles of Religion*, has set off the religion of the ancient Persians, and that of most other idolaters in a fine dress, but very different from the truth, to make their system more favourable to his monstrous idea of one universal religion of the world. It is



thoughts and affections to heavenly objects; this foul vice blinds the understanding, debauches the faculty of reason, and perverts the

will, and all the other powers of the soul, of which no example can be more amazing than that of king Solomon. This dreadful blind-

certain that Zoroaster taught the resurrection of the dead, a heaven, and a hell, with several other great truths. This philosopher was most puzzled to account how evil and its first principle did not come from God, as in this system it was disentangled and extracted out of the chaos by him; and Pocock observes (p. 149.) that upon this article the Magians were always much divided among themselves. Mr. Thomas Hyde, the learned Oxford professor, remarks, (p. 126.) that there were among them above seventy sects, differing chiefly concerning the properties of this evil principle. Among these some after Zoroaster's time adhered to the old Magian principles, and were called Magusians, *i. e.* Followers of the Magians. They are mentioned by St. Epiphanius, Bardesanes, St. Basil, (ap. Eus. Præp. 1. 6. c. 10.) &c. Scharistani, in his book published by Hyde, tells us, (p. 282.) that Manes approved this popular sect, the capital point of whose doctrine was, that the two principles of light and darkness are eternal and coeval, both necessarily existing, and producing necessarily all other things that are produced, good and bad. This was the origin of Manicheism.

Sapor and the reigning Zoroastrian Magians were much offended at the innovation of Manes, who pretended that he had learned his new doctrine in an ecstasy, had received his apostleship immediately from heaven, and was inspired by the Paraclete whom Christ had promised to send. The king resolved to put him to death, and he only saved his life by flying into Turquestan, a country situated on the eastern side of the Caspian sea. See Condemir, (in Hyde, p. 282.) and D'Herbelot. (Bibl. Orient. p. 549.) There in a cave he wrote his gospel (often quoted by the fathers) in the same manner as Zoroaster had compiled his Zend, in solitude. The capital of Turquestan was called Cascar, and it is possible that Manes might here have the conference, which Hegemonius placed in Mesopotamia. This province of Turquestan was neither subject to the Persians nor to the Romans, and Manes had sent thither before him his disciple Addas, who had gained some proselytes to his sect. Sapor I. died in 272, according to D'Herbelot; and his son Hormisdas ascended the throne, who had before secretly favoured the pretended prophet. Manes, therefore, taking with him the book of his gospel which he had adorned with excellent paintings, and in which he had wrote his own revelations, returned into Persia. Hormisdas not only declared himself his protector, but embraced his doctrine, as Megiddi, a Persian historian, (in Hyde, p. 284.) assures us, and he built a strong castle for Manes that he might have a secure retreat in case of danger. But this prince dying before he had reigned quite two years, his son Varanes first favoured, but afterward persecuted Manes, who was put to death most probably by him, though some think by his adoptive son and successor, Varanes II.

The cause of his death is ascribed in the acts of Archelaus to his failing to cure the king's son according to his promise, and to his flight; but by Condemir and Ibn Sabna, (in Hyde, p. 281.) and others quoted by Hottinger, (Hist. Orient. p. 254. 279, &c.) to his impiety, especially in denying the resurrection of the dead, which was a great article of the Zoroastrian doctrine, as we are assured by Diogenes Laërtius (Proem.) and by the Persian and Arabian writers. (See Hyde, 1. de Relig. Vet. Persar. in Append. p. 537.) Condemir (in Hyde, p. 283.) says, he was crucified near the gate of the city. Smir-Condus (in Renaud. Hist. Patr. Alex. p. 43.) says he was flayed alive, and his skin stuffed with hay and hung on a gibbet. Abulpharagius relates that he was flayed only after his death. All agree that his body was thrown to the beasts and birds of prey to be devoured; and this was the usual custom of the Persians, not to defile the element of the earth, as Hyde proves; but another reason of this practice was, because they thought it was most noble to have living creatures for

their sepulchres, as Stephen Assemani takes notice (in Acta Mart. Orient.) The bodies of kings and great men were allowed by a special privilege to be buried in monuments of stone. (Tho. Hyde, c. 34. p. 410.)

The Manichees kept the feast of their doctor and apostle on the day of his death, in March, and called it Bema, the Greek word for a chair or tribunal, as St. Austin mentions. (1. 18. contra Faust. c. 5. et 1. contra ep. Fundamenti, c. 8.) His death happened in 277, at Gandi Sapor, a city built by Sapor I. upon the ruins of Persepolis, in the province of Elam. He and his successors of the second Persian monarchy chiefly resided there, and almost abandoned Ctesiphon and Seleucia, the seats of the Parthian kings. (See Jos. Assemani, Bibl. Orient. t. 3. par. 2. p. 43.) Here it was that Sapor kept the emperor Valerian prisoner, as Barhebraeus tells us. (ib.) The Syrians often call this city Lapeta, Beth-Lapeta, and Elymais, though the ancient Elymais was at some distance. Manes chose twelve apostles, of which the three principal were Thomas, Addas, and Hermas. Another of them called Leucius wrote false Acts of the Apostles of Christ, and a book on the Nativity of the Blessed Virgin. The Manichees became a very numerous sect, and spread themselves in Persia, Mesopotamia, Syria, Egypt, Greece, Africa, and Spain; and, in the seventh century, in Armenia; afterward in Bulgaria, Lombardy, and Languedoc; but were every where the execration equally of Pagans, Jews, Mahometans, and Christians.

The whole doctrine of Manes turned chiefly upon the distinction of the two principles of Light and Darkness, which had been first introduced among Christians by the heresiarch Basilides, who had travelled into Persia, and who dogmatized at Alexandria in the beginning of the second age. The latter is accused by the fathers of magic; it is certain that he taught many superstitious notions and practices about his Eons or angels. His famous symbol called Abraxas, was a small figure or talisman, representing or signifying, not, as Tertullian and Saint Jerom imagined, the supreme God, who, according to him, has no name; but the prince of the Eons, or three hundred sixty-five heavens, (or rather of the three hundred sixty-five angels whom he placed in so many heavens,) as St. Irenæus assures us. (1. 1. c. 23. See Dom Massuet, Diss. et not. ib.) Scaliger, Wendelin, F. Hardouin, and some others, pretend to find in this word allusions to Christ; but it is manifest that a talisman or magical figure, pretended to expel devils and cure diseases, was used by the Egyptians under the name Abraxas, signifying an imaginary god presiding in the heavens; from these Egyptians Basilides borrowed this superstitious conceit. In the cabinets of antiquaries we meet with many ancient little figures called Abraxas, cut in stone in various monstrous forms. John Macarins, canon of Aire, and John Chifflet, canon of Tournay, pretend all these to have been figures used by the Basilidians; but the hundred and twenty such figures which Chifflet caused to be engraved in his book on this subject, are all demonstrated to be representations of different Egyptian idols. See Jablonski (Diss. de Nomine Abraxas, in Miscell. Lipsiens. novis, t. 7.) and Montfaucon. (Palæograph. Græc. 1. 2. c. 8. p. 177.) On this account Passeri (1. de Gemmæ Stelliferis. Diss. de Gemmis Basilidianis. t. 2. p. 221. Florentine, an. 1750.) will have it that all these figures are of Egyptian idolatrous extraction; but, as he confesses, and as it is evident, that several of them contain express allusions to Christ, such ought certainly to be ascribed to the Basilidians. On Basilides, and his impious tenets, see St. Irenæus, St. Clement of Alexandria, &c.

Marcion, his contemporary, propagated the doctrine of two principles in Pontus, and at Rome, rejected the Old Testament, and denied the resurrection of the flesh. Bardesanes, a Christian philosopher of Edessa, admitted also a good and an evil principle, denied the resurrection

ness accounts for the fall of so great a genius as Austin was into the most monstrous of heresies. Pride was another occasion of his ruin. "I

sought with pride," say he.<sup>19</sup> "what only humility could make me find. Fool that I was, I left the nest imagining myself able to fly; and I

<sup>19</sup> S. Aug. Serm. 51.

and fell in with Apelles, Marcion, and the Docetæ, who denied the reality of Christ's incarnation and passion. (See St. Ephrem, Eusebius, St. Clement, &c.) These heretics were the precursors of Manes, who engrafted his own inventions upon their false principles. This impostor taught that the good and bad principle (or God with his heavenly powers, and the devil with his angels) had originally each their empire, divided by certain bounds; that of the latter consisted, according to this heresiarch, of five distinct regions, each made up of a different element; over each of which presided a ruling evil power, with many subordinate bad angels or demons, all under the dominion of the great prince, or the devil. God knew the darkness, but the darkness knew not him, till by increasing and multiplying, and by an intestine war amongst themselves, the bad angels were driven upon the borders of light, and invaded his happy realms. Light seeing this attack, framed the First Man, composed of five elements of the celestial substance, contrary to those of Matter or darkness, and sent him to oppose them; and afterward sent another power, called the Living Spirit, to succour him in his conflict. However, the demons seized a part of the heavenly substance, and from that time good and evil are blended in our world, which were formed from this mixture; for the living spirit, whom they imagined one of the first intelligences, (or emanations from light or God,) vanquished the demons, and bound them in the air, and of the two substances, good and bad now mixed together, formed the world; of that spiritual substance which he was able to separate from the contagion of matter, he made the sun and higher heavens; of that which remained corrupted in a small degree, he formed the moon, and other lower planets; and what continued too much confounded with matter was employed in framing whatever composes the sublunary world, in which every thing differs in perfection as more or less of the heavenly substance abides in it. Thus the heresiarch pretended to account for the origin of evil. See Manes quoted by St. Austin, (1. contra ep. Fundam.) the accurate Titus, bishop of Bostra, now called Bosra, in Arabia, who flourished in 362, (1. 1. contra Manich. Bibl. Patr. t. 4. par. 2. p. 882.) Theodoret, Saint John Damascen, &c.

Some moderns think this Living Spirit was, according to Manes, God the Son; others the Holy Ghost, or, more probably, an inferior intelligence. By the First Man he meant the human soul before its incorporation, but of a material substance; which notion he derived from the opinion of Plato, and several ancient philosophers and heretics, concerning the pre-existence of souls, which some pretended were sent into bodies in punishment of former offences. Manes taught that this First Man was a mediate emanation of God, that is, a part, not of his essence, but of the heavenly substance. He pretended that every thing in nature was animated, or had something of a soul or spirit in it. (See Titus Bostr. St. Austin, ib. &c.) He said that angels presided in each star: that the demons in the air were the cause of tempests; that seeing human souls the most excellent parts of the celestial substance, and contriving how to retain them, they formed two organized bodies of matter upon the model of the First Man, to attract the souls, and with the allurements of concupiscence to incline them to perpetuate their captivity. Faustus, the Manichee, would not affirm to St. Austin, that the devil made the difference of sexes; which expression would have been too shocking; but only that God made the First Man (or the soul) and nature the second man, with the difference of sexes. (S. Aug. contra Faust. l. 24. c. 1. l. 29. c. 2, &c.) In consequence of these principles, Manes advanced, that in every man there are two souls; the one heavenly, in which are the seeds of virtue, the other carnal, the seat of vice, and from the devil. (S. Aug. 1. de duabus animabus contra Manichæos.) Beausobre pretends, against St. Austin, that the Manichees were not

fatalists; but however free they maintained souls to be in the state of innocence, they denied them, in their state of captivity, a constant true liberty of indifference. Though they taught that Christ had recovered for us the grace or succour to overcome evil, and that we are obliged to resist it; yet they believed the empire of evil to be often irresistible in them, as is evident from all St. Austin's books against them, and all other fathers and historians.

The Manichees placed the sin of Adam and Eve in the use of marriage; (S. Aug. de Mor. Manich. c. 19, et Op. Imperf. l. 3. c. 172.) perhaps they thought that otherwise the species would have been propagated some other way. Manes condemned the use of marriage, as in itself sinful, which was certainly the doctrine of some of the ancient Gnostics before him. His reasons were, that it is founded in concupiscence, and propagates the work of the devil, in confining human souls in bodies of matter. (So S. Austin contra Faust. l. 22. c. 30. l. 30. c. 6. l. contr. Secund. c. 21. l. de Hæres. c. 46. l. de Morib. Manich. c. 18. S. Leo, ep. 15. c. 7.) St. Austin says, (locis citat. &c.) that they allowed unnatural lusts. As to fornication, the same holy doctor says they tolerated it; (ib.) nevertheless, they called it a fruit of the devil, (apud Acta Disp. Archelai, p. 30.) and Manes extolled chastity, and called his elect, Men Virgins. The Hearers among the Manichees were allowed to marry, to sow corn, and to eat flesh, as St. Austin assures us, (ep. 74. ad Deuter.) probably as imperfect, but excusable in them by the necessity and condition of nature, or of its captivity; but the Elect or Perfect were never allowed to eat of any living creature, drink wine, possess riches, or meddle with secular affairs, these being all works of the devil or matter.

Manes taught the transmigration of souls; that death is their true birth and deliverance from matter and the devil: that those of infidels and sinners are punished in hell, but for a time only; that they are then sent into other bodies, according to their demerits; as, for example, the souls of murderers into the bodies of lepers or asses; and being purified by several transmigrations, are conveyed to the moon, and some time after to the sun, being purged more perfectly in every state, till, being delivered from all contagion, they are removed from the sun into the realm of light. Manes denied the resurrection of the flesh, holding this to be evil; but he taught the general judgment, and the conflagration and utter destruction of the world, when all the heavenly substance should be delivered from matter, and fully purged; that then the devils should be confined to utter darkness, and their boundaries guarded, that they may make no more inroads on the kingdom of God. From the same principle he taught, that Christ, the Son of God, who came to deliver human souls, and communicated grace, that is, knowledge and succour to them, only took the external figure, not the real nature of man, this being evil, and from the devil. Therefore he denied Christ's incarnation, and his birth from a virgin; also, that he used food for sustenance, suffered, died, or rose again; though the impostor said he did all these things in appearance, to deceive and conquer the devil. The doctrine of this heresiarch concerning his passible Jesus is, that he is daily born, and daily dies in every leek, fruit, tree, and other thing that is produced or destroyed. (See Faustus apud S. Aug. l. 20. c. 2 et 11. Evodius de Fide apud S. Aug. c. 34.) The meaning of which seems to be, that Jesus left some emanation of the heavenly elements which he brought upon earth, to be communicated to, and to be a seed of spiritual vigour in every thing against the encroaching power of evil. Manes curtailed and interpolated the New Testament, and rejected the Old as the work of the evil powers; he also denied the inspiration, or at least the superior authority of the Hebrew prophets,



fell to the ground." His vanity was soothed and flattered by the Manichees, who pretended to try every thing by the test of bare reason, and scoffing at all those who paid a due deference to the authority of the Catholic Church, as if they shackled reason, and walked in trammels. It was by this artifice that he was seduced, and caught in their nets; they pro-

to whom he opposed old Chaldaean Gentile philosophers, and produced apocryphal-books in support of his extravagant heresies.

He imagined God to be extended and corporeal, for he held nothing truly spiritual, or uncompounded, and without physical or real parts: yet he denied God to be *material*, taking this word for the evil substance; and he denied him to be present where this was, though extended every where else. He conceived matter to be endued with senses and perception, but without any moral good quality; and he said the devil and his angels sprang out of it, not from eternity, but in time. He held a Trinity, and a kind of consubstantiality of the three Persons, but thought them as much distinct as three men, and the Son and Holy Ghost inferior and immediate emanations of part of the essence of the Father, subordinate and dependent: that since the formation of the material world, the Son resides in the sun and in the moon, and the Holy Ghost in the air, assisting souls by his salutary influences, and continually producing in all sublunary things the passible Jesus. (Faustus apud S. Aug.) The Manichees never worshipped the evil principle, but hated it, as Titus of Bostra and others observe; and Faustus declares that they only adored the divinity of the Father Almighty, Christ his son, and the Holy Ghost. (Ap. S. Aug. l. 20. c. 1.)

St. Austin reproaches them with idolatry in their worship of the sun, moon, and heavenly powers. Beausobre endeavours to vindicate them and the ancient Persians on this head. (S. Aug. contr. Faust. l. 20. c. 3.) Dr. Tho. Hyde thinks the Magians did not adore the sun and moon, for they only turned their faces at their prayers towards the sun in the day, and the moon in the night, as the two great witnesses of God, who loveth light, and hateth darkness. (De Relig. vet. Pers. in Sad-Der. p. 513.) This author procured a testimony of this from the Guebres in the Indies, who follow the religion of the ancient Magians. (De hodierno statu Persia: p. 108, &c.) But all these sects ascribed to the intelligences which presided in these planets, certain perfections which agree only to the Divinity. Moreover, it is superstitious to pay any religious honour to creatures without the divine warrant; much more if a person, under any idea whatever, should have any religious respect for imaginary beings, as fairies, or the sylphs and gnomes of the Rosicrucians. The Persian martyrs regarded the Magians' worship of the sun and elements as idolatrous. (See their Acts.) The Manichees, in the hymns which they sung instead of David's Psalms which they rejected, praised commentitious heavenly intelligences, as having ridiculous forms and functions, one called Atlas, supporting and carrying the earth, (not the heavens,) another dispensing the five heavenly elements, &c. (See S. Aug. contr. Faust. l. 15. c. 5, 6. l. 20. c. 10.)

The Manichees had no idols, altars, or sacrifices; kept the feasts of Easter and Pentecost; also Sunday, but fasted on all Sundays and Mondays, believing the end of the world would happen on one of those days. Beausobre thinks they kept the feast of the Magians, mentioned by Agathias, for killing all venomous creatures, as a practice disagreeable to the devil, whose instruments they called them. The Manichees held original sin, and baptized children. (S. Aug. Op. Imp. l. 3. n. 187.) They celebrated the eucharist, but, instead of wine, which was absolutely forbid their elect, used in it water. The elect were the perfect, who observed all the counsels, and out of whom their masters, bishops, priests, and deacons were chosen. (S. Aug. de haeres. p. 46.) The Hearers possessed estates, drank wine, eat flesh,

and promised to show him every thing by demonstration, banishing all mystery, and calling faith weakness, credulity, and ignorance. "They said that, setting aside *dreadful* authority, they would lead men to God, and free them from all error by reason alone."<sup>20</sup> Isaac Beau-

<sup>20</sup> Dicebant, terribili auctoritate separatâ, et mera et simplici ratione, eos qui se audire vellent, introducturos ad Deum, et errore omni liberaturos. S. Aug. de Utilit. Credendi, c. 2.

sowed corn, and took wives. (S. Aug. contra Faust. l. 20. c. 23.) They destroyed venomous serpents and pernicious beasts; but thought it unlawful to kill harmless living creatures, (S. Aug. contra Faust. l. 6. c. 5. 1, &c.) and the elect never ate their flesh. Many ancient heathens among the Indians, who held the transmigration of souls, thought it unlawful to kill any living creature; which the Banians at present extend even to serpents, noxious insects, &c. for which they have hospitals. Above all things, the Manichees abstained from fish, choosing rather to die of hunger than to eat it. (S. Aug. contra Faust. l. 16. c. 9.) Wine they called the gall of the prince of darkness. (Id. de Haeres. et de Mor. Manich. c. 16.)

They extended the transmigration of human souls sometimes to brutes and plants, and thought trees and plants feel, and have rational souls or perhaps particles of the heavenly substance, of which souls are emanations. Hence they said, that a tree feels pain and weeps when it is cut, or its fruit is plucked off. (S. Aug. contra Faust. l. 6. c. 4. l. 16. c. 28. l. de Haeres. &c.) And St. Austin tells us, that they thought to reap corn, or to gather fruit, was to be guilty of many murders; (De haeres. et l. 20. contra Faust. c. 16, &c.) but he means murders far less criminal than homicide. Yet, upon the plea of necessity, their hearers were allowed to do all these things, and to sow corn; and the elect to eat bread, &c. but some of them first prayed that God's curses might fall on those that had sowed and reaped the corn, not on them who only by necessity ate it. (St. Epiph. n. 28.) Neither did the elect bathe in water, for fear of defiling that element; and one of them carried this superstition so far as to gather the dew upon the grass to wash his hands and face with.

The Manichees condemned war, but allowed necessary self-defence. The elect were forbid to build houses, to traffic, or to possess estates; and they boasted of great continency; but St. Austin calls their chastity hypocrisy, and accuses them of abominable unnatural lusts, as does St. Leo, &c. Nor can it be reasonably doubted, that falling into habits of such crimes, they justified them by principle, though the general precepts of their sect condemned them. We have seen in our time three eminent preachers of a new sect, notoriously convicted of justifying to their accomplices such vices by principle, though this is not the avowed doctrine of their sect. The Manichees thought it lawful to dissemble or deny their religion, in order to avoid persecution, as Photius shows; (l. adv. Manich. repull. l. 1. c. 8.) and from them the Priscillianists borrowed that pernicious principle; "Jura, perjury, secretum prodere noli."

The Manichees, who spread themselves in Armenia, and other eastern countries, in the seventh century, were called Paulicians, from one Paul, their ringleader. They excited a rebellion in these parts, against the empress Theodora, and another in the ninth century against the emperor Basil the Macedonian. Being vanquished, and expelled that country, they propagated their errors in Bulgaria, and from thence penetrated into Germany, Lombardy, and Languedoc; for a further account of this heresy, see note \* under S. Dominic. 4. Aug. p. 192. Also Bossuet, Hist. of Variat. l. 11. et Raderus, Hist. de Manichæis. On the ancient Manichees, see Beausobre, Hist. de Manichéisme et du Manichéisme: also Mosheim, l. de Rebus Christian. ante Constantin. c. 3. p. 734. and more succinctly in his Institution. Historie. Sec. 3. c. 5. p. 133.

sobre hence infers, that before St. Austin's time Catholics furiously extolled the authority of the Church.<sup>21</sup> He ought to have added, that St. Austin afterward, upon mature consideration, found that it is highly rational, with regard to supernatural truths, to acquiesce in the testimony of God, manifested by the authority of the Church derived from him, guided by his unerring Spirit, in conserving unviolated his divine revelation, of which we have the strongest assurance given us by the same revelation, confirmed to us by evident miracles, and other motives of credibility, to which, upon an impartial review, no one can prudently refuse assent.

Modern Socinians, and others, who boast mightily of making reason their only guide, are driven by their own principles into the most glaring inconsistencies and monstrous absurdities against reason itself, as St. Austin afterward discovered of the ancient Manichees: whereas reason leads us, as it were, by the hand to divine revelation, which, far from opposing it, shows its insufficiency in things that lie beyond its reach, and offers its own noon-day light to direct us safely to the most necessary and important truths. By slighting and contemning this secure and sober method of attaining the true knowledge of divine mysteries, so great a wit unhappily fell into the snares of the Manichees. Writing to his friend Honoratus, who was still detained in those errors, to which he had himself persuaded him, he lays open this to have been the source of his ruin, that, relying too much on the strength of his own reason, he despised the direction and authority of the Catholic Church. "You know, Honoratus," says he,<sup>22</sup> "that upon no other ground we adhered to these men.—What else made me, rejecting, for almost nine years together, the religion which was instilled into me in my childhood, a follower and diligent hearer of these men, only their saying that we are overawed by superstition, and that faith is obtruded on us without reason being given: whereas they tie none to believe, except upon the truth being first examined and cleared up. Who by such promises would not have been inveigled? especially a young man, desirous of truth, and by a reputation among learned men in the schools, already grown proud and talkative. They derided the simplicity of the Catholic faith, which commanded men to believe before they were taught by evident reason what was truth." St. Austin frequently teaches, in his other works, that this is the general method of other heretics, and the usual occasion of miscarriages in faith. "It is," says he,<sup>23</sup> "as it were, a rule amongst all heretics, that they endeavour to overbear with the name and promise of reason, the most

steady authority of the Church, which is firmly founded; and this they are forced to do, because they perceive themselves to be most contemptibly worsted, if their authority should once come to be compared with that of the Catholic Church." And in another place:<sup>24</sup> "All heretics generally deceive by the ostentations promise of science; and reprehend the simplicity of believers."

St. Austin tells us, that the chief questions which gruelled him, and to which the Manichees promised a solution, were, Whence came evil? and the difficulty of forming a clear apprehension of a spirit; whence he was persuaded to imagine God to be corporeal; and, by listening to those masters of error, he was brought by insensible degrees to such folly as to believe, that when a fig is gathered, both it and its mother-tree weep with milky tears; and that if some Manichaean saint should eat it (after it has been plucked by another's crime, and not his own) particles of good intelligences, or rather of the Deity, which were imprisoned in the fruit, are restored to liberty.<sup>25</sup> However, soon perceiving that these heretics were more dexterous in disputing against others, than in defending or proving their own tenets, on this account he remained rather a seeker than a perfect Manichee, and continuing among them only in the rank of a hearer, he would never be initiated among their Elect. In the mean time his heart was swelled with pride by his success in frequent disputations with several Catholics, in which, by the subtilty of his wit, and quickness in reasoning, he seemed unhappily victorious; and he engaged several of his friends in the same errors with himself; among others, Alipius, and his patron and benefactor, Romanianus, in whose house he lodged during his studies at Carthage. He had attained to a perfect understanding of most of the liberal sciences at scarce twenty years of age; but says<sup>26</sup> of his learning at that time, because he did not apply himself with it to the true knowledge of God: "What did this profit me, when indeed it did me harm?"

In the twentieth year, to ease his mother of the charge of his education, he left Carthage, and returning to her, set up a school of grammar and rhetoric at Tagaste; but she, who was a good Catholic, and never ceased to weep and pray for his conversion, forbore to sit at the same table, or to eat with him, hoping by this severity and abhorrence of his heresy, to make him enter into himself. Some time after, finding her own endeavours to reclaim him unsuccessful, she repaired to a certain bishop, and with tears besought him to discourse with her son upon his errors. The prelate excused himself for the present, alleging

<sup>21</sup> Hist. de Maniché, l. 1. c. 8. t. 1. p. 94.

<sup>22</sup> L. de Utilitate Credendi, c. 1.

<sup>23</sup> S. Aug. ep. 56. ed. Vet.

<sup>24</sup> L. 3. de Libero Arbitrio, c. 25. See Mr. Woodhead, c. 1. p. 284.

<sup>25</sup> Conf. 1. 3. c. 10.

<sup>26</sup> Ib. 1. 4. c. 16.



that her son was yet unfit for instruction, being intoxicated with the novelty of his heresy, and bloated with conceit, having often puzzled several Catholics who had entered the lists with him, and were more zealous than learned. "Only pray to our Lord for him," said he, "your son will at length discover his error and impiety." She still persisted, with many tears, importuning him that he would see her unhappy son; but he dismissed her, saying, "Go your way; God bless you; it cannot be that a child of those tears should perish." Which words she received as an oracle from heaven.<sup>27</sup> She was also comforted by a dream, in which she seemed to see a young man, who having asked the cause of her sorrow and daily tears, bid her be of good courage, for where she was, there her son also was. Upon which she, looking about, saw Austin standing upon the same plank with herself. This assurance, and her confidence in the divine mercy, gave her present comfort; but she was yet to wait several years for the accomplishment of her earnest desires, and to obtain it by many importunate prayers and tears, which she could not but put forth in abundance, while she saw her beloved son an enemy to that God whom she loved far more than her son or herself.

Austin had a dear friend, who had been for several years the companion of his studies, to whom he had been accustomed to unbosom himself without reserve in all his cares. This individual companion was in the bloom of life, and, through his persuasion, had been involved in the Manichæan errors. Falling sick, he was converted to the Catholic church, and baptized. Austin rallied him on that score, but he, with an unexpected liberty, told him that if he meant to continue his friend, he should speak to him no more in that manner; and that if he did, he should fly from him with horror, and regard him as his enemy. This young man soon after relapsed into a fever, like his first distemper, and died in great sentiments of piety and religion. The loss of this friend was a grievous affliction to Austin; his heart was overwhelmed with darkness and grief; he seemed to see the image of death in every thing that he beheld; his country and his own house seemed full of horror; all places and things where he had formerly enjoyed him were turned into bitter torment, because they were now without him, and Austin's eyes sought him in all places, though they found him in none. All things in the world were become irksome and odious to him, because they did not restore the person whom he had lost, and nothing said to him, as before every thing seemed to do, "He will shortly come to you." Tears and mourning had succeeded his friend in the dearest place of his affection, and to weep or grieve was become the sole pleasure of his life.<sup>28</sup>

Not being able any longer to bear his

<sup>27</sup> Conf. l. 3. c. 12.

<sup>28</sup> Ib. l. 4. c. 4—6.

native country, he removed to Carthage, where time and new connexions wore away his grief. Ambition and vanity had likewise a share in that step, the capital of Africa being a greater theatre for the displaying of his abilities. At Carthage he opened a school of rhetoric, gained great applause in the public disputations, and carried away the principal prizes in the theatre for the best performances in poesy and oratory; but he laments his blindness that he was seduced by pride in the sciences, and by superstition, under a false name of religion; following in the first the emptiness of popular glory, the shouts of the theatre, and contentious disputes for crowns of hay, and such like fooleries; and seeking in a false religion to be purged from the sins of his intemperance and lusts, by carrying food to the elect and saints, which was to be moulded in their stomachs into angels and gods, by whom he was to be delivered.<sup>29</sup> Considering this his folly, he cries out to God in a feeling and humble acknowledgment of his own weakness: "What am I to myself without thee, but my own guide falling headlong down a precipice."\* He began to apply himself to judiciary astrology, but soon abandoned that fallacious study, being informed that it consisted altogether in tricks and deceit. When he was about six or seven and twenty years of age, he wrote two or three books, *De pulchro et apto, or, On what is beautiful and decent or fit in things; which work is lost.* He began, about that time, to dislike the stories related by the Manichees concerning the system of the world, the heavenly bodies, and the elements. "This kind of knowledge," said he, "is not essential to religion, but it is essential not to lie, and not to boast of knowing what we know not."

There was in Africa at that time a Manichæan bishop, named Faustus, much celebrated by those of his sect as a wonderful man, and perfectly skilled in all manner of sciences. Austin had waited with great impatience for his coming to Carthage, hoping he would satisfy all his doubts; but when he arrived, he found, by a long conference, that he was a good speaker, but said no more than the rest of the Manichees, only explained himself with greater grace and facility. Austin wanted something more than words, and was too solid a wit to be contented with mere form; and perceiving how little satisfaction he received from this great doctor of the sect, he from that time disapproved it entirely, being then twenty-nine years of age. Nevertheless, his prepossessions against the Catholic faith hindered him from turning his inquiries on that side; so that, after he despaired of discovering the truth in his own sect, not knowing where to find any thing better, he determined still to

<sup>29</sup> L. 4. c. 1.

\* Quid ego sum mihi sine te nisi dux in præceptis?—Conf. l. 4. c. 1.

remain content with what he had stumbled upon, till he should fall upon something that should appear more reasonable and satisfactory.<sup>30</sup> The truly ingenious and pious Mr. Abraham Woodhead, who, leaving Oxford, embraced the Catholic faith, wishes many now-a-days would take warning to arm themselves against the same pernicious sloth; supposing several now to labour under the like disease, who, as it were, purposely deprive themselves of the grace of being enlightened with the truth, by not inquiring after it, only from the false informers of their own party, to which, by chance, or a false choice, they are first addicted.<sup>31</sup>

Austin, whilst he remained in this fluctuation of mind, being disgusted at the disorderly behaviour of the students at Carthage, resolved to go to Rome, where scholars were kept under stricter discipline. This foreign journey he undertook without his mother's consent, and herein he praises the divine goodness, which, by his irregularities themselves, brought him to their cure; by afflicting his mother, and refusing to hear her present request, by which she prayed that her son might not sail, God made her redouble her earnestness and her tears, that he might accomplish the main thing which she always requested, which was the conversion of this son. At Rome he applied himself to the Manichees, and lodged with one of that sect, merely on account of former acquaintance, and because he was not yet resolved on any other religion. Soon after his arrival in that city, he fell sick of a violent fever, and seemed reduced by it to the very point of dying, and perishing for ever.<sup>32</sup> "For whither had I gone," says he, "if I had then died, but into those flames and torments which I deserved?" But it pleased God to raise him from this dangerous sickness, through the prayers of his mother, which she never ceased to put forth for his conversion, though she was then absent, and ignorant of his present danger. Whilst he professed rhetoric in that great city, his school was frequented by the most famous wits of that age, and none ever went from it without either being struck with admiration at his learning and parts, which were rendered more amiable by the natural sweetness of his temper; or being moved with envy at the honour he acquired in his disputations; but finding the scholars there often unjust enough to change frequently their masters, in order to cheat them of their salary for teaching, he grew weary of the place; and it happening that deputies were sent from Milan, where the emperor Valentinian the Younger kept his court, to Symmachus, prefect of Rome, who was himself a great orator, requiring that he should send thither some able master of rhetoric, Austin

made suit to be the man. He was strongly recommended by several persons of consideration, and having given Symmachus proofs of his capacity, was chosen by him, and accordingly sent.

At Milan he was received with great applause, and the most ingenious persons of that city were soon convinced that he deserved the high opinion they had entertained of him. The holy bishop, St. Ambrose, gave him particular marks of his respect. St. Austin was very desirous of being acquainted with him, not as with a teacher of the truth, which he thought impossible to be found among the Catholics, but only as a person of great learning and reputation, and one who was obliging and friendly to him. He frequently attended his sermons, not with any desire of profiting by them, but to gratify his curiosity, and to inform himself whether his eloquence answered the fame he had heard concerning him. He was very intent upon his words, and found his discourse elegant and more learned than that of Faustus, the Manichæan, yet not so pleasing in the delivery. Austin aimed only at gratifying his ears, and despised the matter which the bishop treated: yet his doctrine, like a distilling rain, insensibly made impressions on his heart, and caused the seeds of virtue to spring forth therein. He began to think there was good argument and reason in what he said, and that the Manichees unjustly derided and cast contempt on the writings of the law and the prophets; but he was not yet convinced of the goodness of the Catholic cause, and he continued in suspense, withholding his heart from giving any assent, for fear of a precipice; though he learned from St. Ambrose's discourses that Catholics did not hold what the Manichees charged them with.<sup>33</sup> In the mean time, in the pursuit of honours, riches, and a suitable marriage, he was often tormented with bitter anxieties, the remembrance of which made his soul afterward cleave faster and more sweetly to God, who at length rescued him from that tenacious birdlime of death. Being to pronounce, on the calends of January, in 385, a panegyric in praise of the emperor, and of the newly-elected consul, Bauto, who was to be present,<sup>34</sup> he was very anxious for the success; and, passing through the streets of Milan, he envied the happiness of a poor beggar whom he saw there laughing and merry, and complained to his friends what torments our own folly creates, only to purchase a tranquillity which perhaps we can never attain; but which that poor man seemed to enjoy in the trifling alms he had gathered that day: "It is true," says he, "his joy is not real; but that which my ambition sought after was much less so."

In the search of truth he was still perplexed about the origin of evil, and suffered a secret

<sup>30</sup> Conf. l. 5. c. 10.

<sup>31</sup> Woodh. Life of St. Aug. c. 1. p. 290.

<sup>32</sup> S. Aug. Conf. l. 5. c. 9.

<sup>33</sup> Conf. l. 6. c. 3.

<sup>34</sup> L. 3. contra Petil. c. 25. Conf. l. 6. c. 6.



anguish in his soul to which only God was witness; for neither was his time sufficient nor his tongue able to express the inward tumult of his soul.<sup>35</sup> He also found great difficulty in conceiving God to be a pure spirit, without any corporeal extension, having been accustomed to the gross imagination of apprehending him as corporeal and extended through all the empire of his goodness, according to the idea of the Manichees, which differed entirely from that of the Anthropomorphites, who apprehended the divine substance to resemble a human body. In correcting this false notion he received great light by reading the works of Plato, and some other philosophers of his sect, who speak of the Eternal Word, and of incorporeal substances, in a manner which seemed to him clear and perspicuous.<sup>36</sup> He became sensible of the necessity of admitting incorporeal substances, though (our ideas of them being conveyed to us chiefly through the inlets of our senses) we apprehend them imperfectly, and express them by analogical terms drawn from corporeal images. He therefore acknowledged that God must necessarily be an eternal, infinite, incomprehensible, and unchangeable being, and a most pure and perfect spirit; also that there is nothing in the creation absolutely evil.<sup>37</sup> He seemed to hear the divine voice crying to him from on high, "I am the meat of those that are grown up: grow thou up, and thou shalt feed upon me: neither shalt thou convert me into thee, like thy corporeal food; but thou shalt be changed into me."<sup>38</sup>

He found the writings of the Platonic philosophers bred in his soul pride, and not humility, making him to have a mind to seem wise, and leaving him full of his punishment, instead of teaching him to bewail his own misery. Finding nothing in them about the great mystery of man's redemption, or Christ's incarnation, he with great eagerness of mind betook himself to read the New Testament, especially the writings of St. Paul, in which he then began to take great delight. Here he found the testimonies of the Old Testament admirably illustrated, the glory of heaven displayed, and the way clearly pointed out which leadeth us thither; here he learned that which he had long felt, that he had a law in his members warring against the law in his mind, and that nothing could deliver him from this body of death but the grace of Jesus Christ. He perceived an infinite difference between the doctrine of him who styled himself the last of the apostles, and that of those proud philosophers who esteemed themselves the greatest of men.<sup>39</sup> Austin himself was now convinced of the truth and excellency of that virtue which the divine law prescribes in the Catholic church, but was still prejudiced with such an apprehension of

insuperable difficulties in the practice, as kept him from resolutely entering upon it.

Under his difficulties he addressed himself to Simplician, a priest of Milan, whom pope Damasus had formerly sent from Rome to St. Ambrose to be his instructor and tutor, who was then beloved by him as his father, and afterward succeeded him in the bishopric of Milan. This holy man was in a very advanced age, and had served God with great piety from his youth. To him Austin gave an account of the round of his wanderings and errors, and mentioned his reading certain books of the Platonics, which had been translated into Latin by Victorinus, who had formerly been professor of rhetoric in Rome, and died a Christian. Simplician commended his choice of these books, and related to him how himself had been instrumental in the conversion of this Victorinus; for that very learned old man, who taught most of the senators of Rome, and had the honour of a statue set up in the Forum, embraced the faith of Christ. A fear of offending his friends, the Roman senators, those proud worshippers of devils, from whom he apprehended great storms of malice would fall upon him, made him defer his baptism for some time; but being encouraged by Simplician he overcame that temptation, and, trampling the world under his feet, was instructed and baptized by him. When Julian the Apostate forbade Christians to teach the sciences, Victorinus with joy quitted his school. Austin was strongly touched by so generous an example, and he envied the felicity of Victorinus more than he admired his fortitude; but was still held captive under the slavery of his passions.

He mournfully complains as follows: "I sighed and longed to be delivered, but was kept fast bound, not with exterior chains or irons, but with my own iron will. The enemy held my will, and of it he had made a chain, with which he had fettered me fast; for, from a perverse will was created wicked desire or lust, and the serving this lust produced custom, and custom not resisted produced a kind of necessity, with which as with certain links fastened one to another, I was kept close shackled in this cruel slavery.\*—I had no excuse as I pretended formerly when I delayed to serve thee, because I had not yet certainly discovered thy truth; for now I knew it, yet I was still fettered.—The load of the world agreeably kept me down, as it happens in sleep; and the desires by which I meditated to rise, were but like the strugglings of such as would awake, who nevertheless are still over-

\* "Suspirabam ligatus, non ferro alieno, sed mea ferrea voluntate. Velle meum tenebat inimicus.—Dum consuetudini non resistitur, facta est necessitas.—Non erat omnino quid responderem nisi tantum verba lenta et somnolenta; Modò ecce Modò, sine paululum. Sed Modò et Modò non habebat modum, et sine paululum in longum ibat." Conf. l. 8. c. 5.

<sup>35</sup> Conf. l. 7. c. 7. <sup>36</sup> Ib. l. 7. c. 1. 9, 10. 17. 20.

<sup>37</sup> Ib. c. 13, 14. 16. l. 13. c. 23. 31.

<sup>38</sup> Ib. c. 10. <sup>39</sup> Ib. c. 21.

come with drowsiness, and fall back into their former slumber, whilst a heavy laziness benumbs their limbs, though reason tells them it is wrong, and that it is high time to arise.—I had nothing now to reply to Thee when Thou saidst to me, *Arise thou that sleepest, and rise up from the dead, and Christ will enlighten thee.*<sup>40</sup> I had nothing, I say, at all to reply, being now convinced by thy faith, but certain lazy and drowsy words, *Presently, by and by let me alone a little while longer*; but this *presently* did not *presently* come; these delays had no bounds, and this *little while* ran out to a long time.” It happened in the mean time that one Pontitianus, an African, who had an honourable employment in the emperor’s court, and was a very religious man, came one day to pay a visit to Austin and Alipius; and finding a book of St. Paul’s epistles lying on the table, took occasion to speak to them of the life of St. Antony, and was surprised to find that his name had been to that hour unknown to them. They were astonished to hear of miracles so well attested, done so lately in the Catholic Church, and did not know before Pontitianus mentioned it, that there was a monastery full of fervent servants of God without the walls of that very city where they lived, under the care of St. Ambrose. Pontitianus, seeing them very attentive to him, discoursed long upon this subject, and related that, whilst the court was at Triers, one afternoon, when the emperor was entertained with public sports in the circus, he and three others went out to walk in the gardens near the city, he with one companion going one way, and the other two another; and that these two happened to light upon a little cottage where dwelt certain servants of God *poor in spirit, of whom is the kingdom of God*, and there they found a book in which was written the life of St. Antony. This life one of them began to read, and then to admire, and soon to be inflamed: and whilst he was yet reading, to think of embracing the same kind of life; for he was one of those who were called agents in the emperor’s service, whose business it was to collect taxes, make provisions for the court, and execute particular commissions by order of the emperor or the prefect of the pratorium. Then suddenly filled with holy love and zeal, and a sober shame, and angry at himself, he cast his eyes upon his friend, and said to him, “Tell me, I pray, with all the pains we take, what doth our ambition aspire to? what is it we seek, and propose to ourselves? Can we have any greater hopes in the court than to arrive at the friendship and favour of the emperor? And when this is obtained, what is there in it that is not brittle and full of dangers? Through how many dangers do we ascend to this greater danger? And how long will it last? But behold, if I please, I become this moment the friend and favourite of God,

<sup>40</sup> Eph. v.

and such I remain for ever.”\* He turned his eyes again to the book, labouring in the inward conflict of his mind, and in the throws of a new life. In the mean time his heart was interiorly changed, and entirely emptied, and disengaged from the world; he often fetched deep sighs as he went on reading, till his soul being wholly subdued by divine grace, he took a firm resolution that moment to enter upon a better course. “I have now,” said he, “bid a final adieu to that our former hope, and am fully resolved to have no other pursuit but that of serving God. I begin from this very hour, in this very place. If you do not imitate my retreat, do not obstruct my resolution.” The other answered, that he would constantly adhere to his companion in so noble a warfare, for so high a reward. By this time Pontitianus and the other that had walked with him, came to the same place, and put them in mind of returning home; but upon hearing the resolution they had taken, they congratulated with them, and took leave of them, recommending themselves to their prayers. Both of them that remained in the cottage, had been contracted to young ladies, who, as soon as they heard of this, consecrated their virginity in like manner to God.

This example, and the discourse of Pontitianus had a powerful influence on the mind of St. Austin, and raised strong emotions in his breast, and he saw, as it were in a glass, his own filthiness and deformity, which caused him to loathe and abhor himself. In his former half desires of conversion he had been accustomed to beg of God the grace of continency, but so as to be at the same time in some measure afraid of being heard too soon. “In the first dawning of my youth,” says he, “I had begged of thee chastity, but by halves, miserable wretch that I am; and I said, *Give me chastity and continency, but not yet awhile*; for I was afraid lest thou shouldst hear me too soon, and presently heal me of the disease of concupiscence, which I rather wished to have satiated than extinguished.”<sup>41</sup> Now he began to be ashamed and grieved to find his will had been so weak and divided; and no sooner was Pontitianus departed, but he applied himself to Alipius in these words: “What are we doing who thus suffer the unlearned to start up, and seize heaven by force, whilst we with all our knowledge remain behind cowardly and heartless, and wallow still in the mire? What! because they have outstripped us, and are gone before, are we ashamed to follow them? and is it not more shameful not even to follow them?” This he spoke with an unusual and extraordinary tone of voice, and his countenance was entirely altered; and he im-

<sup>41</sup> Conf. l. 8. c. 7.

\* “Per quot pericula pervenitur ad grandius periculum, et quandoquid istud erit? Amicus autem Deo, si volueris, ecce nunc fio.”—S. Aug. Conf. l. 8. c. 6.



mediately got up, and went into the garden. Alipius was astonished, not so much at his words, as at his pathological manner of expressing them, and at the violent commotion in which he saw him labouring within his breast, and he followed him step by step into the garden.

They sat down at as great a distance as they could from the house, and there Austin groaned in bitter indignation against himself. We cannot better describe the tempest and furious agitation of his soul at that time than in his own words, "I now was enraged at myself," says he, "that I did not courageously at once resolve on what my reason convinced me to be so good and necessary to be done. I would, and I would not; I was, as it were, divided between myself and myself; I shook my chain with which I was fettered, but could not be released from it. Thou, O Lord, continuedst to press sore upon me in my interior, with a severe mercy, redoubling the stripes of fear and shame lest I should leave off struggling, and my chain should grow again, and bind me faster than ever. I said within myself, 'Come, let it now be done; let it be done this moment.' Neither yet did I do it quite, demurring still a while, to die unto death, and live unto life.—Trifles of trifles, and vanities, my old mistresses, hung about me, and pulling me by the garment of the flesh, softly whispered to me, 'Wilt thou then forsake us? From this moment shall we be no more with thee for ever? Wilt thou never hereafter taste those delights? From this moment shall this or that be no more allowed thee for ever?'—Now I heard these suggestions not as boldly confronting me, and opposing me to my face, but as muttering behind me, and secretly pulling me that I should look back upon them; and they somewhat retarded me, whilst I delayed to snatch myself away, and shake them off, and to spring forward whither I was called; and the violence of evil custom said to me, 'Dost thou think that thou canst live without these or those delights?\*' But the chaste dignity of continency enticed me to come forward, and, to encourage me to fear nothing, stretched forth to receive and embrace me her loving arms full of crowds of good examples. There were great numbers of boys and girls, young men and maidens, grave widows and old women virgins, persons of all ages; and in all these continency was the fruitful mother of chaste delights from thee, O Lord, her heavenly bridegroom; and she laughed at me with a kind of derision by way of drawing me on, as if she had said, 'And art not thou able to do what these men and these maidens do?\*' Or are these able in themselves, and not in the Lord their God? He gave me to them. Why standest thou upon thyself, and therefore

dost not stand? Throw thyself upon him, and fear nothing. He will receive and will heal thee.'"

Austin was exceedingly ashamed that he should still hear the whispers of those fooleries; and the Holy Ghost, inviting him to chastity, seemed again to say to him, "Stop thine ears against those unclean monsters. They tell thee of delights, but not as the law of the Lord thy God." This mighty tempest increasing every moment in his soul, when deep consideration had gathered together all his misery before his view, a very great shower of tears flowed from his eyes, and conceiving solitude to be more fit for weeping he withdrew from Alipius, who beheld him with great amazement. He removed to a great distance from his friend, that his presence might not disturb him, and he threw himself down under a fig-tree, and there gave free vent to a torrent of tears. He cried out to God to this purpose, "How long, O Lord! wilt thou be angry for ever? Remember not my past iniquities." And perceiving himself still held back by them, he cast forth miserable complaints, and reproached himself, saying, "How long? How long? To-morrow, To-morrow! Why not now? Why does not this hour put an end to my filthiness?" These complaints he uttered, and he wept with most bitter contrition of heart, when on a sudden he heard, as it were, the voice of a child, from a neighbouring house, which singing, frequently repeated these two words in Latin, *Tolle Lege; Tolle Lege*. That is: "Take up, and read: 'Take up, and read.'"<sup>42</sup> Presently his countenance being changed, he began to consider whether in any kind of play, children were wont to sing any such words; nor could he call to mind that he had ever heard the like. Whereupon, he rose up suppressing the torrent of his tears, and he interpreted the voice to be nothing less than a divine admonition, remembering that St. Antony was converted from the world to a life of retirement, by hearing an oracle of the gospel read. Therefore he returned in haste to the place where Alipius was sitting, for he had left there the book of St. Paul's epistles. He caught it up, opened it, and read in silence the following words on which he first cast his eyes; *Not in revelling and drunkenness; not in chamberings and impurities, not in strifes and envy; but put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences.*<sup>43</sup> He would read no further, nor was there need; for at the end of these lines, as it were, by a new gleam of confidence and security streaming into his heart, all the darkness of his former hesitation was dispelled. He shut the book, having put a mark upon the place, and with a calm and serene countenance told Alipius what had passed in his soul. Alipius desired to see the passage he had read, and found the next words to be: *He that is weak in faith, take unto*

\* *Putasne sine istis poteris?* Conf. l. 8. c. 11.

† "Tu non poteris quod isti et istæ?" Conf. l. 2. c. 11.

<sup>42</sup> Conf. l. 8. c. 12.

<sup>43</sup> Rom. xiii. 18.

*you*; which he applied to himself. Being of virtuous inclinations, and a sweet disposition, he readily joined his friend in his good resolution. They immediately went in, and told this good news to St. Monica, who was transported with joy. She had followed her son into Italy, and came to him at Milan soon after he had abandoned the Manichean heresy and before he embraced the Catholic faith, for which happiness she continued still to pray, and for his perfect conversion from vice and irregularities till she saw both accomplished.

He formerly thought, under the tyranny of evil habits, "that without sensual pleasures life itself would seem to him no life but a pain."<sup>44</sup> And when he became a Catholic and first entertained thoughts of entering upon a virtuous course, he designed to take a wife, thinking it impossible for him otherwise to overcome the passion of lust. Alipius, who had never dragged the chain of that passion, wondered at his slavery; and from wondering was once in danger of desiring to make a trial, and to be drawn towards the same slavery; but the divine mercy preserved him. St. Monica had provided a suitable match for her son, and the choice was extremely agreeable to him; but, when his heart was entirely converted to God, he resolved to embrace a state of perfect continency, and found by experience the truth of that maxim of Seneca:<sup>45</sup> "It is not because things are difficult that we dare not aim at them; but they appear difficult because we have not courage to undertake them;" and that of two other heathens:<sup>46</sup> "Who sets about, hath half performed the deed." Our illustrious convert, pouring forth his heart in humble thanksgiving and holy jubilation before God, who had mercifully broken the chains of his slavery, cried out, "How sweet on a sudden was it become to me to be without the sweets of those toys! and what I was before so much afraid to lose, I now cast from me with joy; for thou hast expelled them from me who art the true and sovereign sweetness; thou expelledst them, and camest in thyself instead of them, sweeter than any pleasure whatever,\* but not to flesh and blood; brighter than any light whatever, but more interior than any secret; higher than any dignity whatever, but not to those that are high in their own conceit. Now was my mind free from the gnawing cares of the ambition of honour, of the acquisition of riches, and of weltering in pleasures; and my infant tongue began to lisp to thee, my Lord God, my true honour, my riches, and my salvation." In the process of this saint's wonderful conversion we cannot but admire the power of divine grace, that no one may despair;

<sup>44</sup> Conf. l. 6. c. 12.

<sup>45</sup> Seneca, ep. 104.

<sup>46</sup> Horat. ep. 2. v. 40. *Ovid.*

\* "Quam suave mihi subito factum est carere suavitatibus nugarum, et quas amittere metus fuerat, jam amittere gaudium erat!—Ejiciebas eas, et intrabas pro eis, omni voluptate dulcior." *S. Aug. Conf. l. 9. c. 1*

the victory indeed over evil habits is not purchased without much sorrow, pain, and contradiction to corrupt nature; yet let the sinner take courage, this conflict will at length be converted into happy liberty and joy; but let no sinner attempt so great a work with faint endeavours. It must cost many tears, and a kind of martyrdom. How watchful and strenuous ought every one to be against the first spark of vice, which, if admitted, soon grows a devouring flame, and a dreadful tyranny. This company, this fond affection, this secret envy appears light at first, but nothing is so rapid or so violent as the progress of vice.

"He that once sins, like him that slides on ice,

Goes swiftly down the slippery ways of vice:

Though conscience checks him, yet those rubs gone o'er,  
He slides on smoothly, and looks back no more."<sup>47</sup>

The conversion of St. Austin happened in the year 386, the thirty-second of his age, in the month of August or September. At the same time he determined to quit his school and profession of teaching rhetoric; but deferred the execution of this resolution three weeks, till the vacation, which was in the time of the vintage. Then he retired to a country house at Cassiacum, near Milan, which his friend Verecundus (a professor of grammar in that city, who was then a heathen, but was baptized soon after) yielded to him and his friends; for he was accompanied in his retreat by his mother St. Monica, his brother Navigius, his son Adeodatus, St. Alipius his chief confidant, Trigetius and Licentius, two of his scholars, and his cousins Lastidianus and Rusticus. Here he wholly employed himself in prayer and study, which exercises he made admirably conducive to each other; for his study was a kind of prayer by the devotion of his mind therein. Here he strenuously laboured, by the practice of austere penance, by the strictest watchfulness over his heart and senses, and by most fervent and humble prayer, to subdue his passions, to purify his affections, to disengage them perfectly from the inordinate love of creatures, and to prepare himself for the grace of leading a new life in Christ, and becoming in him a new creature. He wept over the wounds and spiritual miseries of his soul, and he cried out with the greatest earnestness to his Saviour, begging him to stretch forth his merciful and omnipotent hand, and heal him. Against his domestic enemy he had recourse to God, praying: "My whole hope is in nothing else but in thy exceeding great mercy, O Lord, my God. Thou commandest me continency. Give me what thou commandest, and command what thou wilt."<sup>48</sup> *I know that no man can be continent, unless God give it.*<sup>49</sup> He particularly prayed for purity of heart, and the most perfect divine love, confessing that he ought to devote to the love of God his whole strength and all his powers

<sup>47</sup> Dryden's *Juvenal*, Sat. 13.

<sup>48</sup> *S. Aug. Conf. l. 10. c. 29.*

<sup>49</sup> *Wisdom viii.*



every moment of his life; he desired to redouble his earnestness in it, to repair, had it been possible, the precious time he had already lost. "Too late," said he, "have I loved thee, O beauty so ancient, and so new! too late have I loved thee. Thou wast with me, and I was not with thee. Thou hast called, thou hast cried out, and hast pierced my deafness. Thou hast touched me, and I am all inflamed with the desire of thy embraces."<sup>50</sup> He loveth thee less, who loveth any thing else with thee, which he loveth not for thee. O love, which always burnest, and art never extinguished! true charity, my God, set me all on fire."<sup>51</sup>

This ardent lover of God, after his conversion, fulfilled the character of the true penitent in loving God so much the more fervently as more had been forgiven him, and as the divine mercy had raised him from greater miseries; on which account he is usually represented by painters with the symbol of a flaming heart. The foundation of this divine charity and of all other perfect virtues he laid in the most profound humility, the most sincere sentiments of which virtue his writings breathe. In the tenth book of his Confessions he mentions that he made it his principal care and study to watch against the snares of pride and vain-glory, which there is danger of a man's seeking in the very contempt of vain-glory itself; he also laboured vigorously to restrain under the strictest government his tongue, his eyes, ears, and his other senses, especially that of the taste. Of this last he writes:<sup>52</sup> "Drunkenness is far from me: thou wilt grant in thy mercy that it never approach me; but gluttony\* sometimes

<sup>50</sup> Conf. l. 10. c. 27. <sup>51</sup> Ib. c. 29. <sup>52</sup> Ib. c. 31.

\* D'Andilly and Cousin (Journ. des Sav.) pretend that gluttony in this place means eating only for the sake of pleasure, not for necessity and health, which this father often condemns. The pleasure annexed to this action is not sinful, and may be sanctified by a good motive; but it becomes a fault if it be sought merely for its own sake, not for the necessity of corporal health. St. Austin complains of this snare laying in wait for us in the way, and endeavouring to go before the other motive of virtue and duty. (c. 31. n. 2.) But in this passage (n. 2.) the word *crapula* implies some small excess beyond the bounds of absolute necessity, which the holy penitent, notwithstanding his great sobriety and austerity, still sometimes feared; for St. Austin alludes to Luke xxi. 34. M. Petit, in a dissertation printed at Utrecht, and Bayle ridiculously pretend, *crapula* here means excess in wine without the loss of reason; which paradox is evidently confuted by Dom. Martin the Maurist monk, in his notes on his learned French translation of the Confessions of St. Austin, in 1743. He observes, among other arguments, that no monks at that time drank pure wine; that the life St. Austin then led was remarkably austere; and that not only St. Cesarius, (Serm. 294. in App.) St. Basil, and other fathers, but also St. Austin himself, from Isa. v. 11, 22, shows those to be guilty of a grievous mortal sin who by a habit of intemperance bear immoderate quantities of liquor, without danger of losing their senses. "He obtains the name of having a strong head, but is so much the more criminal, as he is the more unconquerable, in his cups." "Viri fortis accipit nomen; tanto nequior, quanto sub poculo invictior." St. Aug. Serm. 135. n. 6. p. 730. t. 5

steals upon thy servant: thou wilt have mercy that it may be removed from me. A soldier of the heavenly camp said: *I can do all things in him that strengtheneth me.*<sup>53</sup> Strengthen thou me, that I also may be able. I have heard another praying: *Take thou from me the concupiscences of the belly.*<sup>54</sup> Who is he, O Lord, that is not sometimes carried a little out of the bounds of necessity? Whoever he be, he is great, let him magnify thy name; but I am not such a one, because I am a sinful man." For this he earnestly implores the healing mercy of Christ. This saint had learned the maxim of the gospel and of St. Paul, earnestly inculcated by St. John Climacus, St. Isidore,<sup>55</sup> and all masters of a spiritual life, that all carnal passions are to be cut off, and the soul prepared to receive the impression of heavenly affections, by great abstinence and sobriety; for, "as a spring of water cut into many streams diffuses itself over a whole garden, and clothes every bed with green herbs, so if the appetite of gluttony spread itself through the veins of the heart, it will sow over it a thick grove of many lusts, and make the soul a dwelling-place of wild beasts," says St. Basil.<sup>56</sup> St. Austin had contracted in the world a pernicious habit of swearing. After his conversion, exhorting others to refrain from that horrible crime, he set before them his own example, in what manner he had overcome an execrable habit of that vice. "We also were formerly engaged," says he, "in that most base and criminal custom: we once swore; but from the time that we began to serve God, and understood the heinous evil of that sin, we were seized with vehement fear, and by fear we restrained that inveterate custom. You say you do it by habit; but above all things watch over yourselves that you may never swear. A more inveterate custom requires the greater attention. The tongue is a slippery member, and is easily moved. Be then the more watchful to curb it. If you refrain to-day, you will find it more easy to refrain to-morrow. I speak from experience. If your victory be not complete to-morrow, it will at least be more easy by the custom of the former day. The mischief dies in three days.\* And we shall rejoice in our great fruit, and in our deliverance from such an evil." In another sermon he says, "I know it is difficult to break your habit; it is what I found myself; but by fearing God we broke our custom of swearing. When I read his law, I was struck with fear, I strove against my custom, I invoked God my helper, and he afforded me his succour not to swear. Now nothing is more easy to me than not to swear."<sup>57</sup>

<sup>53</sup> Phil. iv.

<sup>54</sup> Ecclus. xx ii.

<sup>55</sup> De Summo bono, l. 2. c. 44.

<sup>56</sup> S. Basil, Serm. de Abd. Rerum, t. 2. p. 324. ed. Ben.

<sup>57</sup> S. Aug. Serm. 307. (ol. 10. inter Paris,) t. 5. p. 1245.

\* "Triduo moritur pestis." S. Aug. Serm. 180. (ol. 25. de verbis Apost. t. 5. p. 864.)

St. Austin, in this retirement, usually after morning prayers, took a walk out with his friends, whilst St. Monica took care of the housekeeping, though she had a great share in their domestic literary conferences.\* In them it was his main design to raise by degrees the thoughts of his friends in all their studies from sensible to spiritual things. How careful he was to teach them in all things to die to themselves, appears from the following instance. In a disputation, Trigetius advanced something that did him no honour, and he desired that it might not be committed to writing. Licentius, his antagonist, insisted that it ought to be recorded as a monument of his victory. St. Austin burst into a flood of tears to see them

still enslaved to a petty passion of vanity, and reproved them for their fault, praying that God would heal this wound of their hearts. Whereupon the two youths entreated that the whole contest should be left on record, each desiring this for the sake of his own confusion.<sup>58</sup> St. Austin testifies, that the love of riches or honours seemed then quite extinguished in his breast: that he was never tempted to desire any food which he had interdicted himself, but feared intemperance sometimes in what he ate: that he was determined to shun above all things the company of women: nevertheless he still felt temptations to that shameful passion, to which he had been so long enslaved; but as often as they began to molest him, he was covered with extreme confusion at himself, shed abundance of tears, and cast himself earnestly into the arms of God, begging Him to heal him.<sup>59</sup>

\* These conferences he in his closet committed to writing for the benefit of his scholars. The first of these works consists of three books, Against the Academics, who taught that all things are doubtful, and that we know nothing with certainty and evidence, but only with probability; in which error St. Austin himself had been lately engaged. He intermixes strenuous exhortations to the study of truth and wisdom. These three books are written with all imaginable elegance. The style is regular, the reasoning just; the subject is well cleared, and the discourse is beautified with agreeable suppositions and pleasant stories. These dialogues are not much inferior to Tully's Tusculan questions for style, and are much above them for the exactness and solidity of the arguments. St. Austin in his *Retractions* censures some parts of them as not sufficiently savouring of the gospels. On occasion of keeping his birth-day, he composed his book, *On a Happy Life*, showing that this is only to be found in virtue and in serving God; he says that the most dangerous rock to be feared in the navigation of this life is that of vain-glory, which we meet with at the first setting out, where it is difficult to avoid shipwreck. He laments that he had been long wrapped up in the clouds of the Manichean errors, and led astray by the love of pleasure and glory; but says that the mist being at last dissipated, and he having discovered the star that showed him the truth, he immediately weighed all his anchors to come into the port of happiness.

In his two books, *On Order*, he demonstrates that all things fall under the divine providence; and though moral evil arises from the defect and malice of the creature, it is still subjected by God to his providence, who draws good from it by his mercy and justice. In the second, he prescribes his scholars rules for the conduct of their morals, and the order they are to observe in learning the sciences, recommending to them to accompany all their studies with assiduous prayer, begging of God true wisdom and knowledge. In his two books of *Soliloquies* (so called because in them he reasons with his own soul) he teaches that we attain to the true knowledge of God by faith, hope, and charity, and by turning our affections and thoughts from earthly things to seek and love nothing but God. After this, he treats of the nature of the human soul.

There is a book of *Meditations*, and another of *Soliloquies* which bear the name of St. Austin, but are modern works compiled from parts of his *Soliloquies* and *Confessions*, and from the writings of Hugh of St. Victor, &c. as the *Mannual* of the like nature is from scraps of St. Austin, St. Anselm, &c. (See t. 6. App.)

St. Austin wrote at Milan, soon after his baptism, his book, *On the Immortality of the Soul*, for a supplement to his *Soliloquies*. The hymn *Te Deum* is ascribed by some writers of the ninth century to SS. Ambrose and Austin on the occasion of the baptism of the latter, but without grounds, as Dom. Menard and Tillemont show, though it is probably as ancient; for it was generally used in the sixth century, as appears from the rule of St. Bennet, &c.

While he was employing himself in his solitude in the exercises of holy penance and prayer, God, as he tells us, "by his grace brought down the pride of his spirit, and laid low the lofty mountains of his vain thoughts, by bringing him, daily to a greater sense of that misery and bondage from which he was delivered." He read the psalms of David with wonderful devotion, and the words contained in them were like fiery darts, which first gave healthful wounds to his soul, and then communicated to it a divine sweetness, and a healing virtue. By these affectionate words he was influenced with the divine love, and he burned with a desire of reciting them if he could, all the world over, to abate the swelling pride of mankind. He was particularly affected with the fourth psalm *Cum Invocarem*, of which he has given us a very pious paraphrase in his *Confessions*; and he could not but censure the Manichees as blind and miserable, who deprived themselves of the advantages of those divine hymns. Deplorable, in like manner, is the misfortune of those who repeat these moving acts of adoration, love, thanksgiving, and praise, without the least attention to God, and who often have in their hearts sentiments quite opposite to those they have in their mouths: whose prayers are hypocrisy, whose promises to God are false and treacherous; whose affections are all pride and presumption, whilst in words they make protestations of humility and contrition. The divine maledictions against the lovers of vanity and iniquity which they recite, fall upon their own heads: pretending to pray they rather mock God, because they have not the interior spirit of prayer. St. Austin being penetrated with compunction and love, found these divine hymns sweet with heavenly honey, and discovered in every word a sacred light; in reading them he was all on fire, and found not what to do to cure those that were spiritually deaf and dead, one of whom he had been; like the psalmist he pined

<sup>58</sup> S. Aug. l. 1. de Ord. c. 10. <sup>59</sup> Conf. l. 9. c. 4.



away with zeal, earnestly desiring to see those that are enemies of their own souls, and of the divine truth, open their eyes and their hearts to behold its pure light, and to taste its incomparable sweetness. About this time he happened one day to be violently afflicted with the tooth-ach, which hourly increased, and grew so insupportable that he was not able to speak; whereupon, by writing in wax, he desired his friends there present to join in prayer for him to the God of all manner of health, spiritual and corporal. He knelt down to prayer with them; and as soon as they began to make their humble addresses to God, the pain wonderfully ceased. He was much amazed at this extraordinary manifestation of the divine power and goodness, and greatly confirmed in his hope that God, whose beck all things obey, and who is able at once to raise us from the deepest misery, would wash away the guilt of all his sins in the laver of baptism, in which he was shortly to be immersed.<sup>60</sup>

The time being come when St. Austin was to enter his name among the Competentes, in order to prepare himself for baptism, he came to Milan in the beginning of Lent in 387. He certainly was not behind-hand in fervour to St. Alipius, who, as our saint tells us, disposed himself to receive this sacrament with extraordinary devotion, and subdued his body with great resolution, walking barefoot during winter, which is very cold in that part of Italy near the Alps, especially if we compare it to Africa.<sup>61</sup> St. Austin was baptized by St. Ambrose on Easter-eve in 387, together with Alipius and his son Adeodatus, who was about fifteen years of age. Our saint had no sooner received the sacrament of regeneration but he found himself freed from all anxiety concerning his past life. Nor was he ever satiated with the wonderful sweetness he enjoyed in considering the depth of the divine counsels concerning the salvation of man. He was much moved, and wept exceedingly in hearing the psalms and sacred hymns sung in the churches,<sup>62</sup> and God sometimes admitted him into a very uncommon affection of devotion and communicated to him much interior spiritual sweetness.<sup>63</sup> He was at Milan when the relics of SS. Gervasius and Protasius were discovered, and was witness to certain miracles that were wrought on persons touching them.<sup>64</sup> Soon after this, desiring to devote himself entirely to the divine service in a life of solitude, he resolved to return into Africa. Accordingly he went, on his way thither, from Milan to Rome, together with his mother and several of his friends, where they continued from the month of April to the September following. Going thence to Ostia with an intention to embark there, he lost St. Monica, who died in that seaport before the 13th of November in 387.

Upon this accident Austin went back to Rome, and staid there till the following year.\* He landed at Carthage about September in

\* He began several works at Rome which he finished in Africa, as his dialogue with his son Adeodatus, On the Master, to demonstrate Christ alone to be the true interior master of heavenly wisdom; in which work he assures us the arguments which he puts in the mouth of Adeodatus were his own, who was then only in his sixteenth year. His dialogue, On Music, contains six books, of which the five first that he began at Milan cannot be understood without much study; they treat of the comparison and proportions which poetical harmony and sounds bear with the order of virtue; the sixth, which he calls the fruit of all the rest, teaches youth to raise their mind from changeable numbers to the unchangeable truth, which is God. In his book, On the quantity of the Soul, he answers several questions concerning the prerogatives of the human soul, and shows that extension and increase cannot be ascribed to it in any other than a metaphorical sense.

Our holy doctor, who had been involved in the errors of the Manichees, now became the champion of truth against them. He began at Rome his three books, On Free-will, in which he demonstrates against them that article of faith; though, as if he had foreseen the Pelagian heresy, he teaches that the good use of free-will is only from God, and an effect of his grace. (l. 2. c. 19. n. 50. c. 20. n. 50. Retract. l. 1. c. 9. n. 5.) His chief design in this work is to prove that the will of the creature is the only cause of sin, and he treats of original sin and its effects. In his book, On the Manners of the Church, he shows, against the slanders of the Manichees, the sanctity of her doctrine and morals; he produces several precedents of holy men, setting forth the examples of many monks and nuns who having severed themselves from the world, spend their lives in constant abstinence and in exercises of piety; also of many holy prelates and priests who keep themselves pure in the midst of a corrupt age; and, lastly, of an infinite number of lay-christians who lead most exemplary lives. He says that though there are some superstitious or wicked persons in the Church, these she reproveth and instructs. In another book called, On the Manners of the Manichees, he sets forth the hypocrisy, impiety, and licentiousness of those heretics, and the falsehood of the boasted chastity and austerity of their elect.

One of his best works against the Manichees is the elegant and excellent book, On the True Religion, which he addressed to Romanian, whom he had formerly engaged in that sect, who was his patron, and whose son Licentius was his beloved disciple. This work is justly admired by St. Paulinus; it was the last which St. Austin wrote before he was advanced to the priesthood, and in it appears how well he was already versed in the doctrine of our faith, and in the writings of the fathers as well as in the heathen philosophers. He shows, that religion which adores one God, and which teaches us to pay to him the true worship which he requires, is the only thing that can lead us to truth, virtue, and happiness, and that this is only the catholic faith. He refutes idolatry, judaism, and all heresies, and Manichæism in particular, with its doctrine of the evil principle, and of the origin of evil, which he proves to spring from the malice and defect of creatures. He teaches that sin is essentially voluntary, that unless it be so, it is not sin; for otherwise all exhortations and corrections, and the very law of God itself would be useless. (c. 14.) As to his saying that miracles had then ceased, (c. 25.) this he afterward corrected, adding, that he meant the ordinary and frequent gifts of miraculous powers; for, as he says, even when he wrote this, he had seen some miracles performed at Milan. (l. 1. Retract. c. 13.) He proves that both authority and reason lead us to the Catholic Church, and insists on the sanctity of its morals; he mentions its innumerable martyrs and holy virgins, though some bad livers are tolerated in it, who are like chaff mingled with the corn on the barn-floor; he closes the work with an

<sup>60</sup> Conf. l. 9. c. 4.

<sup>61</sup> Ib. l. 9. c. 6.

<sup>62</sup> Ib. c. 6 et 7. l. 10. c. 33

<sup>63</sup> Ib. l. 10. c. 40.

<sup>64</sup> Ib. l. 9. c. 7.

388, and there lodged for some time in the house of a virtuous lawyer, named Innocent, and was witness to his miraculous cure of a dangerous fistula, whilst the best surgeons of Carthage and Alexandria were preparing to perform a dangerous incision; a sinus which was deeper than the rest of the sore having escaped several operations which he had already undergone. The patient prayed with many tears that God would mercifully preserve him from this danger, and Saturninus, bishop of Uzalis, Aurelius, who was afterward bishop of Carthage, and several other pious clergymen who often visited him during his illness, and were then present, falling on their knees, joined him in his devout prayer. St. Austin was one of the company, and relates how, the physicians coming the next day, he that was to perform the operation took off the bandages, and to the astonishment of all who had seen the wound before, found it entirely healed, and covered with a very firm scar.<sup>65</sup> St. Austin made a very short stay at Carthage, making all possible haste to retire to his house in the country, with certain devout friends. There he lived almost three years entirely disengaged from all temporal concerns, serving God in fasting, prayer, good works, meditating upon his law day and night, and instructing others by his discourses and books.<sup>66</sup> He settled his paternal estate on the church of Tagasté, only on condition that the bishop should furnish him a yearly stipend out of it for his and his son's maintenance among their religious brethren. All things were in common in their house, and were distributed according to every one's necessities, no one among them having the least thing at his own disposal. St. Austin reserved nothing which he could call his own, having alienated the very house in which he lived. The religious Order of the hermits of St. Austin dates its foundation from this epoch, in 388.\*

<sup>65</sup> S. Aug. de Civ. Dei, l. 22. c. 18. <sup>66</sup> Possid. c. 3. et 5.

exhortation to the practice of charity towards God and our neighbour; to that of religion and of all other virtues, and insists on the obligation of renouncing the theatre, and all the criminal and vain part of the world.

\* This monastic institute soon spread over Africa, but was extinguished there by the invasion of the Vandals. It was revived in Europe in several congregations, which were all united in one Order by pope Alexander IV. in 1254, and its present constitutions were compiled in 1287. The Order of the Hermits of Saint Austin at present consists of forty-two provinces, besides those called the *Discalced*, who go barefoot, and live in great austerity and recollection. The project of this reformed congregation was set on foot in 1532, by F. Thomas of Jesus, a native of Lisbon, and a great servant of God, author of that excellent book, entitled, *The Sufferings of Christ*, which he composed whilst he was confined in a dungeon in Morocco; for he was chosen by the young king Sebastian to accompany him in his unfortunate expedition into Barbary, in which that good prince perished, with the flower of Portugal, in 1578, in the twenty-fifth year of his age, fighting against Abde-melec, king of Fez and Morocco, who died of sickness in

When St. Austin was ordained priest, and removed to Hippo, many of his religious brethren followed him thither, and with the assistance of his bishop, Valerius, he founded there a new monastery, the monks of which St. Paulinus saluted when he wrote to our saint in 394. Out of it came forth nine eminent bishops, who by their learning, and the sanctity of their manners, were so many bright

his litter, during the same battle. F. Thomas was taken prisoner, and sold to a Morabit or Mahometan monk, who attempted, first by mildness, afterward by confining him in a frightful prison, and exercising upon him daily most cruel torments, to bring him over to his superstition. He was delivered out of the hands of this inhuman master by the ambassador of king Henry, formerly cardinal, and the holy man's great patron. But the money which was sent him by his sister the countess of Linares, and by the kings Henry and Philip II. for his own use, he caused to be employed in ransoming other slaves, and chose to stay, though no longer a prisoner, at the sagena or prison, where were detained above two thousand Christian slaves of different nations, whom he never ceased to comfort and assist with heavenly exhortations, and the functions of his sacred ministry. He brought back to the faith many apostates of note, and encouraged them to suffer a glorious martyrdom. Having spent four years in captivity, in the constant exercise of the most heroic virtues, especially charity, prayer, patience, penance, and mortification, he died the death of the saints, on the 17th of April, 1582. He had suffered great contradiction in his own Order, by endeavouring to introduce his reformation; but this got ground upon his plan after his happy death. (See F. Alleaume, Helyot, and the last edition of Morery.)

Of the reformed Austin Friars or Hermits, there are, at present, five provinces in Spain, and three in France and Italy. The institute of the hermits is more severe than the other; they are governed by two different vicars-general. Pope Pius V. in 1567 declared the Austin Friars one of the Mendicant Orders. It cannot be doubted but St. Austin instituted manual labour in his monastery, since, about the year 400, he wrote a book, *On the Labour of Monks*, to prove this obligation in a penitential monastic state. (t. 6. p. 475. See Fleury, l. 20. c. 34.) But he allowed useful studies and spiritual functions, instead of manual labour, in those who are qualified for them, or called to the ministry of the altar, as is evident from his own studies and those of many of his colleagues, whilst he lived according to his first institute, before he was advanced to the episcopal dignity, or established the Regular Canons, who were applied solely to the spiritual functions of the ministry. The Regular Canons and Canonesses of St. Austin had, in England, before the suppression of monasteries, one hundred and fifteen monasteries; the Austin Friars thirty-two. See bishop Tanner's *Notitia Monastica in Præf.*

St. Austin was no sooner consecrated bishop, but being obliged to live with his clergy in the city, he formed them into a regular community, in which every one was obliged to give what he was possessed of to the poor, or to throw it into the common stock of the house, out of which the provost, who was chosen yearly, distributed to every one what was necessary. St. Austin always refused legacies left to his Church, to the prejudice of children or heirs; though he exhorted all persons to reckon Christ as one among their children, and to reserve a portion for him in his poor. If any one deserted this state after he had embraced it, he was punished as an apostate, and guilty of breaking his vow. (See St. Austin, Sermon 355, 356, two discourses *On the Life and Manners of the Clerks*, t. 5. also Possidius.) This is the original of the Regular Canons of Saint Austin, a distinct Order from that of his Hermits. Consult on this Order of Canons of St. Austin the Maurist Monks in the excellent new *Gallia Christiana*, t. 7. p. 778. 787.



ornaments of the Church of Africa, namely, St. Alipius of Tagasté, Saint Evodius of Uzalis, St. Possidius of Calama, Profuturus and Fortunatus of Cirtha, Severus of Milevis, Urbanus of Sicca, Boniface, and Peregrinus.

St. Austin instituted a nunnery of his Order, after he was promoted to the episcopal dignity; and his sister who renounced the world in her widowhood, was chosen the first abbess. After her death, Felicitas, the oldest amongst the nuns, was pitched upon to succeed her; but some demanding another person for their superior, a division happened among them, which St. Austin stifled in its birth, by two letters addressed to Felicitas, Rusticus, (the priest who assisted the community,) and all the nuns,<sup>67</sup> whom he strongly exhorted to union, perfect regularity, fasting, public prayer, strict religious poverty, and ready obedience to the abbess, and to the priest. In the second letter,<sup>68</sup> he laid down a regular body of monastic rules, which is adopted also by the men who regard him as the founder of their Orders, both the Hermits and the Regular Canons, though each have added to it many particular constitutions. That it was received also by other religious men soon after the death of St. Austin, appears by the rule of Tarnate, and by that of St. Cæsarius, in both which it is inserted, and by a manuscript copy at Corbie, above a thousand years old. The holy founder lays down the strictest rules of poverty, obedience, and modesty; he orders that no one ever steadfastly fix her eyes upon another, even of the same sex, this being a mark of immodesty and impudence; and he will have this fault to be always severely chastised, though with more mildness, when the person guilty is her own voluntary accuser. He recommends, above all things, perfect humility; "for," as he says, "pride lies in wait about our good works, to destroy them; and what does it avail to give our riches to the poor, and become poor ourselves, if the miserable soul becomes prouder by contemning wealth, than she was before by possessing it?"

During the saint's retirement, his ingenious son Adeodatus, in the fervour of the sacrifice he had made of himself to God, passed to a better life. St. Austin applied himself to pious meditation, and the study of the sacred writings. Though in his youth, whilst his ears could only bear the Ciceronian purity and elegance of the Latin tongue, and his mind was captivated and led away by the world and error, he was alienated from reading the holy scriptures by a seeming meanness of the style; yet, when he began to be more conversant in them, and his judgment was ripener, he confessed his mistake. He acknowledges, in his books, Of the Christian Doctrine, that the prophets, and St. Paul, surpass in deep sense every thing that is sublime in the heathen orators, that this

apostle is most powerfully persuasive, and that the torrent of his eloquence must be perceived by the most unattentive reader. He observes this difference between him and the greatest profane orators, that they studied the ornaments of eloquence, whereas his wisdom never sought after them, but they offered themselves, and naturally followed his wisdom. Where he rejects worldly oratory, and declares, that his preaching is not founded upon the persuasive language of human wisdom and learning,<sup>69</sup> this he does with a noble simplicity, in which there is a more true sublime than in the highest strokes of art.\*

St. Austin had enjoyed his solitude near Tagasté almost three years, when a person of consideration and probity, one of the emperor's agents at Hippo Regius, a maritime town not far from Tagasté, desired very much to converse with him at leisure about the state of his soul. The saint carefully avoided going to any cities in which the sees were vacant, for fear of being chosen to the episcopal dignity; but there being then a bishop at Hippo, he went thither on this occasion without suspecting any danger. Valerius, bishop of that city, had mentioned to his people the necessity of ordaining a priest for the service of his church. One day, when St. Austin was come into the church, they laid hands on him, and presented him to Valerius, desiring, with great earnestness and loud cries, that he might be forthwith ordained priest. St. Austin burst into tears, considering the great dangers that threatened him in that charge; but was obliged in the end to acquiesce, and was ordained priest about the end of the year 390. The disorders of his youth would have been a perpetual disqualification or irregularity, had they happened after his baptism; but, from that time, he was become a new man, and was then more conspicuous for his piety than for his great learning. Our new priest being recovered from his surprise, employed his friends to beg of Valerius some respite, in order to prepare himself in solitude for the exercise of his charge. He made the same request himself, by an excellent letter, which tacitly condemns

<sup>69</sup> 1 Cor. xi. 4.

\* Though the noble simplicity, energy, strength, dignity, and justness of the sacred style in the inspired writers be inimitable, their language is that of the age and countries where they lived; nor are we in this to expect the Attic purity and diction, as St. Austin observed. Of this we are not to pass a judgment from some detached periods, as Mr. Blackwall has done, but from a full view of the whole context. It is recorded by some modern historians to have been a saying of St. Austin, that, among temporal things, three would have chiefly given him delight; viz. to have seen ancient Rome in its glory; to have heard Tully haranguing; and, chiefly, Paul preaching, and animating his sublime sentiments, and the divine truths, with the ardour of his enraptured soul, the thunder of his most powerful eloquence, and the transporting fire of his countenance. "Romam triumphantem Tullium perorantem et Paulum prædicantem."

the presumption and rashness of those who, without a holy dread, intrude themselves into the ministry. He puts his bishop in mind, that, "There is nothing in the world more easy or agreeable, than the office of a bishop, priest, or deacon, if it be performed in a slight, careless, and complying manner; but nothing is more miserable in itself, or more criminal and unjust in the sight of God. On the other side, nothing in this life is more difficult, laborious, or dangerous than this office; but nothing more blessed in the sight of God, if it be discharged in the manner our Great Leader commandeth." He says, that though he was formerly persuaded of this truth, he now felt it much more than he had imagined at a distance, and he feared that the Lord had called him into a tempestuous sea to correct him, and to chastise his sins.\* "O my father Valerius," said he, "do you command me then to perish? Where is your charity? Do you love me? Do you love your church? I am sure you love both me and your church. Many things are wanting to me for the discharge of this employment, which are not to be attained, but as our Lord directs us, by asking, seeking, and knocking; that is, by praying, reading, and weeping." Valerius seems to have granted him this respite till the following Easter; for his first sermons coincide with that time. This prelate, who was a Grecian, and had, moreover, an impediment in speaking, appointed St. Austin to preach to the people in his own presence, as was customary for bishops to do in the East, but, till that time, was unusual in the West. However, Valerius continued to preach sometimes himself. Austin desiring to live still in a monastery, Valerius gave him his own gardens, which were contiguous to the church, where the citizens built him a house for his monks. This is not to be confounded with the regular community of clerks, which, after he was bishop, he established in his episcopal palace. Knowing that the instruction of the flock was the principal duty of the pastoral charge, he from that time never interrupted the course of his sermons till his death. We have near four hundred extant, though several were not wrote by him, but copied by others, as he delivered them.<sup>70</sup> They are not regular orations, composed of all their parts; but familiar discourses, spoken without much preparation. In them he barely proposes the truth with agreeable expressions, and impresses it with some smart thoughts. This kind of eloquence is much inferior to that of the Greek fathers of the same age; but it agreed with the genius of his hearers, who received such discourses with great acclamations and applause, and were frequently moved by them to tears.<sup>71</sup>

<sup>70</sup> See Possid. c. 7. 9. 31. Ceillier, t. 11. p. 425

<sup>71</sup> L. 4. de Doctr. Christ. c. 24.

\* "Pondere peccatorum meorum.—Jubes ut peream, Pater Valeri? Ubi est charitas tua?"—*S. Aug.* ep. 21. olim 14.

St. Austin perfectly understood all the essential rules of eloquence. Instructing sacred orators, he tells us,<sup>72</sup> that a discourse must be simple and natural; that art must not appear in it, and that, if it be too fine and elaborate, it puts the hearers upon their guard. He speaks very well of the necessity of being plain and familiar, though every thing that is said should have a suitable dignity, especially when religion is the subject. He distinguishes three kinds of speaking: *submissively*, in an humble, familiar way; *mildly*, in an engaging, soft, insinuating manner, to make people love the truth; and, *nobly*, in a lofty, vehement strain, when we would captivate men, and rescue them from the dominion of their passions.\* This sublime kind he would have rather full of the most pathetic emotions, than florid or adorned with embellishments of speech. But a speaker who follows the impulse of his thoughts, studies no beauties or elocution, though he naturally uses such as rise from the subject itself.† Though the Latin tongue, in his age, was not of the Augustan standard, all impartial judges must allow that he had a great talent for persuasion. He writes with infinite penetration, is full of noble notions and sentiments, and expresses himself in a pathetic insinuating manner. He knew the heart of man entirely well, and reasoned generally with great force. He indeed often, in his moral discourses, takes passages of the scripture in an allegorical sense, which is always arbitrary, and rather serves for illustration than for proof; in which he followed Origen, the Therapists, and latter Jews. On this account the discourses of St. Chrysostom and the comments of St. Jerom are, in general, more useful, as to the application of the sacred writings, in the genuine literal sense.

St. Austin fell into allegorical interpretations by example, and for the opportunity of introducing such moral instructions as he judged most necessary for his people. As for certain fashionable defects of eloquence in his time, this great man was sensible of them; but, having higher views than the common rules of rhetoric, he conformed himself to the prevailing taste of the age he lived in, that he might the better insinuate the truths of religion into the minds of the people, by engaging

<sup>72</sup> L. 2. de Doctr. Christ.

\* *Submissè—temperatè—granditer.* De Doctr. Chr. l. 4. See Gibert, Jugement des Sçavans, t. 2. Tit. S. Augustin.

† St. Austin beautifies his sermons with scarce any other figures than interrogations, antitheses, and jingling quibbles of words, to which his quick, lively imagination inclined him, and which were best relished by the Africans in that age. But he checked the turns of his fancy by the ingenious simplicity of his pious affecting sentiments, which make his discourse every where tender and persuasive. All his works plainly show how full his soul was of the love of God, and he knew very well how to express to others the strong sense he had of it.



them to hear the word of God with pleasure ;\* and, in his discourses, though popular, he is always sublime. Fenelon mentions two instances to show the wonderful influence which his pathetic eloquence had upon the minds of the people ; an influence which appears more wonderful than Cicero's victory over the determined resolution and indignation of Cæsar, and which the most florid discourses would never have had, how much soever they had pleased the ears, and excited the applause and admiration of his audience. The first is related by the saint himself in a letter to his friend Alipius. The custom of celebrating the Agapæ, or love-feasts, in the churches themselves, or in the cemeteries, upon the graves of the martyrs or others, and this often with intemperance, was an abuse which St. Austin, by a strenuous letter, exhorted Aurelius, archbishop of Carthage, to procure to be extirpated by an order of a council.<sup>73</sup> The people at Hippo would not be restrained from these riotous rejoicings on festivals, which they pretended to justify by the authority of their ancestors. St. Austin, who was then priest at Hippo, read to them the most vehement threats and reproaches of the prophets. Then he earnestly besought his hearers, by the ignominies and sorrows, by the cross, by the blood of Christ, not to destroy themselves ; to have pity on him who spoke to them with so much affection, and to show some regard to their venerable old bishop, who, out of tenderness for them, had commanded him to instruct them in the truth. " I did not make them weep," says he, " by first weeping over them ; but, while I preached, their tears prevented mine. I own that then I could not restrain myself. After we had wept together, I began to entertain great hopes of their amendment."<sup>74</sup> He had the satisfaction of seeing his people reformed from that very day. The other example is still more remarkable, and the account of it we have also from the saint.<sup>75</sup> It was a barbarous custom at Cæsarea, in Mauritania, (now called Tenez, a town subject to the dey of Algiers,) for relations, brothers, fathers, and sons, being divided into two parties, to fight publicly with throwing stones at one another, for several days, at a certain time of the year. This combat was a spectacle with which the people were extremely delighted, and to draw them from it was judged a very difficult enterprise. " According to the utmost of my abilities," says St. Austin, " I used the most pathetic expressions to extirpate such a cruel inveterate custom from their minds and manners. I thought I had done nothing, while I only heard their acclamations, and raised their de-

light and admiration. They were not persuaded, so long as they could amuse themselves with giving applause to the discourse which they heard. But their tears gave me some hopes, and declared that their minds were changed. When I saw them weep, I believed this horrible custom would be abolished. It is now eight years ago and upwards, and, by the grace of God, they have been restrained from attempting any such practice."

In the sermons which fill the fifth tome of his works, this father inculcates chiefly assiduous meditation on the last things ; for " if the Lord's day (or last judgment) may be at some distance, is thy day (or death) afar off ?"<sup>76</sup> He enforces the necessity of doing penance ; " For sin must be punished either by the penitent sinner, or by God, his avenging Judge ;"<sup>77</sup> and God, who has promised pardon to the penitent sinner, has no where promised him who delays his conversion a to-morrow to do penance in."<sup>78</sup> He frequently speaks of the obligation and advantages of alms-deeds, and takes notice that the neglect of this precept is the cause of the damnation of the greatest number that perish, seeing Christ mentions only this crime in the sentence both of the elect and the reprobate at the last day.<sup>79</sup> He often mentions purgatory, and strongly recommends prayer and sacrifices for the repose of the faithful departed.<sup>80</sup> He speaks of holy images of St. Stephen,<sup>81</sup> of Christ, and SS. Peter and Paul,<sup>82</sup> of Abraham sacrificing his son ;<sup>83</sup> also of the respect due to the sign of the cross.<sup>84</sup> He relates miracles wrought by it,<sup>85</sup> and by the relics of martyrs.<sup>86</sup> He often speaks of the honour due to the martyrs, as in most of his sixty-nine sermons, On the Saints,<sup>87</sup> but he remarks that we build altars, and offer sacrifices to God alone, not to any martyrs. He addresses himself to St. Cyprian,<sup>88</sup> and other martyrs, to implore their intercession. " All the martyrs," says he, " that are with Christ intercede for us. Their prayers never cease, so long as we continue our sighs."<sup>89</sup> St. Austin preached always in Latin, though among the peasants of the country, in certain parts of his diocess, some understood only the Punic tongue, whom he found it difficult to furnish

<sup>76</sup> Sermon. 17. c. 1.

<sup>77</sup> Sermon. 19. Sermon. 351. n. 7. p. 1357. Item, Enar. 1. in Ps. 58. n. 13. t. 4. p. 565.

<sup>78</sup> Sermon. 39.

<sup>79</sup> Sermon. 60.

<sup>80</sup> Sermon. 172. Enar. in Ps. xxxvii. n. 3. p. 295. Enchir. c. 69 et 110. l. de curâ pro mortuis, c. 1. n. 3. c. 4. n. 6. n. 22. De Civ. Dei. l. 21. c. 24, &c.

<sup>81</sup> Sermon. 316. n. 5.

<sup>82</sup> L. 1. de Consens. Evan. c. 10, 11. t. 3. p. 8.

<sup>83</sup> L. 22. contra Faust. c. 73.

<sup>84</sup> Sermon. 88. c. 9. tr. 117. in Joan. n. 3. Enar. in Ps. liv. n. 12.

<sup>85</sup> L. 22. de Civ. Dei. c. 8. n. 3.

<sup>86</sup> Sermon. 218. 317. 319. l. 22. de Civ. Dei, c. 8. l. 20. contra Faust. c. 21, &c.

<sup>87</sup> L. 7. de Baptism. n. 1.

<sup>88</sup> Enar. in Ps. lxxxv. n. 24.

<sup>89</sup> S. Aug. ep. 84. p. 207. t. 2.

<sup>73</sup> S. Aug. ep. 22. ol. 64.

<sup>74</sup> S. Aug. ep. 29. ad Alip. t. 2. p. 43.

<sup>75</sup> L. 4. de Doctr. Christ. c. 24.

\* " Melius est ut nos reprehendant grammatici, quam ut nos intelligant populi."—S. Aug. Enar. in Ps. 138.

with priests.<sup>20</sup> To his sermons may also be reduced the greatest part of his comments on the holy scripture.\*

<sup>20</sup> Serm. 42. t. 5.

\* St. Austin wrote, in 393, in two books, *An Exposition of the Sermon of our Lord on the Mount*, Matt. v. vi. vii. in which is comprised the perfection of the divine precepts which form the true Christian spirit. This work contains many useful lessons of virtue, especially against rash judgment. The holy father in the second book explains the Lord's prayer. His one hundred and twenty-four tracts on the gospel of St. John were begun by him in 416, and are homilies which he preached every day of the week. In them he often confutes the Arians, Manichees, Donatists, and Pelagians. He shows the Donatists that their sufferings, of which they boasted, could never avail them, much less procure the glory of martyrs, because they suffered not for Christ, being out of his Church, and destitute of charity. (Tr. 6. in Joan.) He excellently inculcates the grievous evil of the least venial sin which is deliberately committed, and easily multiplied, (tr. 1. et tr. 12. n. 14.) and the fruit and advantages of divine love, the proof of which is the most fruitful observance of the divine commandments. (Tr. 82, 83.) In his ten tracts on the first epistle of St. John, he draws at length the portraiture of divine charity, and recommends (Tr. 9.) the necessary fear of God's judgments, which paves the way to love in a soul.

St. Austin was only priest when he wrote, in 394, his *Exposition of St. Paul's Epistle to the Galatians*, in which, among other precepts, he lays down discreet rules of charity to be observed in correcting others, particularly that it be always done out of a pure motive of charity, and that this be made appear to him who is corrected. About the same time he composed his *Exposition of several passages in the epistle to the Romans*, in answer to difficulties proposed to him; also, the beginning of an *Exposition upon the Epistle to the Romans*, which he never finished, being deterred by the length and difficulty of the task.

His *Enarrations, or Discourses on the Psalms*, which he finished in 415, take up the fourth tome of his works. He professes first to explain the literal sense, but adapts it almost always to Christ and his Church, and often gives only an exposition that is spiritual or moral: after this, by allusions or allegories, he draws some moral instruction very profitable to the people. This work is too much undervalued by Beausobre: though it is not so much a literal exposition of the Psalter as a collection of Christian maxims and rules of piety, which the author usually enforces in a pathetic manner, especially on penance, divine love, contempt of the world, and prayer. (On which see *Enar. in Ps. xxx.*) St. Fulgentius owed his conversion to the reading of St. Austin's discourse on the thirty-sixth Psalm, where he treats on the last judgment, &c. In these discourses he often speaks of the obligation of giving alms, for which he exhorts every one to set apart every tenth penny out of his revenues or gains. (*Enar. in Ps. 128.*) He frequently repeats what the rest of the fathers inculcate, that all possessions which are superfluous belong by right to the poor. (in *Ps. cxlvii. &c.*) He complains that many measure their pretended necessities by the demands of luxury, vanity, pride, and extravagance, and he says, "We shall have many things superfluous, if we content ourselves with necessities; but, if we listen to vanity, nothing will be enough. Seek what suffices for the work of God, not what inordinate passions crave. (in *Ps. cxlvii. n. 12. p. 1658. t. 4.*) You say, you have children. Count one more in your family. Give something to Christ." (in *Ps. xxxviii. F. A. p. 313.*) "Some lay up for their children, and these for their children, and even for great-grand-children; but what do they set apart for Christ? what for their own souls? Among the children which they have on earth, let them count one brother whom they have in heaven. Let them afford Him a share, to whom they owe all." (in *Ps. lxxxviii. n. 14. p. 433.*)

St. Austin wrote certain other books on the scripture,

St. Austin preached constantly, sometimes every day, and sometimes twice on the same day. He did not desist even when he was so

not by way of sermons. The first which he composed after his return into Africa was an imperfect book upon Genesis, in which he explains the history of the creation against the Manichees, and shows the origin of sin to be not from God, but from the malice of the creature, and the abuse which it makes of free will. The distinction he here makes of four senses of the holy scripture is famous: the *historical*, which takes place in relating matters of fact; the *allegorical*, which explains what is spoken by figures; the *anagogical*, which compares together the Old and New Testament, and refers the first to the latter; and the *etiological*, which points out the reasons of the actions and discourses related in the scriptures. Some moderns add the *anagogical* sense, by which the sacred text is applied to the kingdom of heaven, to which it conducts us. St. Austin, in his twelve books, *Upon Genesis*, according to the letter, which he began in 401, when he was bishop, pursues the same method as in the foregoing work, in expounding the history of the creation against the Manichees; but starts many difficulties which he leaves for a further discussion.

His seven books, *On the Particular Ways of Speech in the Seven first Books of the Old Testament*, are answers to several difficult questions on the Pentateuch, and the books of Josue and Judges. This is a curious and learned work, full of judicious remarks, in which he adheres close to the literal sense. His notes upon Job are short hints which he wrote in the margin of the sacred text, and are a key to a literal exposition, discovering useful notions which may be further improved. The *Speculum, or Looking-glass*, taken out of the scripture, is a collection of passages for the direction of manners, compiled in 427. His *Harmony, or book On the Agreement of the Evangelists*, was composed in four books, about the year 399. His two books of *Questions on the Gospels* are of the same date, and contain the answers to forty-seven difficulties propounded to him on the gospel of St. Matthew, and to fifty-one on that of Saint Luke.

These comments on several parts of the Old and New Testament make up the two parts of the third tome of this father's works in the Benedictine edition; and to them are prefixed his four books, *On the Christian Doctrine*, begun by him in 397. In the first book he lays down general principles for the study of the holy scriptures, for the understanding of which he requires unfeigned faith and sincere charity. In the second, he says that the degrees by which we may attain to the perfect knowledge of true wisdom are, the fear of God, piety, knowledge, courage, counsel, and purity of heart. He sums up the canonical books of scripture; and, among the translations thereof, prefers the ancient Latin, as being the most literal and clearest; and, among the Greek versions, he adheres to the Septuagint. In the third book he gives rules for distinguishing the senses of the sacred text, especially the proper or literal from the figurative. In the fourth, which he added in the year 426, he says that, as the scriptures are to be expounded by preachers for the instruction of others, he advises that, in the first place, they prepare themselves for this function by prayer, and that their lives be answerable to their sermons.

The sixth tome of St. Austin's works comprises his dogmatical books upon several points of morality and discipline. His book of eighty-three questions contains his resolutions of as many difficulties upon different subjects on which he had been consulted. Simplician had no sooner succeeded St. Ambrose, who died on the 4th of April, in 397, but he propounded to St. Austin certain difficulties concerning the text of St. Paul's epistle to the Romans relating to predestination, and others regarding other parts of the scripture. St. Austin, who had been lately consecrated bishop, answered him by his two books to Simplician, in which he corrected his former notions and expressions in his exposition of several



weak as to be scarce able to speak; but he seemed to gather strength in preaching, and his ardour for the salvation of souls made him forget the pains of sickness.<sup>91</sup> Wherever he went, even in the dioceses of other bishops, he was constantly required to feed the people with the bread of life, and was always heard with great eagerness; his sermons were received with universal applause, and, according to the custom of that age, with clappings and acclamations; but what alone gave him pleasure was the wonderful fruit which they never failed to produce. Possidius mentions, among other

<sup>91</sup> Serm. 42. t. 5.

passages in the epistle of the Romans, written in 394, not sufficiently accurate on the subject of divine grace. He was convinced of the absolute necessity of that supernatural succour by that passage: *What hast thou which thou hast not received?* as he says in his book, *On the Predestination of the Saints*, (c. 4.) and in that, *On the Gift of Perseverance*. (c. 20, 21.) And he cautions us, that he only wrote accurately upon the subject of grace from the time he was made bishop. His book of eight questions to Dulcitius, a tribune in Africa, contains answers to several difficulties proposed by that gentleman in 421.

In his treatise, *Concerning the Belief of those Things that are not Conceived*, he proves, in favour of faith, that many things are believed that are not conceived or apprehended by the senses, as when we love a friend or a stranger merely upon the reputation of his probity. In his book, *On Faith and Good Works*, he confutes certain errors, as that no one that has been baptized can be damned eternally, &c. His book, *On Faith and the Symbol*, is an exposition of all the articles of the creed, which he delivered whilst he was only priest, in presence of a synod assembled at Hippo in 393. In his book, *On Faith and Works*, he demonstrates that faith will not save us without good works. His *Euchiridion*, or *Manual*, was addressed to Laurentius, a pious Roman lord, brother of Dulcitius, who, in 421, had desired of him an abridgement of the Christian religion. Saint Austin shows that it is comprised in the three virtues of faith, hope, and charity, by which we worship and glorify God, and render him the spiritual homage of our souls.

In his book, *On the Christian Combat*, he exhorts us to arm ourselves against temptations by a lively faith, mortification, and the succour of grace. In that, *On Catechizing the Ignorant*, he prescribes the method of teaching the catechism usefully, so that the hearer may believe what is spoken, may hope what he believes, and may love what he hopes for. He would have it taught in such a manner as to be rendered agreeable and entertaining, and the grace of the Holy Ghost to be often implored in this holy function. His book, *On the Care for the Dead*, was addressed to St. Paulinus in 421, of which work mention has been made in the life of that saint. His discourse, *On Patience*, is a recommendation of that virtue. In his sermon, *On the Creed*, he mentions that all adult persons learned it by heart before they were baptized, and recited it every night and morning. That, *On Fasting*, shows its advantages. In that, *On the Plunder of Rome by Alaric*, he shows that calamity was an effect of a just and merciful Providence. He says that, in 396, the emperor Arcadius and all the citizens abandoned Constantinople one day, fearing it was going to be destroyed by a ball of fire which appeared in the air; but that God having spared it through their tears and prayers, they soon returned to their former disorders. (t. 6. p. 622.) In his treatise, *On the Prediction of Devils*, he proves that their oracles could never foretell any thing but what they could learn by natural means, or in their natural causes, or by subtle conjectures.

instances of extraordinary conversions, that the holy doctor, by making a sudden digression from his subject to speak against the Manichæan heresy, upon one Firmus, a famous rich and zealous patron of that sect, coming into the church, he gained him upon the spot to Christ. After the sermon, Firmus came and cast himself at the saint's feet, and, bathed in tears, confessed his errors. He was afterward advanced to the priesthood.

Valerius, finding himself sinking under the weight of his years and infirmities, and fearing lest his church should be deprived of Austin by some other city demanding him for their bishop, procured privately the consent of Saint Aurelius, archbishop of Carthage, and the approbation of his own people, and the neighbouring prelates of his province of Numidia, to make him his coadjutor in the bishopric. St. Austin strenuously opposed the project, but was compelled to acquiesce in the will of heaven, and was consecrated in December, 395, having in November entered into the forty-second year of his age. Valerius died the year following.

St. Austin in this new dignity was obliged to live in the episcopal house, both on account of hospitality and for the exercise of his functions. But he engaged all the priests, deacons, and subdeacons that lived with him, to renounce all property, and to engage themselves to embrace the rule he established there; nor did he admit any to holy orders who did not bind themselves to the same manner of life. Herein he was imitated by several other bishops, and this was the original of Regular Canons, in imitation of the apostles. Possidius tells us, that the saint's clothes and furniture were modest, but decent—not slovenly. No silver was used in his house, except spoons. His dishes were of earth, wood, or marble. He exercised hospitality, but his table was frugal; besides herbs and pulse, some flesh was served up for strangers and the sick; nor was wine wanting; but a quantity was regulated, which no guest was ever allowed to exceed. At table he loved rather reading or literary conferences than secular conversation, and, to warn his guests to shun detraction, he had the following distich written upon his table:

This board allows no vile detractor place,  
Whose tongue shall charge the absent with disgrace.\*

If any fell into that vice in his presence, he warned them of it, without distinction of persons, and to show his dislike, suddenly rose, and withdrew into his chamber, as Possidius had seen him frequently do. All his clerks who lived with him, ate at the same table, and were clothed out of the common stock with himself. He suffered no woman ever to con-

\* "Quisquis amat dictis absentium rodere vitam,  
Hanc mensam indignam noverit esse sibi."

Possid. Ed. Ben.

verse in his house ; not even his sister, (who was superior of a nunnery,) nor his two nieces, who served God with her. He said, that though no sinister suspicion could arise from the conversation of a sister or niece, yet they would be sometimes attended or visited by others of their sex. He never would speak to any woman without having some of his clerks by, and being in sight of them, though the business were never so secret. He committed to overseers among his clergy the entire care of his temporals, and took their accounts at the end of the year. To shun whatever might distract his mind, he intrusted to the management of others the building of the hospitals or churches which he erected. He never would receive for the poor any estates or presents which he was importuned to accept, when the donation seemed a prejudice to an heir, or a disinherison of a child. Nor could any age afford a greater example of perfect disinterestedness. He was aware how easily avarice creeps unperceived into the heart, and, like a moth, devours the best actions, no less than vanity, if it taints them with its venomous blast ; and he was continually upon his guard against himself, lest either of these contagious evils should infect his soul, and secretly entangle his affections. He employed whatever could be spared of the revenues of his Church in relieving the poor, as he had before given his own patrimony for their relief. Possidius says that he sometimes melted down part of the sacred vessels to redeem captives ; in which he was authorized by the example of St. Ambrose. In several of his letters and sermons, mention is made of the custom he had prevailed upon his flock to establish, of clothing all the poor of each parish once a year. He was not afraid sometimes to contract considerable debts to procure comfort and subsistence for the distressed. But his zeal and charity for the spiritual welfare of others seemed to have no bounds. " I desire not to be saved without you," said he to his people,<sup>92</sup> like another Moses or St. Paul. " What shall I desire ? what shall I say ? why am I bishop ? why am I in the world, only to live in Jesus Christ ? but to live in him with you. This is my passion, my honour, my glory, my joy, and riches."

There perhaps never was a man endowed by nature with a more affectionate and friendly soul than the great Saint Austin ; but his tender and benevolent disposition was exceedingly heightened and improved by the nobler supernatural motive, and most powerful influence of holy charity and religion ; of which his letters, and the sequel of the history of his life will furnish many examples. He conversed freely with infidels, and often invited them to his table ;<sup>93</sup> but generally refused to eat with Christians whose conduct was publicly

scandalous and disorderly, and was severe in subjecting their crimes to canonical penance and to the censures of the Church.<sup>94</sup> He never wanted courage to oppose iniquity without respect of persons, though he never forgot the rules of charity, meekness, and good-breeding ; witness the manner in which he reformed one Romulus for the oppression of his poor vassals,<sup>95</sup> and others. He complains that some sins were by custom become so common, that though he condemned them, he durst not oppose the torrent too violently for fear of doing much harm and no good, should he attempt to extirpate them by excommunication ; yet he trembled lest he should be rendered culpable by remissness. Whereupon he cried out, " Wo to the sins of men who only fear those crimes that are rare ! But as to those that are common, though so grievous that they shut the gates of heaven, through the force of custom, we are constrained to tolerate them, and by tolerating fear we may ourselves become guilty. May it please thy mercy, O Lord, that we may not be condemned as not having done all that might be done to hinder them."<sup>96</sup>

Prayer and advice were the means by which he sought direction in such difficulties. Erasmus,<sup>97</sup> considering his immense labours and indefatigable zeal for the salvation of souls, says of him, " In the epistles and other writings of this holy man, how manifestly do his piety, charity, meekness, gentleness, kindness, love of concord, and zeal for the house of God appear ! What doth he not endeavour ! How doth he labour ! How doth he turn and change himself into all shapes ! If there appear the least hopes of drawing one pagan to Christ, or one heretic to the Church, how doth he condescend, how doth he, as St. Paul saith, *change his voice* !—How anxiously doth he intercede for those wicked Circumcellions who deserved more than one death ! Who ever solicited more for his friends than he doth for his enemies ? With what pangs doth he bring forth all to Christ ! How diligently doth he endeavour to save all, and lose none ! How grievously is he afflicted when any scandal ariseth ! Methinks I see the hen in the gospel, solicitous and anxious to gather and cherish her chickens under her wings. In him alone, as in a mirror, may be seen a perfect bishop, such a one as St. Paul describeth." Causes being at that time often carried by appeal from the secular courts to the bishops, St. Austin was obliged sometimes to hear them the whole day fasting, which he did diligently, affectionately, and patiently, making use of every means to reconcile the parties amicably, and, whether they were Christians or infidels, to draw them to God ; but he complained of the distraction of this charge, which only cha-

<sup>94</sup> Serm. 392. c. 5 In Ps. lxi. n. 23, &c.

<sup>95</sup> Ep. 211. p. 321.

<sup>96</sup> In Galat. t. 3. part. 2. p. 386

<sup>97</sup> Pref. in epist. S. Aug.

<sup>92</sup> Serm. 17. c. 2.

<sup>93</sup> In Ps. c. n. 8.



city made snupportable to him. He scarce ever made any other visits than to orphans, widows, the sick, and other distressed persons. He practised the three maxims of Saint Ambrose; first, never to make matches for any persons, lest they should prove unhappy; secondly, never to persuade any to be soldiers; and, thirdly, never to go to feasts in his own city, lest they should become frequent, and he should be drawn into intemperance, and much loss of his precious time.<sup>99</sup>

The epistles of great men are generally interesting and curious both for illustrating their history, and giving the genuine portraiture of their mind. Those of St. Austin are particularly so, not only on these accounts, but also for the importance of the subjects treated in them. Several are so many excellent and learned treatises, and contain many admirable instructions for the practice of perfect virtue. In them he mentions his own frequent indispositions, and the habitual weakness of his constitution. In the thirty-eighth to Profuturus, (n. 397.) he says he was confined to his bed under violent pain, but adds, "Though I suffer, yet I am well, because I am as God would have me to be; for when we will not what he wills, it is we that are in the fault, as he can neither do, nor permit anything but what is just." In the thirty-sixth he answereth Casulanus about the fast of Saturday, that the Church observes fasting on Wednesdays and Fridays, because the Jews formed their conspiracy to put Christ to death on Wednesday, and executed it on Friday. As to Saturday, he bids him follow the custom of the place where he should be, according to the rule of St. Ambrose, who told his mother, "When I am here (at Milan) I do not fast upon Saturdays; when I am at Rome, I fast upon that day." If the custom of the place be not uniform, as in many churches in Africa, he advises him to do as the bishop of the place should do or direct. He gives the same answer in his fifty-fourth to Januarius. He says in the same that they do well who communicate daily, provided it be done worthily, and with the humility of Zaccheus when he received Christ under his roof; but that they are also to be commended who sometimes imitate the humble centurion, and set apart only Sundays and Saturdays, or certain other days for communicating, in order to do it with greater devotion. He lays down this principle, that a custom universally received in the Church must be looked upon as settled by the apostles or by general council, as the annual celebrations of Easter, Pentecost, the Ascension, and Passion of Christ. He says, that though the faithful at first communicated after supper, the apostles afterward ordained that out of reverence to so great a sacrament, all should communicate fasting.

In the fifty-fifth, to the same Januarius, he speaks of Lent and of other laws of the Church; but says, that certain rites and customs may be sometimes practised by particulars which are only tolerated by the Church, and may be sometimes such as are better rejected than observed. It would be tedious to mention all the important points of faith and discipline which he discusses in many of his epistles; but devout persons will find nothing more agreeable than the perfect maxims of christian virtue which he inculcates. With what charity and tenderness does he comfort Crispinus under temporal losses and calamities, putting him in mind that God is our only good, and a good which can never fail us, if we study truly to belong to him. If he suffers us to be afflicted in this world, it is only for our greater advantage.<sup>99</sup> He explains the duties of a wife towards her husband in his letter to Ecdicia,<sup>100</sup> showing her that she was obliged to condescend and conform herself to the humour of her morose husband not only in duties which she essentially owed him, but also in things indifferent; that she ought not to wear black clothes, seeing this gave him offence; and she might be humble in mind in rich and gay dress (provided it were modest, and not such as the apostle condemns) if he should insist upon her wearing such. He tells her she ought, in all things reasonable, to agree with her husband as to the manner of educating their son, and rather leave to him the chief care of it, when he required it. He severely chides her for having given goods and money to the poor without his tacit consent, and obliges her to ask his pardon for it, whether his unwillingness to allow her *extraordinary* charities proceeded from a just and prudent care to provide for their son, or from any imperfect motive. He exhorts her to gain him by meekness and charity, and to endeavour by all means to reclaim him from his adulteries and other vices, especially by praying for him. "Pray for him," says the saint, "and from the bottom of your heart. For tears are, as it were, the blood of a heart pierced with grief," &c. In like manner did he press upon husbands the respect, tender affection, and just condescension which they owe to their wives; and so with regard to other states.

The documents he gave to Proba are more general; Proba Falconia, the widow of Probus, who had been prefect of the prætorium and consul, in 371, withdrew into Africa with her mother-in-law Juliana, and her daughter Demetrias, after Alaric the Goth had plundered Rome. This holy widow being sensible that assiduous prayer was her chief duty, desired St. Austin to send her some instructions in writing about the manner how she ought to pray. The saint told her,<sup>101</sup> she must learn to

<sup>99</sup> Ep. 244. ol. 83.<sup>100</sup> Ep. 262. ol. 199.<sup>101</sup> St. Aug. ep. 130. ad Probam, p. 382.<sup>98</sup> Possid. c. 27.

despise the world and its pleasures, and sigh after the true happiness of divine grace and charity, which is to be the principal object of all our prayers; that prayer must be made by the earnest cry of the heart, and ought to be without ceasing, by the continued burning desire of the soul seeking God; secondly, by having regular hours for daily devotions; and, thirdly, by frequently raising our hearts to God during all our actions with fervent aspirations, in imitation of the Egyptian monks. He gave her an exposition of the Lord's Prayer, adding, that we are to recommend to God not only our spiritual, but also our corporal necessities, especially our health, that we may consecrate it to the divine service; for without health all other temporal blessings avail us little; but this and other temporal favours we must ask with resignation to the divine will, and with a view to our spiritual advantage, lest, in punishment of our impatience, God should give us them when they are pernicious to our souls, as he granted in anger the flesh meat which the Jews in the wilderness asked with murmuring, and at the same time visited them with the chastisement of their gluttony and rebellion;<sup>102</sup> whereas he refused to hear St. Paul because a trial was more expedient for him.<sup>103</sup>

We have a remarkable instance of St. Austin's meekness and humility, in his controversy with St. Jerom. The latter in his exposition of the epistle of St. Paul to the Galatians, had explained the passage of his withstanding and blaming St. Peter for withdrawing himself from the table of the Gentiles upon the arrival of the Jewish converts,<sup>104</sup> as if this had been a mere collusion between the apostles to prevent the scandal of either party, and as if St. Paul did not think St. Peter in any fault; because he allowed the observance of such legal ceremonies at that time no less than St. Peter did. St. Austin, in 395, being only priest, wrote to him against this exposition,<sup>105</sup> showing, that though the apostles certainly agreed in doctrine, yet in this action of St. Peter there was an indiscretion of inadvertence which gave to the Gentile converts an occasion of scandal; and, that if St. Paul did not blame him seriously he must have been guilty of an officious lie, (which cannot be denied,) and by admitting such a fallacy any passage in the scripture may be eluded in the like manner. This letter of St. Austin happened, by the detention and death of the bearer, never to be delivered. In 397 St. Austin, being then bishop, wrote to St. Jerom another letter upon the same subject,<sup>106</sup> which, by another accident, fell into the hands of several persons in Italy, and was only sent to St. Jerom in Palestine accidentally by one of them; at which St. Jerom took offence. Several other letters passed between

them on this affair,<sup>107</sup> in which St. Austin shows that the apostles tolerated for some time the ceremonies of the Jewish law, that they might be abrogated by insensible degrees, and the synagogue buried with honour. He conjures St. Jerom by the meekness of Christ to pardon him what he had offended him in, thankfully submits himself to his reprehension and reproof, professing himself always ready to be taught by him as his master, and corrected by him as his censor, and desires to drop the inquiry, if it caused any breach of friendship, that they might provide for their mutual salvation.<sup>108</sup> "I entreat you again and again," says he in another letter, "to correct me confidently when you perceive me to stand in need of it; for, though the office of a bishop be greater than that of a priest, yet in many things is Austin inferior to Jerom."<sup>109</sup> The saint imputes the whole blame of this dispute to himself, and his own negligence, because he had not added, that the toleration of the legal rites only belonged to that time when the New Law began to be promulgated.<sup>110</sup> St. Jerom afterward tacitly came over to St. Austin's opinion,<sup>111</sup> which is confirmed by the general suffrage of theologians. St. Austin grieved exceedingly to see the debate betwixt him and Ruffinus carried on with warmth, and conjured them with the greatest tenderness imaginable to forbear invectives. "Could I meet you both together in any place," said he, "I would fall down at your feet, I would weep as long as I were able, I would beseech as much as I love you, sometimes each for himself, then each one for the other, and for many others, especially the weak for whom Christ died."<sup>112</sup> This saint always dreaded the itch of vain-glory in literary contests, in which men love an opinion, as he says, "Not because it is true, but because it is their own, and they dispute, not for the truth, but for the victory." For his part, he was so much upon his guard to shun this rock, that charity and humility were no where more visibly the governing principles of his heart than on such occasions.

He trembled always at the danger of secret complacency, or vain-glory, amidst the praises of others. Thus he writes<sup>113</sup> of this temptation in his Confessions: "We are daily assaulted, O Lord, with these temptations; we are tempted without ceasing. The tongues of men are as a furnace, in which we are daily tried. Thou knowest the groans of my heart to Thee concerning this thing, and the floods of my eyes. For I cannot easily discover the advances that I make towards being more clean from this plague; and I very much dread my hidden sins, which are seen by thine eyes, but not by mine. In other temptations I have

<sup>107</sup> See. S. Aug. ep. 71—75. 81, 82.

<sup>108</sup> Ep. 73. ol. 15.

<sup>109</sup> Ep. 82. ol. 19. inter op. S. Hier. ep. 97.

<sup>110</sup> Ib.

<sup>111</sup> S. Hier. l. 1. contr. Pelag. c. 8.

<sup>112</sup> Ep. 73. ol. 15. <sup>113</sup> Conf. l. 10. c. 37.

<sup>102</sup> Numb. xi. 33. Ps. lxxvii. v. 30, 31.

<sup>103</sup> 2 Cor. xii. 7.

<sup>104</sup> Gal. ii. 11.

<sup>105</sup> Ep. 28. ol. 8.

<sup>106</sup> S. Aug. ep. 46. ol. 9.



some way by which I may try myself; but none at all in this." He complains, in a letter to Aurelius, archbishop of Carthage, much more bitterly how subtly and imperceptibly this dangerous vice insinuates itself into our souls, adding, "This I write to discover my evils to you, that you may know in what things to pray to God for my infirmities." Sincere humility made him love, at every turn, to confess his ignorance, and no less readily than candidly often to say, "I know it not;"<sup>114</sup> an answer which does more honour to a true genius than the greatest display of wit and learning; yet which costs so much to many, that they often turn themselves into every shape rather than make this humble acknowledgment, as the judicious Carthusian of Gaillon, F. Bonaventure, remarks, speaking of the great and truly humble cardinal Bellarmine.<sup>115</sup> He showed the greatest deference for the opinion of others, and with unfeigned humility asked their advice in the paths of virtue, and submitted himself and his works to their censure. Nothing gave him greater confusion and mortification than the esteem of others, or their opinion of his learning.<sup>116</sup>

From this sincere humility St. Austin wrote his *Confessions*, or praises of the divine mercy and justice, about the year 397, not long after he was made bishop, when all the world admired his sanctity, and he enjoyed the greatest honour and fame. Possidius assures us, that his main design in composing this work, was to study his own humiliation, and to endeavour that no one should think of him above that which he confessed himself to be. He therefore divulged all the sins of his youth in the nine first books, and, in the tenth, published the many imperfections to which he was still subject, humbly begging the intercession of all Christians in his behalf. The saint himself sending this book to count Darius, tells him,<sup>117</sup> that, "The caresses of this world are more dangerous than its persecutions. See what I am from this book: believe me who bear testimony of myself, and regard not what others say of me. Praise with me the goodness of God for the great mercy he hath shown in me, and pray for me, that he will be pleased to finish what he hath begun in me, and that he never suffer me to destroy myself." St. Austin says in the second book of his *Retractations*, that he compiled this work also to excite both himself and other men to praise God, ever just, and ever good, and to raise up our unders and affections to Him. He has interspersed in it sublime and solid reflections on

the greatness and goodness of God, the vanity of the world, and the miseries of sin, with most useful instructions for furthering the spiritual life in our souls. Ever since this work has been writ, it has been always read by pious persons with delight and admiration. The saint having given an account of his own actions in the ten first books, in the three last takes occasion to speak of his love for the holy scriptures, and discusses several metaphysical difficulties concerning time, and the creation of the world, or the first part of the history of Genesis, against the Manichees.

Those heretics were the first against whom he exerted his zeal, after his conversion from that impious sect.\* When he was made priest

\* Beside the works above mentioned, which St. Austin composed against the Manichees, he wrote, in 391, soon after he was ordained priest, his book, *On the Advantage of Believing*, to reclaim his friend Honoratus from that heresy. In this work he overthrows the Manichean principle, That the light of reason suffices to discover to us the truth, without faith, or the use of authority. He shows that it is wisdom, not rash credulity, to believe those that are worthy of credit, even in matters of civil life; and especially that true wisdom never can be attained without consulting authority. He demonstrates that the authority of the Catholic Church justly deserves and commands our respect and assent, and says, "Why shall we make any difficulty to throw ourselves upon the authority of the Catholic Church, which hath always maintained herself by the succession of bishops in the apostolic sees, in spite of all the endeavours of heretics condemned by her, by the people's faith, by the decision of councils, and by the authority of miracles? It is either a matchless impiety, or an indiscreet arrogance, not to acknowledge her doctrine for a rule of our faith." &c.

About the same time he composed his book, *Of the Two Souls*, against that error of the Manichees, asserting that every man has two souls, the one good, of a divine substance, and the other evil, of the nature of darkness, proper to the flesh. Among the twelve disciples whom Manes sent to preach in different nations, the most famous was Adimantus, who was the same with Addas, according to St. Austin, (*Cont. Adv. leg. l. 2. c. 12.*) though Beausobre thinks them distinct, because otherwise the names of all these twelve disciples would not have reached us. Beausobre thinks Adimantus first introduced Manicheism into Africa; for the Manichees in the West held him almost in equal veneration with his master Manes, and Faustus said of him, "The most learned and wonderful Adimantus alone, after our blessed father Manicheus, worthy of all our admiration." (*apud S. Aug. l. 1. c. 2.*) His writings were also famous in the East, as appears from the twenty-five books written against him by the learned Diodorus, bishop of Tarsus, which are extant in Syriac, in the hands of the Nestorians, as Cave proves from the testimony of Ebedjesu. Adimantus had writ a book in Latin, in which he pretended to show an opposition between the Old and New Testament. This work St. Austin refuted by his book *Against Adimantus*, in 394, justifying the agreement between the passages that were objected. Having refuted the disciple he took the master in hand, by his book against Manes's epistle of the foundation, in which that heresiarch had couched the principal articles which he proposed to his followers. St. Austin gives us his words for that part of the letter which he refutes, and demonstrates his principles to be advanced by him without the least shadow of proof, and to be contrary even to reason and common sense. This father lays down his reasons for adhering to the Catholic Church in these terms: "Several motives keep me in the bosom of the Catholic Church; the general consent of nations and people, an authority grounded upon miracles, upheld by hope, perfected with charity, and confirmed by antiquity; the

<sup>114</sup> See. S. Aug. l. de Orig. Animæ, c. 2. De Corrupt. et Gr. c. 8. De Civ. Dei, l. 20. c. 19. l. 8. quæst. ad Dulcit. qu. 3. Ep. ad Oros. Contra Priscill. c. 11. ep. 143. &c.

<sup>115</sup> F. Bonaventure, Sur la Lecture des Pères, of which excellent book the most complete edition is that in 1692.

<sup>116</sup> Ep. 143. ol. 7. ad Marcellin. ep. ad Audacem, &c.

<sup>117</sup> Ep. 231. n. 6.

at Hippo, he grieved to see that great numbers in that city were infected with this pestilential heresy, and he challenged Fortunatus,

their priest, to a conference. This was accepted, and it lasted two days; the dispute turned principally on the origin of evil, which St.

succession of bishops from St. Peter to our time; and the name of the Catholic Church, which is so peculiar to the true Church, that though all heretics call themselves Catholics, yet when you ask in any country whatever, where the Catholics meet, they dare not show the place of their assemblies." He says, "I would not believe the gospel, if the authority of the Church did not move me thereto." (1. cont. Ep. Fundamenti, c. 5.)

St. Austin, in his first books, *Against Faustus*, justifies the passages of the New Testament relating to the genealogy of Christ, and the mystery of the incarnation, which Faustus pretended to have been falsified; and in the fifth reproaches the Elect among the Manichees with voluptuousness and avarice, notwithstanding their hypocrisy, and opposes to them the sincere virtue and penitential lives of many Catholics. From the sixth to the twenty-third book he is taken up in defending the Old Testament, after which he returns again to the New. In the twentieth, he takes occasion from the Jewish sacrifices to reproach the Manichees with paying a superstitious honour to the sun, moon, and stars. Faustus objected to the Catholics their veneration and festivals of martyrs. To this, St. Austin answered, that they honoured the martyrs in order to partake in their merits, to be assisted by their prayers, and excited to imitate their example; but never paid to them the worship of latria, which is due to God alone, nor offered sacrifices to them, but only to God in thanksgiving for their graces.

In his two books *Against Felix*, or the acts of a conference with him, he confutes the Manichean system concerning the nature of God, and the origin of evil. Soon after, he composed against these heretics a book, *On the Nature of God*, in which he handles the same subject more fully. Secundinus, a Manichee, having by a letter urged St. Austin to return to that sect, the saint answered him by a book, which he preferred to all his other writings against those heretics. He gives in it the reasons of his conversion, and overthrows the principles of Manicheism. This work is entitled, *Against Secundinus*. Several years after this, an anonymous book of some ancient Marcionite, or other such heretic, who denied that God was author of the Old Testament, and that he created the world, being put into the hands of several persons at Hippo, St. Austin confuted it about the year 420, by his two books, *Against the Adversary of the Law and the Prophets*. These works against the Manichees are published in the eighth tome of the Benedictin edition; with those against the Arians, and his book against the Origenists and Priscillianists.

His conflict with the Arians was begun by an Answer he published in 417, to an Arian sermon which contained the chief objections against the divinity of the Son and of the Holy Ghost. His conference with Maximinus, an Arian bishop, and his two books against him, which were wrote to check his boastings after the conference, were the fruit of his labours in 428. His fifteen books, *On the Trinity*, were begun in 400, and finished in 416, and are rather a dogmatical than a controversial treatise on that mystery. In the beginning, he lays down just cautions against any false idea of God, either apprehending him as a corporeal substance, or as a limited spirit, like a soul, consequently liable to imperfections; for God is infinite, immense, and incomprehensible. In the eight first books he proves the unity of the divine essence, and the trinity of the Persons; he discourseth in the fourth of the incarnation of the Son, and, in the fifth, he refutes the sophisms of heretics. In the latter books, he endeavours to explain the Trinity, of which he finds an imperfect emblem in man, namely, in his spirit or soul, his knowledge of himself, and his love of himself; and again, in his memory, understanding, and will, three powers of the same mind, though these, and all other representations, are infinitely imperfect. He teaches (l. 153.) that the Son proceeds from the Father by his understanding, or knowledge of him-

self, (he being the Father's internal real subsisting Word, consubstantial to him,) and the Holy Ghost by his will, as he is the eternal subsisting love of the Father and the Son. (See on this Corn. A Lapide on John 1. and 1 John 1.) Cassiodorus observes, that this work of St. Austin requires in the reader great penetration and attention. To these polemical writings in the eighth tome, are prefixed his Treatise against the Jews and his Succinct History of Heresies, addressed to Quodvultdeus, deacon of Carthage, and containing a list of eighty-eight heresies, beginning with the Simonians, and ending with the Pelagians. It was compiled in 428, chiefly from the works of SS. Epiphanius and Philastrius.

His great work, *Of the City of God*, consists of twenty-two books, and is a very learned apology for the Christian religion. In the ten first books he refutes the slanders of the heathens, showing that the Christian religion was not the cause of the fall of Rome; for the very barbarians who plundered it, granted a privilege of asylum to the churches of the apostles, and the sepulchres or martyrs, which no heathens did to the temples of their gods. St. Austin shows that temporal calamities are often advantageous to the virtuous; many under these gave heroic proofs of patience, chastity, and all virtues; whereas the boasted Lueretia and Cato murdered themselves out of cowardice and impatience under afflictions. (l. 1.) He mentions the impiety and vices of the pagan Romans, the obscenities practised in their religious rites, the cruelty of their civil wars much more horrible than that of the Goths, and the voluptuousness, avarice, and ambition of the latter ages of the republic, which he dates from their building of the first amphitheatre, which Scipio Nasica prudently, but in vain, opposed. (l. 1 and 2.) He shows, that greater calamities had often befallen the world in the reign of idolatry. (l. 3.) And that the enlargement of the Roman empire could not be ascribed to any idols. Though great empires, without justice, are but great robberies, (which he proves at large, l. 4.) he thinks that God might give the pagan Romans victory, as a temporal recompense of some moral virtues; setting before our eyes, that if the imperfect virtues of heathens are so rewarded, what will be the recompense of true virtue in eternal glory! Confuting the doctrine of destiny, he shows, that God's foreknowledge agrees with man's freewill; and he gives an admirable description of the happiness of a virtuous prince, which he places altogether in his piety, not in temporal felicity, though he mentions and sets forth the temporal prosperity of Constantine and Theodosius. (l. 5.) He shows the ridiculous folly of the theology and pretended divinities of the heathens. (l. 6. 7.) He refutes the theology of their philosophers, even of the Platonists, whom he prefers to the rest, but who all honoured demons as subaltern deities; whereas no Christian priest offers sacrifice to Peter, Paul, or Cyprian, but to God upon the monuments of martyrs. (l. 8.) He proves all the demons of the heathen philosophers to be evil spirits. (l. 9.) Good angels neither require adoration nor sacrifices, and miracles performed by their interposition, are wrought by God's power, who by them makes himself known to men. (l. 10.)

In the following twelve books he treats of the two cities of God and the world; describing, in the four first of these books, their original; in the four next, their progress; and in the four last, their respective ends. He makes his transition from the diversity of good and bad angels, to speak of their creation, and that of the visible world. (l. 11.) Next he proceeds to the creation of man, and his fall. (l. 12, 13, 14.) He pursues the history of the two cities through the first patriarchs, from Cain and Abel to Noe's flood, making the ark to represent the Church, and illustrating his narrative with curious allegories and reflections. (l. 15.) In the last chapter of the fourteenth book, he observes, that self-love to the contempt of God, and the love of God to the con-



Austin proved to be derived from the freewill of the creature; which article of freewill he demonstrates, because, without it, neither law

nor punishment could be just. Fortunatus, who, as Beausobre observes, was a very learned and able disputant, was so pressed as to have

tempt of self-love, have built these two opposite cities of God and the world, and characterise and distinguish, their citizens. This history he carries down to Solomon, (1. 16, 17.) then resumes the history of the world in that of the ancient monarchies, beginning with that of the Assyrians in the East, and the small kingdom of Sicily in Greece, the two first that were erected. He every where enlivens his narration with ingenious reflections, and closes it with the triumph of Christ over hell, in his incarnation and death, and the establishment of his Church, which is victorious over persecutions and heresies, and will endure till his second coming at the last day. (1. 18.) In the nineteenth book, he treats of the latter end of both cities; the inhabitants of each aim at sovereign felicity, or the chiefest good, but those of the terrestrial know so little of it, that the wisest among their philosophers were at a loss to find in what it consisted, Varro reckoning two hundred and eighty-eight different opinions among them about it; only the true religion discovers to men this most important truth, and shows, that it consists in eternal life, and that we cannot be happy in this life, but only in hope, which gives a kind of anticipation of the peace and joy to come. In the twentieth book he gives a description of the last judgment, and the general resurrection. In the twenty-first, he speaks of the end of the terrestrial city, and of the horrible torments of hell, especially their eternity, which he proves clearly from our most holy faith; whence, he says, the Church never prays for the salvation of devils or damned souls; though he acknowledges temporary chastisements for the purification of smaller sins after death, in those who here belonged to Christ, and did not die separated from him by any grievous sin. The subject of his last book is the glorious immortality of the saints in the heavenly city. He mentions the qualities of glorified bodies, and proves their resurrection from that of Christ, and from the faith of the Church, confirmed by undoubted prophecies, and by miracles; he relates several wrought in his own time by the relics of saints, both at Milan and in Africa, to some of which he had been an eye-witness. He finishes the portraiture of the happiness of the blessed, by a sketch of what their souls will enjoy. "How great," said he, "will be that felicity that shall be disturbed with no evil, and where no other business shall be followed but that of singing the praises of God, who shall be all in all? Every inhabitant of this divine city shall have a will perfectly free, exempt from all evil, filled with all manner of good, enjoying without intermission the delights of an immortal felicity, without remembrance either of his faults, or of his miseries, otherwise than to bless his Redeemer for his deliverance." The prolix commentaries of Lewis Vives and Leonardus Coquæus are full of erudition, but of very little service for illustrating the text of St. Austin. This work contains a surprising variety of learning, and is very pleasant and entertaining, as Macedonius, vicar of Africa, elegantly testifies. (Ap. S. Aug. ep. 154.)

Our holy doctor, in his *Retractions*, gives this caution concerning his two treatises *Against Lying*, that they are both so intricate, that he had once some thoughts of suppressing them. But this seems to regard only some of his mystical interpretations of certain scriptural examples; for the principles which he lays down are most just and important. The Origenists, with Plato, maintained, that officious lies are lawful for a good and necessary end. To confute this pernicious doctrine, St. Austin composed, in 395, his book *On Lying*. He defines lying to be a disagreement between a man's words and his mind, for to lie is to speak what we do not think. He takes into consideration the objections brought from examples of lies mentioned in the Old Testament, as of Jacob, Judith, &c. and answers, that the patriarchs who seem to have lied, did not intend that what they said should be understood in the usual sense, but that they

meant to discover, by a prophetic spirit, those things that were signified by their actions, which were figurative. He throws out this answer chiefly for fear of any concessions which the Manichees might abuse to insult the patriarchs, or the Old Testament; but adds, both in this and the following treatise, that if this solution appears not satisfactory, we must condemn such lies as we do David's sins; and says, that at least the Holy Ghost never approves any example of lying, unless it be by comparing it with a greater evil. He then demonstrates that we must never do the least evil, whatever good may be procured by it; and that it is clear, both from the holy scriptures and the light of reason, that all lying is essentially a sin. Whence he concludes, that no lie is ever to be told, to preserve our chastity, or life, or that of others, or secure the salvation of our neighbour, as to procure baptism for our dying child, or for any other reason or good whatever, as it can never be lawful to commit adultery, theft, or any other sin, for such an end. Death and all torments ought to be more eligible than the least lie; nor can the evils of others be imputed to us which we cannot prevent without sin.

His book, *Against Lying*, to Consentius, was composed long after the former, upon the same principles, in the year 420, and is clearer, and more methodical than the former. He wrote it to confute both the error of the Priscillianists, (who held lying, even to conceal their religious sentiments, lawful,) and that of some Catholics in Spain, who pretended lying allowable, in order to detect those heretics, upon which case Consentius had consulted St. Austin. The holy doctor shows we are bound often to conceal the truth; but must never prevent any evils by lying, and mentions one Firmus, bishop of Tagasté who, having concealed an innocent man from the judge, who was a Pagan, chose rather to suffer the rack, than to discover, or by lying to say he knew not where he was. In such cases, he will have us only raise our hearts earnestly to God, and commit to him the event. See *L. Contra Mendac.* c. 18, 19, 20. That the scripture condemns all kind of lies, is what the whole Catholic Church teaches with St. Austin. See Alexander III. *Cap. Super eo. 4. De Usuris*. Some have pretended to justify equivocations by his mystical interpretations of the passages relating to Jacob, and others; some of which Natalis Alexander, out of respect to the memory of great men, stretched so far as to give his adversary some handle for wrangling as to this question. But St. Austin proposes his first answer to those examples in such a manner as not to rest the cause upon this solution; for he adds, that if it seems not satisfactory as to any of those ancient saints, and if they seem not to be excused from a lie, they cannot be excused from sinning, unless upon the plea of invincible ignorance. The same principles he again sets forth, *Enchir.* c. 22. t. 6. p. 205. God, who is truth itself, can never approve any kind of lying; nor can any thing be more destructive of civil society and commerce, than that doctrine which allows it by principle. It would be more eligible to live among dumb persons than in a nation of liars. Artificial lies, or mental reservations and equivocations, are not less condemned by St. Austin, both in his definitions, and in the whole force of his reasoning, than any other kind of lies, and are the more pernicious, as they are more artfully disguised. To allow them in religious matters, or oaths, on any account whatever, is an error condemned by the Catholic Church. See the *Propositions* 26, 27, 28, condemned by Innocent XI. and those condemned by the clergy of France in 1700, in Steyert, F. Antoine, &c. By the same principle is demonstrated the essential iniquity of all lying in whatever circumstances, and on all subjects. Let those who dispute this point have dealings with persons of this cast, who in all affairs, which themselves shall judge of sufficient importance to require it, study by artful equivocations to raise mists before them to deceive them; experience in their

nothing to say, but that he would confer with the heads of his sect. Out of shame he withdrew from Hippo very soon after, and his flight gave occasion to the conversion of a great part of his deluded flock. Faustus, a native of Milevis, and bishop of the Manichees, in Africa, was the idol of his sect in that country, and by his eloquence, his affected modesty, courtesy, and agreeable, winning behaviour, perverted many. He boasted that he had forsaken all things to obey the gospel, whereas he had been master of nothing in the world to renounce, and led a voluptuous soft life, sleeping on the finest feather beds, and

own case will help to open their eyes, and make them desire that persons of such principles should carry them marked on their foreheads, as princes, by declaring open war, warn enemies to stand upon their guard. How easily would these new doctors have disengaged St. Austin in all his difficulties how to save the life of the innocent man, and rescue the dying unbaptized infant out of the hands of infidels? On ancient authors who have allowed some kinds of lies, see Grotius *De Jure belli et pacis*, l. 3. c. 1.

Among the Protestants, James Saurin, minister at the Hague, declared himself, against most of his brethren, an advocate for lying in certain cases. Mr. Hutcheson, the late celebrated professor at Glasgow, in his *Moral Philosophy*, (t. 2. c. 10 et 17.) condemns, very justly, mental restrictions and equivocations, yet, by an unaccountable inconsistency, allows lying in cases of necessity, especially in masters and princes, in whom certainly the character of inviolable uprightness and sincerity is of so much the greater importance, (even in the smallest matters,) as in them is centered public faith, and as their example has the most prevailing and extensive influence. Mr. Hutcheson's reasoning equally excuses murders and other sins, when compensated by notable public advantages. He mistakes the case of putting to death an innocent man, to save his country from ruin, through the unjust vengeance of some tyrant; on which parity he grounds his false doctrine in favour of lying in like cases. Such a person is bound by the rule of charity for his country, to deliver himself up; and if he refuses, may be justly commanded to do it, and punished for disobedience. Such principles which allow evil to be done in cases of pressing necessity, suit Machiavellian politicians, but they overthrow the whole system of true virtue, and the pure morality of the gospel. Agreeably to this, Alexander III. declares that, "The holy scripture forbids us to lie for the life of another." (Cap. Super eo 4. *De Usuris*.) And St. Austin demonstrates that no necessity or authority can ever dispense with the inviolable law of truth. He says: "When thou liest for the sake of humility, if thou wast not before a sinner, thou art now become one." (Serm. 182. ol. 19. *de Verbis Dom.*) And he teaches us, with all divines, that "It is not lawful to lie for the sake of piety: for this is the greatest and most heinous crime of execrable lying." (L. *de Mendac.* c. 21. p. 444. t. 6.) Who then can excuse the effrontery of Beausobre, Middleton, and some others, who accuse St. Austin of forging false miracles, or knowingly abetting forgeries, and this without any other view than to incur, by his own avowed principles, the guilt of eternal damnation. We say the same of most other fathers. For the primitive Christians were ready to suffer the most cruel torments and deaths rather than to be guilty of the least lie, as St. Justin (*Apol.* l. ol. 2.) and Eusebius (l. 6. *Præpar. Evang.*) testify at large "Though you apply fire and the sword to his body, he will stand firm and stedfast, and will cry out with unshaken constancy: 'Let your flames and razors be made ready; cut, burn this body, satiate your raging thirst with this blood—the stars will sooner fall from heaven, than you will extort from us one single word of a lie,' " &c.

living in plenty and delights.<sup>113</sup> About the year 390, he published a book against the Catholic faith, full of blasphemies against the Mosaic law and the prophets, and against the mystery of the incarnation. Beausobre<sup>114</sup> admires the elegance of his style, which is lively, clear, concise, and smooth; superior in purity of the Latin tongue to most productions of that age; and the author shows great address in palliating the defects of his sect, and in giving an ingenious turn to his sophistical arguments. St. Austin answered him in twenty-three books, about the year 400, and triumphed over him not only by the strength of truth, and the goodness of his cause, but also by an infinitely greater extent of learning. He has preserved us the text of his adversary, which he confutes.

In 404 a Manichee, of the number of the Elect, called Felix, came to Hippo, in order to reestablish his sect in that city and country, which, by the zeal of St. Austin, seemed no longer able to raise its head. He had been at Hippo from the month of August, when he agreed to hold a public disputation with St. Austin in the church in December. The conference of the first day is lost; but those of the second and third, held on the 7th and 12th of December, are extant. Felix was not so learned as Fortunatus, whom St. Austin had formerly confuted, as Erasmus observes, but he had more cunning. The issue of this disputation was, that Felix closed it by publicly professing upon the spot the Catholic faith, and anathematizing Manes and his blasphemies.

The heresy of the Priscillianists was akin to some of the Manichean principles, and at that time infected several parts of Spain, where also the errors of the Origenists prevailed among some. Paul Orosius, a Spanish priest, made a voyage into Africa, in 415, to see St. Austin, whose great reputation had reached the most remote countries where the Christian name was known. This learned priest informed him, by a memorial, in what these heresies consisted, and requested of him an antidote to preserve the minds of his countrymen against them. This gave occasion to the saint's work, *Against the Priscillianists and Origenists*, in which he condemns the impious errors of those who taught the human soul to be of a divine nature, and sent into the body in punishment of former transgressions, till it be purified in this world; and he proves that it is created by God, and that the torments of the devils and damned men are eternal. Possidius relates that Pascentius, count of the emperor's household, that is, intendant or steward of the imperial demesnes in Africa, being an Arian, insulted the Catholics on account of the simplicity of their faith, and challenged St. Austin to a conference. When they met, he refused

<sup>113</sup> S. Aug. contr. *Fanst.* l. 5. c. 2 et 8.

<sup>114</sup> T. l. p. 224.



to suffer notaries to take it down in writing; upon which St. Austin foretold that every one would give an account of it according to his fancy. Pascentius insisted upon St. Austin's showing him the word "consubstantial" in scripture; the holy bishop asked him to show in it the term "not-begotten," which he used; and our holy doctor demonstrated that it suffices if the sense be found there in equivalent terms. Maximinus, an Arian bishop, accompanied count Sigisvult, who commanded the Gothic troops for Valentinian, against count Boniface in Africa, and at Hippo challenged St. Austin to a public disputation, which was held in 428, and taken down in writing, as it is now extant.

The Pagans and the Jews were no small object of our saint's zeal. The latter he confuted by a treatise, in which he shows the Mosaic law was to have an end, and to be changed into the new law. The neighbouring city of Madaura was full of idolaters. St. Austin gained their good will by rendering them some important public service, and doing them good offices. Their grateful disposition towards him he improved to their spiritual advantage, and induced them to embrace the faith of Christ,<sup>115</sup> having obliged Longinian, their pontiff, to confess that we must adore one only God, the incomprehensible Creator of all things, and our sovereign good.<sup>116</sup> When Rome was plundered by Alaric the Goth, in 410, the Pagans renewed their blasphemies against the Christian religion, to which they imputed the calamities of the empire. To answer their slanders, St. Austin began his great work, *Of the City of God*, in 413, though he only finished it in 426. Several Tertullianists still subsisted at Carthage, whom St. Austin, by his mildness and zeal, reunited to the Catholic Church, as he also did another sect, called, from Abel the patriarch, Abelonians. Jovinian, the enemy of virginity consecrated to God, had been condemned by pope Siricius and the council of Milan, and confuted by St. Jerom, in 392; nevertheless, his disciples secretly gave out that those who opposed him condemned the state of marriage. St. Austin confuted this slander by his book, *On the Advantage of Matrimony*,<sup>117</sup> in which he shows that state to be holy, that many are engaged in it upon motives of virtue, and that several in that state surpass many virgins in sanctity. He published, about the same time, his book, *On Holy Virginity*, against the error of that heresiarch, proving this state to be in itself the more perfect, if it be embraced for the sake of God, and if it be accompanied with humility, and, according to its obligation, with a most fervent consecration of the heart to the love of God. His treatise, *On Continency*, was writ a little before he was bishop, to show that this virtue consists in subduing the passions, and that sins do not proceed from a principle that is

evil by nature in us, as the Manichees pretended. In the two books, *On Adulterous Marriages*, the saint shows that a married person, after a separation on account of adultery, cannot take another wife or husband, and resolves some other difficulties concerning the indissolubility of marriage. His treatise, *On the Advantage of Widowhood*, was writ in 414, and addressed to Juliana, the daughter-in-law of Proba. The saint commends very much the state of holy widowhood, though he allows second and third marriages lawful, and gives her and her daughter Demetrias, who had embraced a state of virginity the preceding year, useful instructions.

The sect which then made most noise in Africa, and gave the greatest employment to the zeal of this saint, was that of the Donatists. It has been related in the life of St. Optatus in what manner it took its rise in 305, above forty years before the birth of St. Austin. The first authors of it were condemned as schismatics by pope Melchides, in a council at Rome, in 313, and by the great council of all the West, at Arles, in 314. Having, in the beginning, violated the unity of the Church, they, by an usual consequence in all inveterate schisms, as St. Austin observes,<sup>118</sup> fell afterward into several errors, by defending which they became heretics. Their first heresy was, that the Catholic Church spread over the world, by holding communion with sinners, was defiled, and had ceased to be the Church of Christ, this being confined within the limits of their sect. Their second error was, that no sacraments can be validly conferred by those that are not in the true Church. Whence they rebaptized all other sectaries, and all Catholics that came over to them. Constantine the Great passed severe laws against them at Milan, in 316, and banished some of their ringleaders. Valentinian I. Gratian, and Theodosius the Great published new laws against them, and they were divided into so many different sects in Mauritania and Numidia, that they themselves did not know their number.<sup>119</sup> The chief among these were the Urbanists, who sprung up in a corner of Numidia; and at Carthage the Claudianists, the Maximianists, and Primianists; for Primianus, who, in 391, had succeeded Parmenianus in the schismatical see at Carthage, for receiving the Claudianists into communion, was condemned by a party which raised Maximianus to that doubly schismatical dignity; yet Primianus always kept possession at Carthage; though Maximianus was acknowledged by a great number of the provinces. The Rogatists in Mauritania Cæsariensis, were so called from Rogatus, the author of their separation. Each of these sects believed that they alone had the true baptism, and were the true Church.<sup>120</sup>

<sup>118</sup> S. Aug. l. de Hæres. et l. contr. Crescon. c. 7.

<sup>119</sup> S. Aug. l. contr. Parmen. c. 4.

<sup>120</sup> See Fleury, l. 19, n. 53. H. Valesius Diss. de

<sup>115</sup> Ep. 232.

<sup>116</sup> Ep. 234.

<sup>117</sup> T. 6. p. 300.

The Donatists were exceeding numerous in Africa, and obstinate to a degree of madness. They reckoned above five hundred bishops of their sect. At Hippo the number of Catholics was very small, and the Donatists bore so uncontrollable a sway there, that, a little before St. Austin came thither, Faustinus, their bishop, had forbid any bread to be baked in that city for the use of Catholics, and was obeyed, even by servants who lived in Catholic families. The holy doctor arriving whilst matters were in this situation, set himself to oppose the reigning heresy, both in public and in private, in the churches and in houses, by his words and writings.\* Possi-

Schismate Donatistarum; Ittigius Hist. Donatismi; and Card. Noris, Hist. Donatiana, per Ballerinos aucta.

\* His writings against the Donatists fill the ninth tome of his works. The first of these is the hymn or psalm *Abecedarius*, which is divided into parts, each of which begins with a different letter of the alphabet, containing a short account and confutation of this schism, expressed in terms adapted to the capacity of the common people, who were taught this hymn. The saint composed it as an antidote against the heresy, upon his first coming to Hippo. Parmenianus, the successor of Donatus in the see of Carthage, had been confuted by St. Optatus, but left behind him a letter which he had writ against Tichonius, a person of his own sect, who had published some scruples which he had concerning the universality of the Church foretold by the prophets. This work of Parmenianus was looked upon by the Donatists as a complete justification of their schism. St. Austin therefore took it in hand about the year 401, and clearly confuted it by his three books, *Against Parmenianus*, in which he shows that the Church of Christ, according to the prophets, is the Church of all nations, and is not defiled by the society of some wicked livers in her communion; and he confutes the slanders of the Donatists concerning the origin of their sect.

In his seven books, *On Baptism*, against the Donatists, composed about the same time, he shows the mistake of St. Cyprian, and proves that this sacrament may be validly conferred by heretics, and cannot be reiterated when it has been duly administered by them, any more than when it has been administered by sinners within the pale of the Church. Petilianus, who had formerly been a lawyer, and was made by the Donatists bishop of Cirthe in Numidia, acquired a great reputation in his party, by his noisy declamatory eloquence. (S. Aug. l. 1. contr. Petilian. c. 1. l. 3. c. 16.) An epistle which he published against the Catholics, drew from St. Austin three books, entitled, *Against Petilianus*. In the second and third book, the saint proves the Church must be universal, and spread throughout the world, and takes off the force of Petilianus's objections, borrowed from passages of scripture misapplied.

The saint's treatise, *On the Unity of the Church*, was a pastoral charge addressed by him to his own flock, in which he points out the true Church by this mark, that it is one and catholic, or universal, and spread over the whole earth: consequently it could not be confined to Africa, to the house of Lucilla, or to a few lurkers at Rome. Cresconius, a Donatist, and a grammarian by profession, having wrote against St. Austin, in defence of Petilianus, the saint, about the year 409, answered him in four books, retorting upon him all his own arguments, and the conduct of the Donatists in the schism of the Maximianists, by which he invincibly demonstrated, (l. 4.) that they condemned themselves. In his book *On the Unity of Baptism*, against Petilianus, he confutes, by the authority and practice of the universal Church, the error of the Donatists in reiterating the sacrament of baptism, and shows that the Church is composed of good

dius tells us that far the greatest part of Christians in Africa were at that time infected with the errors of the Donatists, and they carried their fury to the greatest excesses, murdering many Catholics, and committing all acts of violence.

By the learning and indefatigable zeal of St. Austin, supported by the sanctity of his life, the Catholics began to gain ground exceedingly; at which the Donatists were so much exasperated, that some enthusiasts among them preached publicly, that to kill him would be doing a thing of the greatest service to their religion, and highly meritorious before God; and troops of Circumcellions made several attempts to do it, when he made the visitation of his diocese. One day he only escaped them by his guide having missed his way; for which preservation he gave public thanks to God.<sup>121</sup> The saint was obliged, in 405, to solicit Cecilian, vicar of Africa in Numidia, to restrain the Donatists about Hippo from the outrages which they perpetrated there.<sup>122</sup> In the same

<sup>121</sup> Enchir. c. 17.

<sup>122</sup> S. Aug. ep. 86. p. 208. t. 2.

and bad, but that the good are not to be found out of its pale. He allows indeed those to be brethren in the eyes of God, who are in the true Church in the sincere desire of their hearts, and use all endeavours impartially to discover it, but are deprived of its external communion merely by the circumstance of invincible ignorance, though God alone can be judge of this interior disposition; but the Church only considers exterior acts or circumstances, as the direct object of her laws of discipline. This maxim of St. Austin appears from the very definition which he gives of an heretic; viz. that he is a person who by criminal passions, or with a view to temporal motives, publishes or embraces an erroneous doctrine in faith. (l. *De Utilitate credendi in princip.*) Also from his letter to Glorious, Eleusius, Felix, and Grammaticus, all Donatists, written about the year 398, where he says; "When they who defend their opinion, though false and perverse, yet with no obstinate malice, having received it from their parents, and diligently seek the truth, ready to be corrected, when they have found it, are no way to be ranked among heretics.—If I did not think you such, perhaps I should not trouble you with my letters." (Ep. 43. ol. 162. t. 2. p. 88.)

St. Austin compiled a *Breviculus* or *Abridegment* of the conference of Carthage; the greatest part of the Acts whereof have been published entire by Baluze. (Conc. p. 118.) He composed and inscribed to the lay-part of the Donatists, a treatise after the conference, wherein he set off all the advantages which the Catholics had gained by it, and the shifts and evasions which the Donatist bishops had used to prevent its being held, and in it to stave off the main business. Gaudentius, one of the Donatist disputants in the conference, continued so obstinate to defend his sect, that he threatened to burn himself with his church, rather than to suffer the emperor's officers to restore his church to the Catholics. St. Austin, in two books against him, refuted, in 420, two letters which he had wrote, the first of which was an impious defence of suicide. In 418 St. Austin being obliged to go to Cæsarea, (now called Tenez,) made a moving sermon on the unity of the Church, (t. 9. p. 518.) in presence of Emeritus, the Donatist bishop, who was one of the chief men of his party, and had spoke most in the conference of Carthage, where he was one of the commissioners or disputants. Two days after, St. Austin, St. Alpius, and others, held a conference in his presence, but he refused to speak, and persisted obstinate, though his friends and relations, and almost his whole flock, had embraced the Catholic faith.



year the emperor Honorius published new severe laws against them, condemning them to heavy fines, and other penalties. St. Austin at first disapproved such a persecution, though he afterward changed his opinion, when he saw the sincere conversion of many, who being moved by the terror of these laws, had, by examining the truth, opened their eyes to discover and heartily embrace it; and by the exemplarity of their lives, and the fervour with which they gave thanks to God for their conversion, exceedingly edified the Church.<sup>123</sup> And he observes, that their open seditions and acts of violence distinguished them from the Arians, and other heretics, and required several remedies. Nevertheless, he only employed the arms of mildness and charity against them. He even interceded for, and obtained a remission of a fine or mulct, to which Crispin, a Donatist bishop, had been condemned, not only for heresy, but also for having formed a conspiracy against the life of Possidius, bishop of Calama; and did the like for others.\* He earnestly exhorted the Catholics to labour for their conversion, by fasting, sighing, and praying to God for them, and by inviting them to the truth with tenderness and sincere charity, not with contentious wrangling.<sup>124</sup> In 407 Honorius commissioned lawyers, under the title of Defensors of the Church, to prosecute the Donatists according to the laws. This name was before in use, and is mentioned in the council of Carthage in 349, and in succeeding ages, to signify a person appointed, generally by the bishop, to protect widows, orphans, and others from oppression.

The most celebrated transaction that passed in Africa at that time, between the Catholics and the Donatists, was a great conference held at Carthage. St. Austin had, by frequent

challenges, invited Proculician, the Donatist bishop of Hippo, and others of that sect, to a fair disputation before competent judges upon the controverted points; but this they constantly declined, alleging his superior eloquence. St. Aurelius of Carthage, St. Austin, and the rest of the Catholic prelates, in a national council of all Africa, held at Carthage in 403, agreed to send to all the Donatist bishops in Africa a solemn challenge for deputies of both parties to meet at an appointed time and place, in order to discuss the articles which divided them in communion; but the Donatists answered they could not meet to confer with the successors of traitors and sinners, whose company would defile them; and their evasions put by the disputation till, at the request of the Catholics, the emperor Honorius compelled them by a rescript, dated in 410, to meet within four months and hold a public conference with the Catholics, in which he appointed the tribune Marcellinus to preside. The Catholic bishops subscribed to this agreement at Carthage to the number of 270. Marcellinus ordered seven bishops to be chosen on each side for the disputants, and four notaries on each side to take down the acts in writing, with four bishops to superintend and observe them, and seven other bishops for the council of the disputants; only these eighteen on each side were to be present. However, the Donatists, at their request, were all allowed to appear at the beginning of the conferences, but no more than eighteen Catholic bishops, the rest spending this time in retirement, prayer, fasting, and almsdeeds to implore the divine blessing. The seven Catholic disputants were Aurelius, Alipius, Austin, Vincentius, Fortunatus, Fortunatianus, and Possidius. The Donatist disputants were Primianus of Carthage, Petilianus of Cirtha, Emeritus of Algiers, Protasius, Montanus, Gaudentius, and Adeodatus of Milevis. The tribune Marcellinus was attended by twenty officers. The conference was opened on the 1st of June, 411, and was continued during three days. The Donatists refusing to sit down in such company, disputed standing; whereupon Marcellinus caused his seat to be taken away, and would also stand. The questions both of right and of matters of fact were debated; the very pieces produced by the Donatists justified Cecilian and his cause; and the universality of the true Church was demonstrated by St. Austin, who had the principal share in this disputation, and bore away the glory of that triumphant day, the fruit of which was the conversion of an incredible number of heretics. Marcellinus pronounced sentence as to the matters of fact which had given rise to the schism, declaring that Cecilianus had never been convicted of the crimes laid to his charge, and that had he been guilty, they could not have affected the universal Church; for no one is to be condemned for faults committed by

<sup>123</sup> Ep. 185. ad Bonifac. an. 417. and ep. 93. ad Vincent. Rogatistam, an. 408. p. 230.

<sup>124</sup> Tr. 6. in Joan. t. 3. p. 337.

\* Barbeyrec, professor at Lausanne, in his preface to the translation of Puffendorf, On the Law of Nature and of Nations, wherein he wrecks his impotent spleen against the fathers of the Church, because their authority and his religion cannot stand together, injuriously styles St. Austin, "The great patriarch of persecuting Christians." Dom. Ceillier has sufficiently confuted this slander. (*Apologie des SS. Pères*, ch. 14. p. 423.) Those heretics who, like the Donatists, instead of imitating the patience of apostles and martyrs, first disturb the public peace, set up the standard of rebellion and persecution, against all laws and authority, are justly to be restrained by lawful authority from such acts of violence. Yet St. Austin, even after he had so far changed his sentiments in this regard, as to applaud the imperial laws against the Donatists, on account of the public tranquillity which was restored by them, and the conversion of many Donatists, who till then had been restrained from inquiring into the truth, for fear of their fellow-sectaries, yet he still returned the Donatists good for evil; and when they had laid ambushes to murder him, and filled his diocese with outrages and violence, he employed his authority to obtain their pardon. See ep. 88. wrote by the Catholics of Hippo to Januarius, a Donatist bishop, and St. Austin's ep. 185. p. 3, 4. wrote to count Boniface in 412.

another. The report of all that had passed, having been made by Marcellinus to the emperor Honorius, to whom the Donatists had appealed from this sentence, he enacted new laws against them, subjecting them to heavy fines, and ordering their clergy to be banished out of Africa, and their churches restored to the Catholics.

This conference gave a mortal blow to the schism of the Donatists, who from that time returned in crowds into the bosom of the Catholic Church; many bishops being converted with their whole flocks, as Possidius relates. Their bishops that renounced the schism, were confirmed in their dignities, as had been decreed in the council of Carthage in 407. Yet some of these heretics remained immovably fixed in their errors and faction. Several of their Circumcellions and clerks, having lain in ambush near Hippo, had killed Restitutus, a Catholic priest, and had beat out the eyes, and broke one of the fingers of another; and being apprehended they confessed their crime before Marcellinus, whom the emperor had then honoured with the dignity and office of count. St. Austin, fearing they would be punished according to the rigour of the law, wrote to Marcellinus, entreating him not to use that severity towards them which they had employed against Catholics. "We neither impeached them," said he, "nor persecuted them; and should be sorry to have the sufferings of the servants of God punished by the law of retaliation."<sup>125</sup> He begged him to have respect to that meekness which the Church professeth to exercise towards all men, and desired these criminals might not be put to death or maimed, but only restrained from hurting others by being confined in prison, or employed in some public works. He wrote to the same purpose to Apringius, the proconsul, who was to be their judge, and was brother to Marcellinus, telling him that the sufferings of Catholics ought to serve as so many examples of patience, which we must not sully with the blood of our enemies.<sup>126</sup> Receiving no answer he sent a second pressing letter on this affair to Marcellinus.<sup>127</sup> That count was a very virtuous and religious man, and had for St. Austin the greatest veneration and regard; and the saint, than whom there perhaps never was a more tender or a warmer friend, had for him an equal affection and esteem. When the consul Heraclian, who had been proconsul of Africa, rebelled in 413, and being vanquished by count Marinus near Rome, fled to Carthage, where he was killed, Marinus pursued him thither, and put many to death on account of his conspiracy. The Donatists failed not to bring Marcellinus and Apringius into suspicion as if they had favoured the rebels; and at their instigation, Marinus caused them to

be imprisoned, and though St. Austin went to Carthage, justified them before Marinus, and obtained his promise that they should not suffer, that general afterward, on a sudden, commanded them both to be beheaded. St. Austin was much afflicted at this barbarous execution, and ascribed the death of Marcellinus to the slanders of the Donatists, who were exasperated at the sentence he had given against them; he has left us a moving description of the patience and heroic sentiments of charity and all other Christian virtues in which he found him in prison when he went to comfort and assist him before his death, and bore ample testimony to his innocence, inviolable chastity, integrity, patience, contempt of all earthly things, holy zeal, and charity. He mentions, that visiting Marcellinus in prison, and asking him whether he had ever offended God by impurity, or committed any other sin for which he ought to do canonical penance, he, taking hold of the bishop's right hand, assured him "by those sacraments which that hand brought him, that he had never been guilty of any such sin."<sup>128</sup> This passage shows, as Du Pin observes, (p. 153.) how careful the pastors then were to visit prisoners, and when they seemed to be in danger of being condemned, to prepare them for death by penance, absolution, and the holy eucharist. St. Austin rejected all commerce with Marinus, and exhorted others to testify their indignation against him in such a manner as might oblige him to a penance proportionable to his crime. The emperor Honorius disgraced Marinus for this action, honoured Marcellinus as one who had been unjustly put to death through the malice of the Donatists, and styled him "of glorious memory."<sup>129</sup> In the Martyrologies he is ranked among the martyrs on the 8th of April.

About the same time, St. Demetrias consecrated her virginity to God in a religious state at Carthage, in 413. She was daughter of Olibrius, who had been consul in 395, and of Juliana, and granddaughter by the father of Proba. In the midst of the delights of a great house, and surrounded with eunuchs and maids who served her, she had from her tender years inured herself to austere fasting, mean clothing, and lying often on the ground covered only with sackcloth. This she did so secretly, that only a few of her maids were conscious of it and most of her pious practices. It was her desire to devote herself to God in a religious state, and she besought her Saviour, with many tears, on her knees, to grant her this happiness, and to move the hearts of her mother and grandmother to consent to the same. An honourable marriage with a rich Roman nobleman was agreed to by her friends,

<sup>125</sup> Ep. 133. ad Marcellin.

<sup>126</sup> Ep. 134. ad Apring.

<sup>127</sup> Ep. 139. cl. 158. ad Marcellin.

<sup>128</sup> Ep. 151. cl. 159. t. 2. p. 517. Oros. l. 7. c. 42. Prosper et Marcell. in Chron. S. Hieron. l. 3. contr. Pelag.

<sup>129</sup> Cod Theodos. l. 16. tit. 5. l. 55.



and the nuptial chamber was preparing, when she one morning, encouraging herself by the example of St. Agnes, clothed in an ordinary tunic and gown, having laid aside her ornaments and jewels, went and threw herself at the feet of her grandmother Proba, but could express herself only by her tears. Proba and Juliana were extremely surprised, but when they understood her request, they raised her up, and pressing her tenderly in their arms, with great joy approved her pious resolution. They did not lessen her fortune, but bestowed that portion on the poor which they had designed for her husband. Demetrias received the veil from the hands of the bishop of Carthage, with the usual prayers and ceremonies.<sup>130</sup> Several of her friends and slaves followed her example. St. Austin's exhortations, whilst he was at Carthage during the conference, had very much contributed to confirm her in her good resolutions, and Proba and Juliana both wrote to acquaint him of her being professed, sending him at the same time a small present. Saint Austin returned them a letter of congratulation and thanks.<sup>131</sup> They wrote likewise to St. Jerom, and earnestly prayed him to give their daughter some instructions for the conduct of her life, which he did by a long epistle, in which he treated of the chief duties of a Christian virgin, exhorting her particularly to work daily with her hands.<sup>132</sup> Pelagius, who was then in Palestine, sent her also a very long letter, which is extant,<sup>133</sup> and is one of his first writings, in which he began to discover the seeds of his heresy. SS. Austin and Alipius wrote a joint letter to Juliana in 417, to caution her daughter against the poison artfully concealed in the above-mentioned letter.<sup>134</sup> Proba, Juliana, and Demetrias returned to Rome, where this holy virgin flourished in the time of St. Leo.

Pelagius was by birth a Briton, as he is called by St. Austin, St. Prosper, and Marius Mercator; and was a monk of Bangor in Wales, not in Ireland.\* He had a good genius but

was not solidly learned; his style is barren, flat, and dry. He travelled into Italy, and lived a long time at Rome, where he gained a reputa-

we are always to pray. In the third he answers some objections.

Marcellinus did not understand how men have the power of avoiding all venial sins if no man ordinarily does it. St. Austin, in order to give him satisfaction, composed his book, *On the Spirit and the Letter*, in which he warmly disputes against the enemies of divine grace, shows by several examples that there are things possible which never come to pass, and explains the succour of divine grace, which is shed by the Holy Ghost into our hearts, and which makes us love and accomplish those good actions which are commanded us. He shows that grace does not destroy or impair freewill, but strengthens it, gives it exertion, or act in supernatural virtue. In reconciling grace and freewill he acknowledges a mystery which he will not be so presumptuous as to pretend to fathom; but cries out with the apostle, *O depth*, &c. Rom. xi. 33. And, *Is there any injustice in God?* Rom. ix. 14. (*L. de Spir. et Litt. c. 34.*) This concord of grace and freewill he every where calls a most difficult question, and frequently answers it only by having recourse to this exclamation of St. Paul. (*De Corrept. et Grat. c. 8. ep. ad Monachos Adrumet, &c.*) He observes that Pelagius sometimes gave the name of grace to freewill itself, because it is a gift of God; and that he sometimes spoke of the external grace of preaching, and its impression upon the heart, which he called an interior grace; but that he used these speeches only that he might disguise his heresy under subtle evasions, the more easily to deny the necessity of true interior grace, which he said was only given to render the practice of virtue more easy, but was not necessary.

A book written by Pelagius, in which the poison of this heresy was concealed under these equivocations, was put into St. Austin's hands by Timasius and James, two young men eminent for their birth and learning, who had been disciples of Pelagius, but were converted by our holy doctor, who refuted that work by his book called, *On Nature and Grace*. In this he detects those artifices, and proves that nature is not blamable, though it is weakened by the corruption of sin, and stands in need of grace to deliver it, to enlighten the understanding, and to enable the will both to desire and to do good. In this work he continued to spare the name of Pelagius in 415. About the same time he composed his small treatise, *On the Perfection of Righteousness*, showing against a sophistical book of Celestius, that for a man to pass his whole life without ever committing the least sin, is a grace which God does not usually grant to the greatest saints; so that it is ridiculous to believe that man can compass this by the sole strength of freewill.

Upon the news of Pelagius having justified himself in the council of Diospolis, St. Austin suspected what the case was, but for want of proofs waited till he received the acts of that council. Upon which he wrote, in 417, his book, *On the Acts of Pelagius*, in which he manifestly detected his cheats at the synod of Diospolis. In 418, after the Pelagian heresy, with its authors, was condemned by several councils and by pope Zosimus, he composed against it his book, *On the Grace of Jesus Christ*, and another, *On Original Sin*, proving against these heretics in the former the necessity of grace for doing good works, and attaining to Christian perfection; and, in the latter, the universal contagion of the sin of Adam, and the necessity of its remission by baptism. His two books, *On Marriage and Concupiscence*, were compiled in 419, in order to remove a peevish objection of the Pelagians, that if concupiscence be an effect of sin, and if men are born in sin, marriage must be a sin.

In 420 he published four books, *On the Soul and its Original*, addressed to one Victor, a convert from the Donatists, to refute several errors concerning the propagation of original sin in the soul, and to prove that the doctrine of its pre-existence in another state before this

<sup>131</sup> S. Hier. ep. 8. <sup>131</sup> S. Aug. ep. 150.

<sup>132</sup> S. Hieron. ep. 8. ad Demetriad.

<sup>133</sup> Apud. S. Aug. t. 2. Append. ep. 17. ol. 141.

<sup>134</sup> S. Aug. ep. 188. ad Julian. t. 2. p. 692.

\* His name in the language of his country, was Morgau, that is, *Of the Sea*, or bordering upon it: which abroad he changed into the Greek word of the same import, *Πελάγιος*. See Usher, Antiq. c. 8. and Le Clerc in his History of Pelagianism, from Julian. l. adv. August. &c. The tribune Marcellinus who had presided the year before at the conference at Carthage, being perplexed by certain objections started by the Pelagians, consulted Saint Austin about them. The holy bishop answered him, in 412, by three books entitled, *On the Demerit of Sins*, and their Remission, otherwise, *On the Baptism of Children*, proving in the first that man is become subject to death only by the demerit of sin; that the sin of Adam has infected all his race, and that children are baptized in order to obtain the remission of original sin. In the second, he teaches that all men can avoid every actual sin; yet that no one lives entirely exempt from all smaller sins, for the remission of which

tion for virtue. Meeting with Rufinus the Syrian, a disciple of Theodorus of Mopsnestia, who came to Rome about the year 400, he

in the body, cannot be maintained by any Catholic, and that the soul is a spiritual substance. He says, that though this Victor had advanced in writing several errors here refuted, he continued nevertheless a Catholic, because he only maintained them through ignorance, and declared, in the beginning and end of his work, that he would correct his opinions, if they were found amiss. (l. 3. in fin.) Two letters, the one wrote by Julianus of Eclanum, filled with Pelagian objections, having been industriously scattered about in the city of Rome, and other places, pope Boniface, who had succeeded Zosimus in 419, sent them to St. Austin, and this holy doctor answered them in 420, by his Four Books to Boniface, against the Pelagians. As to their complaint, renewed by some in our time, that the bishops had only subscribed to their condemnation, dispersed in their own sees, without assembling in councils, he shows that few heresies have been condemned by general councils, but only by the agreement of the pastors, who detected them, in all parts where they were known. (l. 4. c. 2.)

Julianus of Eclanum had acquired a reputation for virtue, by distributing his fortune among the poor in a famine, as Genadius mentions, (De Script. c. 45.) but afterward is charged with crimes of impurity. (apud Mar. Mercator, communis. c. 4.) Vanity and self-conceit seem to have been the occasion of his ruin. In four books he disputed virulently against original sin, and on concupiscence, grace, and the virtues of heathens. St. Austin answered him in six books written about the year 423. After producing the testimony of the ancient fathers for original sin, he has many beautiful reflections concerning their authority. (l. 2. c. 10. l. 1. c. 7.) Julian having published eight books against St. Austin, filled with bitter invectives, the saint was prevailed upon by importunities to make him a reply. He produces Julian's own terms, and answers them plainly and in few words. He lived only to finish six books of this, which is called, his Imperfect work against Julian.

A numerous monastery at Adrumetum (now called Mahomette in the kingdom of Tunis) was at that time governed by an abbot called Valentine. Florus, a monk of this house, having met at Uzalis with St. Austin's letter to Sixtus (then priest, afterward pope) against the Pelagians, (ep. 194.) sent a copy of it home by his companion Felix. Five or six ignorant monks raised a clamour against the letter, and against Florus and Felix, as if they denied free-will in man. The abbot was appealed to, who easily discerned in the letter the style and doctrine of St. Austin. Evodius, bishop of Uzalis, wrote to the monks to exhort them to peace and brotherly love; but the animosity continued in spite of all the abbot's endeavours to stifle it, he therefore permitted them to send Cresconius and another Felix, two young monks, to lay the matter before St. Austin. They accused Florus to him as a Predestinarian; the saint instructed them in the doctrine of the Church, and dismissed them with a letter on that subject to Valentine and his monks. (ep. 214.) For the instruction of these monks he wrote, in 426, his book, On Grace and Free-will, in which he shows that neither of these two points must be so maintained as to trespass upon the other. He desired to see Florus, whom the abbot accordingly sent. St. Austin was overjoyed to find, upon examination, his faith to have been perfectly orthodox, and free from the error of predestinarianism, which was only a false consequence which his ignorant adversaries inferred from the doctrine of grace. Fearing that they, out of ignorance, leaned towards Pelagianism, he inscribed to Valentine and his monks, his book, On Correction and Grace, which he composed for their use; showing that correction and admonitions to virtue are necessary because we have free-will; nevertheless, we must not deny the necessity of divine grace to good actions; the rocks on both sides, on which many have split, are equally to be avoided.

Among the heathen philosophers of old, some were

learned from him the errors which he began from that time to propagate, though at first privately, against the necessity of divine grace,<sup>135</sup> but he was careful to dissemble them at first, setting them forth by the mouths of his disciples to see in what manner they would be received. His chief disciple was Celestius, a man nobly born, as Marius Mercator testifies; bold, and of a subtle ready wit. He was a Scotsman, and is called by St. Jerom "a fel-

<sup>135</sup> Mar. Mercator, p. 30. ed. Garner, &c.

fatalists, imagining that the divine foreknowledge of all future events could not be established but upon the ruins of free-will in men: others, to maintain free-will, sacrilegiously denied a divine prescience of all human actions. Pelagian heretics are blind amidst the light of faith, and see not the absolute necessity of divine grace: Predestinarians, on the other side, ascribe to divine grace and predestination a *necessitating influence* which is incompatible with the active indiffidence and free election, in which the essence of liberty consists. This election in Christian virtue is the effect of grace, but of a grace which gives the exercise or actual exertion of the free-will, being adapted to the exigency of the free creature; for God by his omnipotent act moves all things according to their exigency: he is absolute master of the human will, and by grace the cause of all its good desires; but inspires them without prejudice to its liberty. St. Austin teaches that grace is entirely consistent with the exercise of our free-will, which he every where proves, because without it, precepts and exhortations would be useless, and chastisement for transgressions unjust.

The late lord Bolingbroke took up at second-hand the slander of the Pelagians and Semipelagians against the doctrine of St. Austin, when he charges it with predestinarianism and with ascribing to grace a necessitating force, incompatible with the genuine idea of free-will. Such indeed were the systems of Luther and Calvin, though Melancthon exchanged Predestinarianism for Pelagianism, amongst the immediate followers of the former, and Arminius did the same among part of the Dutch Calvinists. Notwithstanding the condemnation of Arminius in the Calvinistical council of Dort, Pelagianism is now the most prevailing doctrine even among Calvinists, as Le Clerc, bishop Burnet, and others testify. Those Jansenists who teach that divine grace exerts its power upon the will with an absolute and *simple necessity*, are to be ranked among predestinarian heretics, though the system of two delectations (however false it may appear) falls not under this censure, if it be maintained without this or any other erroneous condition, or circumstance implied in it; whether it be restrained to the order of grace, or be extended to all natural actions, to which Massoulié and Hume have endeavoured to apply it.

The Benedictin edition of St. Austin's works, in eleven tomes, is much more correct and complete than the Lovanian or any former. It was first undertaken by Dom. Delfau, but he was very soon after banished into Lower Brittany on account of a book which he published, entitled, *L'Abbé Commanditaire*, in which he severely censures many circumstances of that institution. Dom. Blampin succeeded him in the task of publishing the works of St. Austin; but the criticism upon his sermons and the supposititious writings was the work of Dom. Coutant, the most judicious and correct of all the editors of that body, after Mabillon, as appears from his edition of St. Hilary, and that of the *Decretals* or *Epistles* of the first popes. The life of St. Austin, in the Benedictin edition, was translated by Vaillant and De Frische, two monks, with some inconsiderable alterations from the most accurate thirteenth volume of Tillemont's memoirs, which he finished before the other tomes on account of its importance: the rest, after the sixth, were posthumous, and wanted his last revision.



now bloated with Scottish gruels."<sup>136</sup> He pleaded some time at the bar, but became afterward a monk. At Rome he joined Pelagius, and a little before that city was taken, passed with him into Africa, in 409. Pelagius went soon into the East, but left Celestius at Carthage, where he strove to be promoted to the order of priesthood; but Paulinus, the deacon of Milan, who was then in Africa, preferred against him an accusation of heresy to Aurelius, bishop of Carthage, about the beginning of the year 412. Aurelius assembled a council at Carthage, to which Paulinus presented two memorials, charging Celestius with holding the following errors: That Adam would have been equally mortal, and have died, though he had not sinned; that his sin was prejudicial to him alone, not to his posterity; that children are now born in the same state in which they would have been if Adam had never sinned, and that if they die without receiving baptism, they obtain eternal life. Celestius was heard, and notwithstanding his evasions, confessed enough to be convicted of obstinate heresy; so that he was condemned, and deprived of the ecclesiastical communion. He appealed to the apostolical see; but instead of pursuing his appeal he departed to Ephesus.

St. Austin was not at this council, but from that time he began to oppose these errors in his sermons and letters.<sup>137</sup> But before the end of that year he was engaged by the tribune Marcellinus to write his first treatises against them. This, however, he did without naming the authors of that heresy, hoping by this mildness more easily to gain them. He even praised Pelagius by name in a book which he wrote against his errors, and says: "As I hear, he is a holy man, very much improved in Christian virtue: a good man, and worthy of praise."<sup>138</sup> But after his condemnation he is accused by Orosius and other fathers of loving banquets and the baths, and living in softness and delights. This heresiarch made a long stay in Palestine. In 415 he was accused of heresy before certain bishops assembled at Jerusalem, who determined to write to the bishop of Rome for information in this affair, and to abide by his answer; but, in December the same year, a council of fourteen bishops, among whom was John of Jerusalem, was held at Diospolis or Lydda, in which Pelagius was obliged to appear, and give an account of his faith, two Gaulish bishops who had been driven from their sees, Heros of Arles, and Lazarus of Aix, being his accusers. Pelagius covered the propositions with which he was charged with a gloss which made them seem excusable, and was discharged because he appeared to be a

Catholic; but his error was condemned by the council, and he himself was obliged to abjure it. It is true indeed, that he only did it in words; for he never changed his opinion, and deceived the bishops.<sup>139</sup> After this council he became very vain, and boasted of the advantage he had gained in it; but durst not show the proceedings, because people would have seen that he had been forced to disown his errors. He was content to spread abroad a letter which he wrote to his acquaintance, wherein he said that fourteen bishops had approved his opinion, namely, that a man may live without sin, and may easily keep the divine commandments, if he will; but he did not say, that he had added in the council these words, *with the grace of God*; and he added in his letter the word *easily*, which he dared not pronounce in the council, as St. Austin takes notice. The bishops of Africa were too well acquainted with his artifices to be easily imposed upon, and assembling two councils, one at Carthage, and the other at Milevis, in 416, they wrote against him to pope Innocent, who commending their pastoral vigilance, in 417, declared Pelagius and Celestius deprived of the communion of the Church; for he saw the answers of the former in the council of Diospolis were no way satisfactory, as appears from his and St. Austin's letters upon this affair. Pelagius wrote to the pope to justify himself, and Celestius, who had got himself ordained priest at Ephesus, went to Rome in person, where Zozinus had succeeded Innocent in the papal chair in March, 417. Celestius presented to him a confession of faith, wherein he was very explicit on the first articles of the Creed, and professed that if in any letters he had advanced any thing in which he had been mistaken, he submitted it to his judgment, and begged to be set right. Pope Zosimus had so much regard to his pretended submission, that he wrote in his favour to the African bishops; though he would not take off the excommunication, which they had pronounced against Celestius, but deferred passing sentence for two months. In the mean time St. Aurelius assembled, in 418, a council at Carthage of two hundred and fourteen bishops, which renewed the sentence of excommunication against Celestius, and declared that they constantly adhered to the decree of pope Innocent.

Pope Zosimus having received their letters of information condemned the Pelagians, and cited Celestius to appear again; but the heretic fled secretly out of Rome, and travelled into the East. Upon which Zosimus passed a solemn sentence of excommunication upon Pelagius and Celestius, and sent it into Africa, and to all the chief churches of the East. The emperors Honorius and Theodosius made an edict which they sent to the three prefects of

<sup>136</sup> S. Hier. proem. in Jerem. See Vossius, and especially cardinal Noris's Hist. Pelagiana. Usher, in Antiqu. Brit. Wall, On Infant Baptism, t. 1. c. 19. p. 396.

<sup>137</sup> S. Aug. Sermon. 170, 174, 175, 176. l. de Gestis Pelag. c. 11.

<sup>138</sup> Ib. l. 3. de Merito Peccat. et Remiss. c. 1 et 3.

<sup>139</sup> S. Aug. l. de Gestis Pelagii, c. 20. See F. Gabr. Daniel, Hist. du Concile de Diospolis, Opusculs, t. 1. p. 635, 671.

the prætorium to be published through the whole empire, by which they banished Pelagius and Celestius, and condemned to perpetual banishment and confiscation of estates, all persons who should maintain their doctrine. Pelagius and Celestius after this lurked privately in the East. In Italy, eighteen bishops refused to subscribe to the letter and sentence of Zosimus, and were deprived of their sees. The most learned and warmest stickler among these was Julianus, bishop of Eclanum in Campania, which see is now removed to Avelino. He afterward turned schoolmaster in Sicily; his tomb was discovered there in the ninth century in a small village. His writings show him to have been one of the vainest boasters of the human race, full of Pelagian pride, and a contempt of all other men, but of quick parts, and abundance of wit. It is sufficiently understood from what has been said above, that the chief errors of the Pelagian heresy regard original sin and divine grace; the former they denied, and the necessity of the latter: they also affirmed that a man could live exempt from all sin, without grace, and they extolled the virtues of the pagans. St. Austin maintained the contrary truths of the Catholic faith with invincible force; and he proved from clear passages in holy scripture, that all men are sinners, and bound to pray for the pardon of sins; for without an extraordinary grace, such as was given to the Virgin Mary, saints offend by small transgressions of a faulty inadvertence, against which they watch, and for which they live in constant compunction; he also proves that the virtues of heathens are often counterfeit, namely, when they are founded in, or infected with motives of vain-glory or other passions; they are true moral virtues, and may deserve some temporal recompense, if they spring purely from principles of moral honesty: but no virtue can be meritorious of eternal life, which is not animated by the principle of supernatural life, (that is, divine charity,) and which is not produced by a supernatural grace. He teaches, that the divine grace, obtained for us by Christ's redemption, works in us the consent of our will to all virtue, though not without our free concurrence; so that all the good that can be in us is to be attributed to the Creator, and no one can boast of his good works against another; but God cannot be the author of evil, which rises entirely from the malice and defect of rectitude in the freewill of the creature, to whom nothing remains without the divine concurrence, but the wretched power of depraving and corrupting itself, or at most of doing that from self-love which ought to be done for God alone. It cannot without grace do any action of which God is the supernatural end, nor of which by consequence he will be the recompense; but the necessary grace is never wanting but through our fault.

Through the corruption of human nature by

sin, pride being become the darling passion of our heart, men are born with a propensity to Pelagianism, or principles which flatter an opinion of our own strength, merit, and self-sufficiency. It is not therefore to be wondered, that this heresy found many advocates: next to that of Arianism the Church never received a more dangerous assault. The wound which this monster caused, would certainly have been much deeper, had not God raised up this eminent doctor of his grace to be a bulwark for the defence of the truth. He was a trumpet to excite the zeal of the other pastors, and, as it were, the soul of all their deliberations, councils, and endeavours to extinguish the rising flame. To him is the Church indebted as to the chief instrument of God in overthrowing this heresy. From its ashes sprung Semipelagianism, the authors of which were certain priests, bishops, and monks in Gaul, at Lerins, and in other parts about Marseilles. St. Prosper and Hilarius, two zealous and learned laymen, informed St. Austin by letters<sup>140</sup> in 429, that these persons expressed the utmost admiration for all his other actions and words, but took offence at his doctrine of grace, as if it destroyed freewill in man: they taught that the beginning of faith, and the first desire of virtue are from the creature, and move God to bestow that grace which is necessary for men to execute and accomplish good works. They said, that as to children who die without baptism, and those infidels to whom the faith is never preached, the reason of their misfortune is, that God foresees they would not make a good use of longer life or of the gospel; and that he on that account deprives them of those graces. St. Austin, in answer to these letters, wrote two books against this error, one entitled, *On the Predestination of the Saints*, the other, *On the Gift of Perseverance*, showing that the authors of this doctrine did not recede from the great principles of Pelagius, and that to ascribe to the creature the beginning of virtue, is to give the whole to it, not to God. The saint treats the Semipelagians as brethren, because they erred without obstinacy, and their error had not been yet condemned by any express definition of the Church. The principal persons who espoused it seem to have been Cassian at Marseilles, and certain monks of Lerins. Faustus, abbot of Lerins, and afterward bishop of Ries in 462, several of whose works are extant, carried this error to the greatest length.<sup>141</sup> He died in 480. The

<sup>140</sup> Ap. S. Aug. ep. 225, 226.

<sup>141</sup> On the Semipelagians see John Gerard Vossius in *Hist. Pelagianâ*, l. 6. p. 538. Card. Noris, *Hist. Pelag.* l. 8. p. 538. Irenæus Veronensis, that is, Scipio Mattheus, *De Hæresi Semipelagianâ*, and especially Dom. Rivet, *Hist. Littéraire de la France*, t. 2. Preface, p. 9—23. Item in the *Lives of Cassian and Faustus of Ries*, p. 222, and t. 3. p. 196. and t. 4. Avertiss. p. 1. Faustus's works are published in the last edition of *Biblioth. Patr.* and part in Martenne's *Nova Collectio Monum.* t. 9.



Semipelagian heresy was condemned in the second council of Orange, under Saint Cæsarius, in 529, which was confirmed by pope Boniface II. in a letter to St. Cæsarius.

The two works which do most honour to St. Austin's name are those of his Confessions and Retractions; in the former of which, with the most sincere humility and compunction, he lays open the errors of his conduct, and in the latter those of his judgment. This work of his Retractions he began in the year 426, the seventy-second of his age, reviewing his writings, which were very numerous, and correcting the mistakes he had made in an humble sense of them, and with a suprising candour and severity never seeking the least gloss or excuse to extenuate them.<sup>142</sup> To have more leisure to finish this and his other writings, he proposed to his clergy and people to choose for his coadjutor Eradius, the youngest among his priests, but a person of great virtue and prudence, and his election was confirmed with great acclamations of the people on the 26th of September, 426. St. Austin, however, would not have him consecrated before his death on account of the canon which forbade two bishops to be ordained for the same city at a time; but he desired the people for the future to address themselves to Eradius in all their concerns. Count Boniface, a chief commander in the imperial forces in Africa, (to whom Placidia and Valentinian III. were chiefly indebted for the empire, for which several rebels had contended with them,) after the death of his wife, had taken a resolution to forsake the world, and to embrace a monastic life. St. Austin and St. Alipius dissuaded him from taking that step, imagining that in his present situation he was more serviceable to the Church and State.<sup>143</sup> By insensible degrees he afterward fell from his practices of devotion, and good resolutions, and having been obliged, by the emperor's order, to go over into Spain, he there married a second time, and took to wife an Arian woman, related to the kings of the Vandals, which alliance procured him a share in their friendship, though he insisted that she should first become a Catholic. This affinity gave occasion to the general Aëtius, his rival, to render his fidelity suspected to Placidia, daughter of Theodosius the Great, sister to the late emperor Honorius, widow of the general Constantius, and at that time regent of the empire during the minority of her son Valentinian III. Boniface resented his disgrace, and saw his ruin inevitable,\* wherefore he

made a treaty with Gontharis and Genseric, kings of the Vandals in Spain, and standing upon his defence, defeated three captains that were sent by Placidia and Aëtius against him. St. Austin wrote an excellent letter of advice,<sup>144</sup> exhorting him to do penance for his sins, to return to his duty, to forgive all injuries, and if his wife consented, to embrace a state of continency, according to his former purpose; but as he could not now do this without her consent, the saint set before his eyes his duty in a married state, not to love the world, to commit no evil, to subdue his passions, pray, give alms, do penance, and fast as much as his health would give him leave. We do not find that Boniface was disposed as yet to follow his advice. Indeed the step he had then taken made it difficult to provide for his safety; and St. Austin, who was well acquainted how precarious and delicate a matter it is to be involved in the jealousies and intrigues of courts, had no advice which he would venture to give on that head. "You will perhaps say to me," said he, "What would you have me to do in this extremity? If you advise with me concerning your secular affairs, and the means how to preserve or increase your wealth, I know not what answer to make you. Uncertain things cannot admit of certain counsels; but if you consult me for the salvation of your soul, I know very well what to say: *Love not the world, neither the things that are in the world.* 1 John ii. 15. Show your courage—repent, pray with zeal and warmth," &c.

The Vandals under Genseric, with an army of fourscore thousand men, sailed from Spain into Africa, in May 428, upon the invitation of count Boniface. Possidius, bishop of Calama, an eye-witness, describes the dreadful ravages by which they filled with horror and desolation all those rich provinces as they marched. He saw the cities in ruin, and the houses in the country razed to the ground, the inhabitants being either slain or fled. Some had sunk

<sup>144</sup> S. Aug. ep. 220.

his own people, was restored to her brother, and given by him in marriage to his general Constantius. In the mean time, the Vandals, Alans, Sueves, and Silinges, loaded with the spoils of the Germans and Gauls, broke into Spain like an impetuous torrent, driving the Romans into Cantabria and the mountains of Asturia. The Sueves and some of the Vandals settled themselves in Galicia, which was then of a much larger extent than it is at present. The Alans took up their abode in Lusitania, which then reached beyond Salamanca; and the Vandals with the Silinges possessed themselves of Betica (now called from them Andalusia) and other southern provinces; but the Visigoths from Toulouse threatened the new possessors of Spain, and at length under king Euric or Evaric, poured in like an inundation upon them, in 480, and reduced all Spain, except what was possessed by the Sueves, whom also they brought under a kind of dependence, till they afterward found a favourable opportunity of making an entire conquest of their territories. The kings of the Visigoths after this removed their court from Toulouse to Toledo, and resided in Spain till the irruption of the Saracens or Moors.

<sup>142</sup> T. I. p. 134. <sup>143</sup> Procop. de bello Vandal. l. i. c. 3.

\* The Western empire was at that time torn asunder by the barbarians ever since the weak reign of Honorius. Alaric the Goth, after plundering Rome in 310, marched into Gaul; and his brother-in-law and successor Ataulph settled the kingdom of the Visigoths in Aquitain and the present Languedoc, making Toulouse his capital. He married Galla Placidia, who, after he was murdered by

under the torture, others had perished by the sword; others groaned in captivity, being become slaves to brutal and cruel enemies, and many lost the purity of their body, and their faith. He saw that the hymns and praises of God had ceased in the churches, whose very buildings had in many places been consumed by fire; that the solemn sacrifices which were due to God, had ceased in their proper places, that is, for want of churches they were performed in private houses, or other unhallowed places; that in many parts there were none left to demand the sacraments, nor was it easy elsewhere to find any to administer them to those who required it; that the churches were destitute of priests and ministers; the consecrated virgins and other religious persons were dispersed into all parts; they who fled into the woods, mountains, rocks, and caverns, were either taken and slain, or died with hunger, and for want of necessities; the bishops and the rest of the clergy to whom God had been so gracious as not to suffer them to fall into the hands of the enemy, or to make their escape after they had been taken, were stripped of every thing, and reduced to the most extreme degree of beggary; and of the great number of churches in Africa, there were hardly three remaining (namely Carthage, Hippo, and Cirtha) whose cities were yet standing, and not laid in ruins. Mansuetus, bishop of Uri, was burnt at the gate of Furnes, and Papinian, bishop of Vita, was burnt with red-hot bars of iron.

Amidst this universal desolation St. Austin was consulted by a bishop named Quodvultdeus, and afterward by Honoratus, the pious bishop of Thabenna, whether it was lawful for bishops or other clergymen to fly upon the approach of the barbarians. St. Austin's answer to Quodvultdeus is lost; but in that to Honoratus<sup>145</sup> he refers to it, and repeats the same excellent maxims. He affirms, that it is lawful for a bishop or priest to fly and forsake the flock when he alone is aimed at by name, and the people are threatened with no danger, but left quiet; or when the people are all fled, so that the pastor has none left who have need of his ministry; or when the same ministry may be better performed by others who have not the like occasion of flight. In all other cases, he says pastors are obliged to watch over their flock, which Christ has committed to them; neither can they forsake it without a crime, as he proves in terms dictated by the fire of his fervent charity, and with reasons supported by a zeal altogether divine. Representing the desolation of a town which is like to be taken, and the necessity of the presence of Christ's ministers, he writes as follows: "In such occasions what flocking is there to the church, of persons of all ages and sexes! whereof some require baptism, others

reconciliation, (or absolution) others to be put under penance, and all crave comfort. If then no ministers are to be found, what misfortune is that, for such as go out of this life unregenerate, or, if penitents, not absolved! What grief is it to their kindred, if they be faithful, that they cannot hope to see them with them in everlasting rest! What cries! what lamentations! nay, what imprecations from some, to see themselves without ministers and without sacraments! If, on the contrary, ministers have proved faithful in not forsaking their people, they are an assistance to all the world as God shall give them power. Some are baptized; others are reconciled; no one is deprived of the communion of our Lord's body. All are comforted, fortified, and exhorted to implore by fervent prayers the assistance of the divine mercy."

Count Darius was sent by the empress Placidia into Africa to treat of peace; Boniface produced to him authentic vouchers how much he had been betrayed and driven to extremities by the treachery of Aëtius towards him, and returning to his allegiance, was again intrusted with the command of the imperial army. He endeavoured to retrieve the loss of Africa; but it was then too late. He tried to draw off the barbarians first by money, afterward by force of arms, but without success. Count Darius wrote to St. Austin with extraordinary respect, and prayed him that he would send him his book of Confessions. The saint answered his compliments with unfeigned humility, and told him that he who finds not in himself those virtues for which he is commended, is but the more ashamed to see himself thought to be what he is not, but what he ought to be, and adds: "The caresses of this world are more dangerous than its persecutions." The saint had above others a mournful sense of the miseries of his country, while he deeply considered not only the outward calamities of the people, but also the ruin of a multitude of souls that was likely to ensue; and he prayed often and importunately that God would deliver his country, or at least would give his servants constancy and resignation, and that he would receive him to himself, that he might not be an idle spectator of so great evils. He spoke much to his people on resignation to the divine will under all the scourges which their sins deserved; on the unspeakable mercies, and unsearchable judgments of God always just, holy, and adorable, and the necessity of averting the divine anger by sincere penance. Count Boniface, after having been defeated in battle, fled to Hippo, which was the strongest fortress in Africa. Possidius and several neighbouring bishops took refuge in the same place. The Vandals appeared before that city about the end of May, 430, besieging it by land, and at the same time blocking up its harbour with their fleet by sea. The siege continued fourteen

<sup>145</sup> S. Aug. ep. 223. p. 830. t. 2.



months. In the third month St. Austin was seized with a fever, and from the first moment of his illness doubted not but it was a summons of God who called him to himself. Ever since he retired from the world, death had been the chief subject of his meditations; and, in his last illness, he spoke of his passage with great cheerfulness, saying, We have a merciful God. He often spoke of the resignation and joy of St. Ambrose in his last moments; and of the saying of Christ to a certain bishop in a vision mentioned by St. Cyprian:<sup>146</sup> "You are afraid to suffer here, and unwilling to go hence: what shall I do with you?" He also mentioned the last words of a certain friend and fellow-bishop, who, when he was departing out of this world, said to one that was telling him that he might recover of that illness: "If I must die once, why not now?" How much we are bound to take a reasonable care of our health above other temporal goods, for all the necessary purposes of life, he proves in his letter to Proba:<sup>147</sup> yet he often teaches that it is a mark and test of our loving God to desire vehemently by death to be united eternally and intimately to God in his perfect love and uninterrupted praise:<sup>148</sup> "What love of Christ can that be," says he,<sup>149</sup> "to fear lest he come whom you say you love? O brethren, are we not ashamed to say, we love, whilst we add, that we are afraid lest he come?"

He was not able to contain within his breast the desires of his soul, in which he sighed after the glorious day of eternity, when we shall behold and possess God our sovereign good, the object of all our desires. "Then," says he,<sup>150</sup> "we shall bend to him the whole attention, and all the affections of our souls, and we shall behold him face to face; we shall behold and love: we shall love and praise. See what will be in the end without interruption or end." He thus expresses his sighs with David:<sup>151</sup> "Till I shall come, till I appear before him, I cease not to weep, and these tears are sweet to me as food. With this thirst with which I am consumed, with which I am ardently carried towards the fountain of my love, whilst my joy is delayed, I continually burn more and more vehemently. In the prosperity of the world no less than in its adversity, I pour forth tears of this ardent desire, which never languishes or abates. When it is well with me as to the world, it is ill with me till I appear before the face of my God."<sup>152</sup> He redoubled his fervour in these holy sighs as he drew nearer his term; and he prepared himself for his passage to eternity by the most humble compunction and penance. He used often to say in familiar discourse, that after the remission of sins received in baptism, the most perfect Christian ought not to

leave this world without condign penance. In his last illness he ordered the penitential psalms of David to be written out, and hung in tablets upon the wall by his bed; and as he there lay sick, he read them with abundance of tears.<sup>153</sup> Not to be interrupted in these devotions, he desired, about ten days before his death, that no one should come to him except at those times when either the physicians came to visit him, or his food was brought to him. This was constantly observed, and all the rest of his time was spent in prayer. Though the strength of his body daily and hourly declined, yet his senses and intellectual faculties continued sound to the last. He calmly resigned his spirit into the hands of God from whom he had received it, on the 28th of August, 430, after having lived seventy-six years, and spent almost forty of them in the labours of the ministry. He made no will; for this poor man of Christ had nothing to bequeath. He had given charge that the library which he had bestowed on his church, should be carefully preserved.

Possidius adds, "We being present, a sacrifice was offered to God for his recommendation, and so he was buried," in the same manner as St. Austin mentions to have been done for his mother.<sup>154</sup> The same author tells us, that whilst the saint lay sick in bed, by the imposition of his hands he restored to perfect health a sick man, who, upon the intimation made to him in a vision, was brought to him for that purpose; and he says: "I knew both when he was priest and when he was bishop, that being requested to pray for certain persons that were possessed, he had poured out prayers and supplications to our Lord, and the devils departed from them."<sup>155</sup> An authentic account of several other miracles with which he was favoured by God, may be read in his life compiled by the pious and learned Mr. Woodhead.<sup>156</sup> It was ascribed to his prayer that the city of Hippo was not taken in that siege, which the barbarians raised after having continued it fourteen months. Count Boniface afterward hazarded another battle, but with no better success than before. He therefore fled into Italy, and all the inhabitants of Hippo withdrew into foreign countries, abandoning the empty town to the barbarians, who then entered, and burnt part of it. The saint's body, which was buried in the church of Peace, (called St. Stephen's, since St. Austin had deposited there a portion of that martyr's relics in 424,) was respected by the barbarians, though they were Arians; and his library escaped their fury. Bede says, in his true Martyrology, that the body of St. Austin was translated into Sardinia, and in his time redeemed out of the hands of the Saracens, and deposited in the church of St. Peter at Pavia, about the year

<sup>146</sup> S. Cyp. l. de Mortalit.<sup>147</sup> Ep. 130. c. 3. p. 385.<sup>148</sup> Enar. 85. n. 11. et Quæst. Evang. in Matt. qu. 17.<sup>149</sup> In Ps. xcv.<sup>150</sup> De Civ. Dei, l. et cap. ult.<sup>151</sup> Ps. xli. 2.<sup>152</sup> S. Aug. in Ps. xli. n. 6.<sup>153</sup> Possid. c. 31.<sup>154</sup> S. Aug. Conf. l. 9. c. 12.<sup>155</sup> Possid. c. 29.<sup>156</sup> Life of St. Austin, par. 2. c. 13. p. 454

720. Oldrad, archbishop of Milan, wrote a history of this translation by order of Charlemagne, extracted from authentic archives then kept at Pavia. He says that the bishops who were banished by Huneric into Sardinia, took with them these relics, about fifty years after the saint's death; and that they remained in that island till Luitprand, the pious and magnificent king of the Lombards, procured them from the Saracens for a great sum of money. He took care to have this sacred treasure hid with the utmost care under a brick wall, in a coffin of lead enclosed in another of silver, the whole within a coffin of marble, upon which, in many places, was engraved the name *Augustinus*. In this condition the sacred bones were discovered in 1695. They were incontestably proved authentic by the bishop of Pavia in 1728, whose sentence was confirmed by pope Benedict XIII. in the same year as is related by Fontanini in an express dissertation, and by Touron in his life of that pope.<sup>157</sup> The church of St. Peter in Pavia from this treasure is now called St. Austin's, and is served both by Austin Friars, and by Regular Canons of his rule. His festival is mentioned in the Martyrology which bears the name of St. Jerom, and in that of Carthage as old as the sixth century. In the life of St. Caesarius, wrote in that age, it is mentioned to have been then kept with great solemnity. It is a holiday of obligation in all the dominions of the king of Spain. A general council being summoned to meet at Ephesus against Nestorius in 431, the emperor Theodosius sent a particular rescript, by a special messenger into Africa, to invite St. Austin to it; but he was departed to eternal bliss.<sup>158</sup>

This saint was not only the oracle of his own times, but of the principal among all the Latin Fathers that came after him, who often have only copied him, and always professed to adhere to his principles: Peter Lombard, St. Thomas Aquinas, and other eminent masters among the schoolmen have trod in their steps. The councils have frequently borrowed the words of this holy doctor in expressing their decisions. On the great commendations which Innocent I. Celestine I. St. Gregory the Great, and other popes and eminent men have bestowed on his doctrine, see Orsi,<sup>159</sup> Godeau, Massoulié, Gonet, Usher, and innumerable others. An abstract of his doctrine is given us by Ceillier,<sup>160</sup> and in a judicious and clear manner by the learned Mr. Brerelie, in a book entitled, *The Religion of St. Augustine*, printed in 1620. He shows how great was the veneration which the first reformers generally expressed for this father. Luther affirms that since the apostle's time the Church never had

a better doctor than St. Austin:<sup>161</sup> and that, "after the sacred scripture, there is no doctor in the Church who is to be compared to Austin."<sup>162</sup> Dr. Conel says, he was "a man far beyond all that ever were before him, or shall in likelihood follow after him, both for divine and human learning, those being excepted that were inspired."<sup>163</sup> Dr. Field calls him "the greatest of all the Fathers, and the worthiest divine the Church of God ever had since the apostles' time."<sup>164</sup> Mr. Forester styles him "the monarch of the Fathers."<sup>165</sup> To mention one of our own times, the learned and most celebrated professor at Berlin, James Brucker, in his *Critical History of Philosophy*,<sup>166</sup> extols exceedingly the astonishing genius and penetration, and the extensive learning of this admirable doctor, and tells us that he was much superior to all the other great men who adorned that most learned age in which he flourished. The same author, in his *Abridgement or Institutions of the Philosophical History*,<sup>167</sup> calls him "the bright star of philosophy." These testimonies agree with that of Erasmus, who calls St. Austin "the singularly excellent father, and the chief among the greatest ornaments and lights of the Church:" "Eximius pater, inter summa ecclesiæ ornamenta ac lumina principes."

The eminence of the sanctity of this illustrious doctor was derived from the deep foundation of his humility, according to the maxim which he lays down: "Attempt not to attain true wisdom by any other way than that which God hath enjoined. This is in the first, second, and third place, humility; and this would I answer as often as you ask me. Not that there are not other precepts; but unless humility go before, accompany, and follow after, all that we do well is snatched out of our hands by pride. As Demosthenes, the prince of orators, being asked, which among the precepts of eloquence was to be observed first? is said to have answered: Pronunciation, or the delivery. Again, which second? Pronunciation. Which third? Nothing else (said he) but pronunciation: so if you should ask me concerning the precepts of the Christian religion, I should answer you, Nothing but humility. Our Lord Jesus Christ was made so low in order to teach us this humility, which a certain most ignorant science opposeth."<sup>168</sup>

#### ST. HERMES, M.

HE suffered at Rome in the persecution of the emperor Adrian about the year 132. His tomb on the Salarian Way was ornamented by

<sup>157</sup> T. 6. p. 404. et Justus Fontaninus de corpore S. Augustini Hipp. Ticini reperto, ubi antiqua Ecclesiæ disciplina in tumulando corpore S. Augustini servata explicatur. Romæ, 1728, 4to.

<sup>158</sup> Conc. t. 3.

<sup>159</sup> Orsi, l. 27. n. 77. t. 12. p. 240.

<sup>160</sup> T. 11.

<sup>161</sup> T. 7. Op. ed. Wittemb. fol. 405.

<sup>162</sup> Luther. Loc. Comm. class. 4. p. 45.

<sup>163</sup> Answer to John Burges, p. 3.

<sup>164</sup> Of the Church, l. 3. fol. 170.

<sup>165</sup> Monas. Thessagrap. in proem. p. 3.

<sup>166</sup> T. 3 p. 385. <sup>167</sup> Inst. Hist. Philos. p. 468.

<sup>168</sup> S. Aug. ep. 118. ol. 56. ad Dioscorum.



pope Pelagius II. and his name is famous in the ancient western Martyrologies.

### ST. JULIAN, MARTYR AT BRIOUDE.

HE was descended from one of the best families of Vienne in Dauphiné. He served with the tribune Ferreol; and knew well how to reconcile the profession of arms with the maxims of the gospel. Crispin, governor of the province of Vienne, having declared himself against the Christians, our saint withdrew to Auvergne, not that he dreaded the persecution, but that he might be at hand to be of service to the faithful; for being acquainted, that he was sought after by the persecutors, of his own accord he presented himself before them saying, "Alas, I am too long in this bad world; oh! how I burn with desire to be with Jesus." He had scarce uttered these words, when they separated his head from his body. It was near Brioude; but the place of his interment was for a long time unknown, until God revealed it to St. Germain of Auxerre, when he passed by Brioude on his return from Arles, about the year 431. His head was afterward translated to Vienne with the body of St. Ferreol. St. Gregory of Tours relates a great number of miracles wrought by his intercession. The same author mentions a church dedicated at Paris under the invocation of the holy martyr; it is that which is near the bridge called Petit pont, and has successively gone under the name of St. Julian the Old, and St. Julian the Poor. See St. Greg. of Tours, de Glor. Mart. l. 2. Bosquet, l. 3. p. 176. Tillem. t. 5. &c.

### AUGUST XXIX.

### THE DECOLLATION OF ST. JOHN BAPTIST.

ST. JOHN the BAPTIST was called by God to be the forerunner of his Divine Son, to usher him into the world, and to prepare mankind by penance to receive their great Redeemer, whom the prophets had foretold at a distance through every age from the beginning of the world; never ceasing to excite the people of God to faith and hope in him, by whom alone they were to be saved. The more the sublime function of this saint surpassed that of the Jewish legislator and of all the patriarchs and ancient prophets, the greater were the graces by which he was fitted for the same. Some of the prophets had been sanctified from their birth; but neither in so wonderful nor in so abundant a manner as the Baptist. In order to preserve his innocence spotless, and to improve the extraordinary graces which he had received, he was directed by the Holy Ghost to lead an austere and contemplative life in the wilderness,

in the continual exercises of devout prayer and penance, from his infancy till he was thirty years of age. How much does this precaution of a saint, who was strengthened by such uncommon privileges and graces, condemn the rashness of parents who expose children in the slippery time of youth to the contagious air of wicked worldly company, and to every danger! or, who, instead of training them up in suitable habits of self-denial, humility, devotion, and reasonable application to serious duties, are themselves by example and pernicious maxims the corruptors of their tender minds, and the flatterers of their passions, which they ought to teach them to subdue.

St. John cannot be commonly imitated by youth in his total retreat from the world; but he teaches what are the means by which they must study, according to their circumstances, to sanctify that most precious age of life; what they must shun, in what maxims they ought to ground themselves, and how they are to form and strengthen in themselves the most perfect habits of all virtues. Let them consider him as a special pattern, and the model of innocence and of that fervour with which they must labour continually to improve in wisdom, piety, and every virtue. He is particularly the pattern which those ought always to have before their eyes, who are called by God to the ministry of his altar, or of his word. Let no one be so rash as to intrude himself into the sanctuary before he has laboured a long time to qualify himself for so high an office by retirement, humility, holy contemplation, and penance, and before the spirit of those virtues has taken deep root in his soul. Saint John led a most austere life in the wilderness, conversing only with God, till, in the thirtieth year of his age, he was perfectly qualified to enter upon the administration of his office; that being also the age at which the priests and Levites were permitted by the Jewish law to begin the exercise of their functions.<sup>1</sup> The prophets had long before described the Baptist as the messenger and forerunner sent to prepare the way of the Lord, by bringing men to a due sense of their sins, and to the other necessary dispositions for receiving worthily their Redeemer.<sup>2</sup> Isaías and Malachy in these predictions allude to harbingers and such other officers whom princes upon their journeys sent before them, to take care that the roads should be levelled, and all obstructions that might hinder their passage removed.

God, by a revelation, intimated to John his commission of precursor in the wilderness, and the faithful minister began to discharge it in the desert of Judæa itself near the borders, where it was thinly inhabited, upon the banks of the Jordan, towards Jericho. Clothed with the weeds of penance, he announced to all men the obligation they lay under of washing away their iniquities with the tears of sincere com-

<sup>1</sup> Num. iv. 3.

<sup>2</sup> Isa. xl. 3. Mal. iii. 1.

punction; and proclaimed the Messiah, who was then coming to make his appearance among them.<sup>3</sup> He was received by the people as the true herald of the most high God, and his voice was, as it were, a trumpet sounding from heaven to summon all men to avert the divine judgments, and to prepare themselves to reap the benefit of the mercy that was offered them. All ranks of people listened to him, and, amongst others, came many pharisees, whose pride and hypocrisy, which rendered them indocile, and blinded them in their vices, he sharply reprov'd. The very soldiers and publicans or tax-gatherers, who were generally persons hardened in habits of immorality, violence, and injustice, flocked to him. He exhorted all to works of charity, and to a reformation of their lives, and those who addressed themselves to him, in these dispositions, he baptized in the river. The Jews practised several religious washings of the body as legal purifications; but no baptism before this of John had so great and mystical a signification. It chiefly represented the manner in which the souls of men must be cleansed from all sin and vicious habits, to be made partakers of Christ's spiritual kingdom, and it was an emblem of the interior effects of sincere repentance; but it differed entirely from the great sacrament of baptism which Christ soon after instituted, to which it was much inferior in virtue and efficacy, and of which it was a kind of type.<sup>4</sup>

St. John's baptism was a temporary rite, by which men who were under the law were admitted to some new spiritual privileges, which they had not before, by him who was the messenger of Christ, and of his new covenant. Whence it is called by the fathers a partition between the law and the gospel.<sup>5</sup> This baptism of John prepared men to become Christians, but did not make them so. It was not even conferred in the name of Christ, or in that of the Holy Ghost, who had not been as yet given.<sup>6</sup> When St. John had already preached and baptized about six months, our Redeemer went from Nazareth, and presented himself, among others, to be baptized by him. The Baptist knew him by a divine revelation, and, full of awe and respect for his sacred person, at first excused himself, but at length acquiesced out of obedience. The Saviour of sinners was pleased to be baptized among sinners, not to be cleansed himself, but to sanctify the waters, says St. Ambrose,<sup>7</sup> that is, to give them the virtue to cleanse away the sins of men. St. Austin and St. Thomas Aquinas think he then

instituted the holy sacrament of baptism, which he soon after administered by his disciples,<sup>8</sup> whom doubtless, he had first baptized himself.<sup>9</sup>

The solemn admonitions of the Baptist, attended with the most extraordinary innocence and sanctity, and the marks of his divine commission, procured him a mighty veneration and authority among the Jews, and several began to look upon him as the Messiah, who, from the ancient prophecies, was expected by all the nations of the East to appear about that time in Judæa, as Suetonius, Tacitus, and Josephus testify.<sup>10</sup> To remove all thoughts of this kind, he freely declared that he only baptized sinners with water in order to repentance and a new life; but that there was one ready to appear among them, who would baptize them with the effusion of the Holy Ghost, and who so far exceeded him in power and excellency, that he was not worthy to do for him the meanest servile office. Nevertheless, so strong were the impressions which the preaching and deportment of John made upon the minds of the Jews, that they sent to him a solemn embassy of priests and Levites from Jerusalem to inquire of him if he was not the Christ.<sup>11</sup> True humility shudders at the very mention of undue honour; and, the higher applause it meets with among men, the lower it sinks in a deep sense and sincere acknowledgment of its own baseness and unworthiness, and in the abyss of its nothingness; and in this disposition it is inflamed with a most ardent desire to give all praise and glory to the pure gratuitous goodness and mercy of God alone. In these sentiments St. John *confessed, and did not deny; and he confessed, I am not the Christ.* He also told the deputies that he was *neither Elias nor a prophet.* He was indeed Elias in spirit, being the great harbinger of the Son of God; and excelled in dignity the ancient Elias, who was a type of our saint. The Baptist was likewise eminently a prophet, and more than a prophet, it being his office, not to foretell Christ at a distance, but to point him out present among men.<sup>12</sup> Yet, far from pluming himself with titles and prerogatives, as pride inspires men to do, he forgets his dignity in every other respect only in that of discharging the obligations it lays upon him, and of humbling himself under the almighty and merciful hand of Him who had chosen and exalted him by his grace. Therefore, because he was not Elias in person, nor a prophet in the strict sense of the word, though, by his office, more than a prophet, he rejects those titles.

Being pressed to give some account who he

<sup>3</sup> Luke iii. 1.

<sup>4</sup> Matt. iii. 11. Acts xix. 5. S. Ambr. l. 2. in Luc. t. 3. p. 45. S. Aug. Enchir. c. 48, 49. t. 6. p. 214, &c. See Conc. Trid. Sess. 7. Can. 2. Bellarmin, Nat. Alexander, Tournely, Tr. de Bapt.

<sup>5</sup> Luke xvi. 16. S. Aug. l. 5. de Bapt. c. 9. t. 9. p. 147.

<sup>6</sup> John vii. 39.

<sup>7</sup> L. 2. in Luc. t. 3. p. 46.

<sup>8</sup> John iii. 26. iv. 2.

<sup>9</sup> S. Aug. 44. ol. 163. c. 5. ep. 265. ol. 108. et Tr. 5. 13. 15 et 16. in Joan.

<sup>10</sup> Sueton. in Vespas. c. 4. Tacitus, Hist. l. 5. c. 4. Joseph. De Bello Judaic. l. 7. c. 12. p. 961.

<sup>11</sup> John i. 20.

<sup>12</sup> Matt. xi. 9. 14.



was, he calls himself *the voice of one crying in the desert*; he will not have men have the least regard for him, but turns their attention entirely from himself, as unworthy to be named or thought of, and only bids them listen to the summons which God sent them by his mouth. A voice is no more than an empty sound; it is a mere nothing. How eloquent does sincere humility render the saints to express the sentiments of their own nothingness! Like the Baptist, every preacher of God's word must be penetrated with the most feeling sense of his own baseness; must study always to be nothing himself and in his own eyes, whilst yet he exerts all his powers that God, the great All, may be known, loved, served, and glorified by all, and in all: he must be himself merely a voice, but a voice of thunder to awake in all hearts a profound sense of their spiritual miseries, and of the duties which they owe to God. This maxim St. Austin illustrates by the following simile drawn by the pagan mythologists: "It is related in the fables," says he, "that a wolf thought, from the shrillness of the voice, that a nightingale was some large creature, and, coming up and finding it to have so small a body, said: 'Thou art all voice, and art therefore nothing. In like manner let us be nothing in our own esteem. Let the world despise us, and set us at nought, provided we only be the voice of God, and nothing more.'"<sup>13</sup>

The Baptist proclaimed Jesus to be the Messiah at his baptism; he did the same when the Jews consulted him from Jerusalem whether he was not the Messiah: again, when seeing him come towards him the day following, he called him, *The Lamb of God*; also when his disciples consulted him about the baptism of Jesus, and on other occasions. He baptized first in the Jordan, on the borders of the desert of Judæa; afterward, on the other side of that river, at a place called Bethania, or rather Bethabara, which word signifies House of the Passage or common ford: lastly at Ennon, near Salim, a place abounding in waters, situated in Judæa near the Jordan. In the discharge of his commission he was a perfect model to be imitated by all true ministers of the divine word. Like an angel of the Lord *he was neither moved by benedictions nor by maledictions*,<sup>14</sup> having only God and his holy will in view. Entirely free from vanity or love of popular applause, he preached not himself, but Christ. His tenderness and charity won the hearts, and his zeal gave him a commanding influence over the minds of his hearers. He reproved the vices of all orders of men with impartial freedom, and an undaunted authority; the hypocrisy of the Pharisees, the profaneness of the Sadducees, the extortion of the publicans, the rapine and licentiousness of the soldiers, and the incest of Herod himself.\*

The tetrarch Herod Antipas going to Rome in the sixteenth year of Tiberius, the thirty-third of Christ, lodged in his way at the house of his brother Herod Philip, and was smitten with love for his wife Herodias, who was niece to them both. He discovered to her his criminal passion, and she consented to leave her husband and marry him, upon condition that he first divorced his wife, who was daughter of Aretas, king of the Arabs. To this he readily agreed, and being returned from Rome in the following autumn, he considered how to rid himself of his wife. The princess having got intelligence of his resolution, made her escape, and fled to her father. By her voluntary retreat Herod Antipas saw himself at liberty, and, by a notorious infringement of all laws divine and human, married Herodias his sister-in-law, though she had children by her own husband Philip, his brother, who was yet

Jews for his vices, oppressions of the people, and barbarous cruelty, by which he had not only contrived the extinction of the Asmonean royal family, and cut off the most illustrious princes of the Jewish sanhedrim and nation, but also had put to death his virtuous wife Mariamne (the daughter of Hircanus, the last Asmonean king) and the two sons whom he had by her, Alexander and Aristobulus; and likewise Antipater, the eldest of his sons. He left at his death at least four sons, Archelaus and Herod Antipas by Malthace, Philip by Cleopatra, and Herod Philip by another Mariamne. Herod by his will made a partition of his dominions among three of these sons, leaving to Archelaus Judæa, Idumæa, and Samaria, with the title of king; to Philip Trachonitis, Auranitis, Panea, and Batanea; and to Herod Antipas, Galilee and Peræa. This disposition was confirmed by Augustus with the following limitation, that Archelaus should rule only with the title of Ethnarch till he should show himself worthy to be honoured with that of king; which he never obtained; for, inheriting the cruelty of his father, he was accused at Rome by the Jews and Samaritans of tyranny and male-administration, and, in the tenth year of his reign, deposed by Augustus, and his goods confiscated. He died in banishment at Vienne in Gaul.

Upon his deposition Judæa was made part of the province of Syria, and seized upon by the præconsul Quirinus, under whom Caponius, a Roman of the Equestrian order, was appointed governor, with the title of procurator of Judæa. Philip the tetrarch, or prince of Trachonitis, seems the honestest man of his family: he lived in quiet possession of his small territory thirty-seven years, and died without issue in the twenty-second year of Tiberius. Aristobulus, whom his father Herod put to death, left a son called Agrippa (who afterward obtained the kingdom of Judæa) and a daughter named Herodias, who was married to Herod Philip. This, some understand to be the tetrarch Philip; but Calmet and others prove him to be the fourth son of Herod, who had no share in the tetrarchates, and who lived privately till Vespasian's time, when, being eighty years old, he was entreated by Josephus to revise the books of his history which he sent him. This historian confirms our opinion; for, speaking of the rape of Herodias, he says that Herod the tetrarch went to the house of his brother Herod, the son of Mariamne, the daughter of Simon the high priest. These principalities were called Tetrarchates, that word signifying in Greek a fourth part; the dominions of Herod the Great being divided into four portions; for, besides the three above-mentioned, one Lysanias was tetrarch of a small territory between Libanus and Antilibanus called Abilina, Luke iii. See Calmet et Synop. Critic. ib. The Jews styled some of the tetrarchs kings.

<sup>13</sup> S. Aug. Enar. in Ps. 58.

<sup>14</sup> 2 Kings xiv. 17.

\* Herod, surnamed the Great, died detested by the

living.<sup>15</sup> St. John Baptist boldly reprehended the tetrarch and his accomplice for so scandalous an incest and adultery, and said to that prince: *It is not lawful for thee to take thy brother's wife.* Herod feared and revered John, knowing him to be a holy man; and he did many things by his advice; but on the other hand, he could not bear that his main sore should be touched, and was highly offended at the liberty which the preacher took in that particular. Thus, whilst he respected him as a saint, he hated him as a censor, and felt a violent struggle in his own breast, between his veneration for the sanctity of the prophet, and the reproach of his own conduct. His passion still got the better, and held him captive, and his flame was nourished by the flatteries of courtiers, and the clamours and artifices of Herodias, who, like an enraged infernal fury, left nothing unattempted to take away the life of him who durst impeach her conduct, and disturb her criminal pleasures and ambition. Herod, to content her, cast the saint into prison. Josephus says the servant of God was confined in the castle of Macherus, two leagues beyond the lake Asphaltites, upon the borders of Arabia Petræa. St. John hearing in prison of Christ's wonderful works and preaching, sent two of his disciples to him for their information, not doubting but that Christ would satisfy them that he was the Messiah;<sup>16</sup> and that by his answers they would lay aside their prejudices, and join themselves to him.

Herod continued still to respect the man of God, frequently sent for him, and heard him discourse with much pleasure, though he was troubled when he was admonished by him of his faults. Herodias, on the other hand, never ceased by her instigations to endeavour to exasperate him against the holy man, and to seek an opportunity to compass his destruction. An occasion at length fell out favourable to her designs. It was about a year since John the Baptist had been committed close prisoner, when Herod, upon the return of his birth-day, made a splendid entertainment for the principal nobility of Galilee, in the castle of Macherus.\* The dancing of Salome and other circumstances of this banquet are sensible proofs to what an infamous pitch of impudence debauchery was carried in this impious court. To dance at banquets was looked upon among

civilized nations which had any regard to rules of decency and temperance, as a base effeminacy, and an excess of softness and voluptuousness,<sup>17</sup> as it is called by Cicero, who clears the reputation of king Deiotarus from the aspersion of such an indecency, because, being a man remarkable from his youth for the gravity of his manners, he was incapable of such an extravagance. That orator had before endeavoured in the same manner to justify Murena from a like imputation. When luxury and intemperance overran the Roman commonwealth, these maxims of ancient severity still so far prevailed, that Tiberius and Domitian, who will never pass for rigid reformers of morals, turned patricians out of the senate for having danced, and the former banished all the professed dancers and comedians out of Rome,<sup>18</sup> so incompatible with purity of manners was a passion for dancing looked upon. This reflection leads us to form a judgment of the extreme degeneracy of Herod's court, in which the mirth and jollity of this feast was heightened by dancing. Salome, a daughter of Herodias by her lawful husband, pleased Herod by her dancing; inasmuch that he promised her, with the sacred bond of an oath, to grant her whatever she asked, though it amounted to half of his dominions. From this instance St. Ambrose and other fathers take occasion to show the dangerous consequences of a passion for dancing, and the depravity from which it often takes its rise.\* Salome having received the

<sup>17</sup> See Rollin, et Tr. sur l'Education d'un Prince.

<sup>18</sup> Tillemont Vie de Tibère, art. 14. de Domitien, art. 3.

\* Utterly to condemn dancing in persons who live in the world would be an excess of severity in morals; nor is some degree of that corporal exercise destitute of advantage in young persons of birth. As to ground the heart in sentiments of religion and virtue, and to cultivate and adorn the mind with suitable studies and science is the first part of education, so it is a secondary care that the body be formed by exercises, both such as promote health and strength, and such as contribute to give an easy graceful mien and carriage, an upright and straight attitude, a firm and stedfast walk, and a gentleness and politeness in behaviour. This is a part of the science of the world; and awkwardness in the attitude of the body, or clownishness in making our address to others, or in appearing in company, is a mark of want of education, and a neglect which renders a gentleman contemptible, and unfit for acting his part with becoming dignity in the commerce of human life.

On this account the most severe moralists allow children to be taught not only a graceful manner of making a bow, and of addressing persons of all ranks, but also some single plain dances, such as are most proper to correct all rustic unnatural contortions, to form the shape and attitude of the body, and to give an easy, natural, and graceful carriage. Brutes attain their end by instinct; but man by reason; and the faculties of his mind stand in need of diligent culture to arrive at the perfection of nature for which he undoubtedly was designed by his author who created him capable thereof. also his body, for the sake not only of health and strength, but also of decency and gracefulness, must be fashioned by suitable exercise, as experience makes evident, and as it is easy to demonstrate from the general laws of mechanics and physics applied to the human

<sup>15</sup> Matt. xiv. 3. Mark vi. 17. Luke iii. 19. Joseph. l. 18. c. 7.

<sup>16</sup> Matt. xi. 1, 2, &c. Luke vii. 18.

\* Fleury (Mœurs des Juifs et Chrét.) and Melmoth (Notes on Pliny's Letters) observe that the ancients took only a very small refreshment for breakfast and dinner; for example, a little bread and wine with an apple or two, or the like; and that their only meal to which friends were invited, was made toward sunset, or, in great entertainments, about the ninth hour, or our three in the afternoon. See also Lemery's Dissertation on the wholesomeness of suppers.



above-said ample promise made her by Herod, consulted with her mother what to ask. Herodias was so entirely devoured by lust and ambition, as willingly to forego every other consideration, that she might be at liberty to gratify her passions, and remove him who stood in her way in the pursuit of her criminal inclinations. She therefore instructed her daughter to demand the death of John the Baptist, and her jealousy was so impatient of the least delay, for fear the tyrant might relent if he had time to enter into himself, that she persuaded

frame. So far as dancing is serviceable to some of these purposes, children are usefully taught such an exercise.

But, on the other side, its abuses and dangers must be cautiously guarded against, as it is sometimes made an instrument to vice, and an incentive of the most dangerous of all passions. Such dances as by a base licentiousness of morals are often tolerated on the stage and in promiscuous assemblies, ought absolutely to be banished out of every commonwealth which has the least regard to virtue and morals; much more out of Christian societies. Such are here meant, in which several gestures shock modesty, tend to excite the passions, and are more apt to give a soft dissolute behaviour than a grave and truly genteel easy carriage. Secondly, a passion or fondness for dancing is generally a fatal symptom, and a dangerous snare, as all agree who have laid down precepts of virtue. To extenuate the most venerable authority of the fathers in this point, many affect to treat them as persons unacquainted with the world, and to call their morality, which is no other than that of the Church, too severe. But the testimonies of penitent courtiers, or of heathen statesmen and philosophers, may perhaps have some weight with such persons. An instance or two will suffice. Roger de Rabutin, count of Bussi, who lived many years with dignity and applause in the French court, and who is well known both by several loose productions of wit in his youth, and by his edifying repentance many years before his death. This great man, in his book, *On the Use of Adversity*, addressed to his children, cautions them in the strongest terms against a love of dancing; assuring them from his own experience that this diversion is dangerous to many people. This pathetic admonition he concludes as follows: "A ball is generally a post too hot even for an anchoret. If it may be done by aged persons without danger, it would be in them ridiculous; and to persons that are young, let custom say what it will, it is dangerous. In a word, I aver that a promiscuous ball is no place for a Christian."

The ancient heathens, howsoever debauched in their morals, looked upon a passion for dancing as the school and mark of most dangerous passions. This appears from Sallust, a nobleman, and friend of Julius Cæsar, who was himself borne away by the torrent of the time in which he lived, and plunged into the common corruption, but who professes in his excellent histories, that he abominated the vices he saw practised, though he wanted strength to bear up against the tide. Among many judicious reflections, this author says of Sempronia, a Roman lady, that she danced too well for an honest woman. "*Psallere et saltare elegantius quam necesse est probe.*" (*De bello Catilin.*) which words one of our historians has applied to a certain famous English queen. St. Ambrose expresses only the general sentiments of the Romans, or rather of mankind, when he says that scarce any thing can be said more severe of a lady than to call her a dancer. This maxim is founded in experience, and in the very nature of things. Plutarch takes notice that the first rape committed upon the famous Helena when she was carried by Theseus into Thrace, was occasioned by her dancing with other maidens round the altar of Diana at Sparta. The dancing of Salome at this feast of Herod produced the martyrdom of the Baptist, and a complication of other crimes.

the young damsel to make it part of her petition that the head of the prisoner should be forthwith brought to her in a dish. This strange request startled the tyrant himself, and caused a damp upon his spirits. He, however, assented, though with reluctance, as men often feel a cruel sting of remorse, and suffer the qualms of a disturbed conscience flying in their face and condemning them, whilst they are drawn into sin by the tyranny of a vicious habit, or some violent passion. We cannot be surprised that Herod should be concerned at so extravagant a petition. The very mention of such a thing by a lady, in the midst of a feast and solemn rejoicing, was enough to shock even a man of uncommon barbarity.

The evangelist also informs us, that Herod had conceived a good opinion of the Baptist as a just and holy man; also, that he feared the resentment of the people, who held the man of God in the highest veneration and esteem. Moreover, it was a constant rule or custom, that neither the prince's birth-day, nor the mirth of a public assembly and banquet, were to be stained with the condemnation or execution of any criminal whatever; only favours and pardons were to be granted on such occasions. Flaminius, a Roman general, was expelled the senate by the censors for having given an order for beheading a criminal whilst he was at a banquet.<sup>19</sup> Nevertheless, the weak tyrant, overcome by his passion, and by a fond complaisance, was deaf to the voice of his own conscience, and to every other consideration; and studied, by foolish pretences, to excuse a crime which they could only serve to exaggerate. He alleged a conscience of his oath; though if it be one sin to take a wicked oath, it is another to keep it; for no oath can be a bond of iniquity, nor can any one oblige himself to do what God forbids. The tyrant also urged his respect for the company, and his fear of giving them scandal by a perjury. But how easy would true virtue and courage have justified the innocent man to the satisfaction of all persons whom passion did not blind, and have shown the inhumanity of an execution which could not fail to damp the joy of the meeting, and give offence to all who were not interested in the plot! But the tyrant, without giving the saint a hearing, or allowing him so much as the formality of a trial, sent a soldier of his guard to behead him in prison, with an order to bring his head in a charger, and present it to Salome. This being executed, the damsel was not afraid to take that present into her hands, and deliver it to her mother. St. Jerom relates,<sup>20</sup> that the furious Herodias made it her inhuman pastime to prick the sacred tongue with a bodkin as Fulvia had done Cicero's. Thus died the great forerunner of our blessed Saviour, about two years and three months

<sup>19</sup> S. Hieron. in Mat. t. 4. p. 62.

<sup>20</sup> S. Hier. l. 3. contra Rufin. c. 11.

after his entrance upon his public ministry, about the time of the Paschal solemnity, a year before the death of our blessed Redeemer.

Josephus, though a Jew, gives a remarkable testimony to the innocence and admirable sanctity of John, and says, "He was indeed a man endued with all virtue, who exhorted the Jews to the practice of justice towards men, and piety towards God; and also to baptism, preaching that they would become acceptable to God, if they renounced their sins, and to the cleanness of their bodies added purity of soul."<sup>21</sup> This historian adds, that the Jews ascribed to the murder of John the misfortunes into which Herod fell. For his army was soon after cut to pieces by Aretas, king of Arabia Petraea, who, in revenge for the affront offered his daughter, invaded his territories, and conquered the castle of Macherus. When Caligula afterward conferred on Agrippa the title of king of Judæa, the ambitious Herodias being racked with envy, prevailed with Herod Antipas to repair to Rome, in order to request the like favour of the emperor. But Caligula had received a bad impression against him, being informed by Agrippa that he was making a league with the Parthians, and was provided with arms for seventy thousand men. Whereupon, instead of granting him a crown, he deprived him of his tetrarchate, confiscated his goods, and banished him and Herodias to Lyons in Gaul, in the thirty-eighth year of the Christian æra, about four years after Christ had appeared before him at Jerusalem, and been treated by him as a mock king. Herod and Herodias died in great misery, as Josephus assures us, probably at Lyons, though some moderns say they travelled into Spain. What Nicephorus Calixti and other modern Greeks tell us, is not supported by any ancient voucher, that Salome going over the ice in winter, the ice broke and let her in up to the head, which by the meeting of the ice was severed from her body.

The Baptist's disciples came and took away his body, which they honourably interred. Rufinus and Theodoret inform us, that in the reign of Julian the Apostate, the pagans broke open the tomb of St. John the Baptist, which was at Sebaste or Samaria, and burnt part of his sacred bones, some part being saved by the Christians. These were sent to St. Athanasius at Alexandria. Some time after, in 396, Theodosius built a great church in that city, in honour of the Baptist, upon the spot where the temple of Serapis had formerly stood, and these holy relics were deposited in it, as Theophanes testifies. But a distribution of some portions was made to certain other churches; and the great Theodoret obtained a share for his church at Cyrus, and relates, that he and his diocese had received from God several miracu-

lous favours, through the intercession of this glorious saint.<sup>22</sup> The Baptist's head was discovered at Emisa in Syria, in the year 453, and was kept with honour in the great church of that city; till, about the year 800, this precious relic was conveyed to Constantinople, that it might not be sacrilegiously insulted by the Saracens. When that city was taken by the French in 1204, Wallo de Sarton, a canon of Amiens, brought part of this head, that is, all the face, except the lower jaw, into France, and bestowed it on his own church, where it is preserved to this day. Part of the head of the Baptist is said to be kept in St. Sylvester's church, in Campo Marzo at Rome; though Sirmond thinks this to be the head of St. John the martyr of Rome. Pope Clement VIII. to remove all reasonable doubt about the relic of this saint, procured a small part of the head that is kept at Amiens, for St. Sylvester's church.<sup>23</sup>

This glorious saint was a martyr, a virgin, a doctor, a prophet, and more than a prophet. He was declared by Christ himself to be greater than all the saints of the old law, the greatest of all that had been born of women. All the high graces with which he was favoured, sprang from his humility; in this all his other virtues were founded. If we desire to form ourselves upon so great a model, we must, above all things, labour to lay the same deep foundation. We must never cease to purge our souls more and more perfectly from all leaven of pride, by earnestly begging this grace of God, by studying with this saint, truly to know ourselves, and by exercising continual acts of sincere humility. The meditation of our own nothingness and wretchedness will help to inspire us with this saving knowledge; and repeated humiliations will ground and improve our souls in a feeling sense of our miseries, and a sincere contempt of ourselves.

#### ST. SABINA, M.

SHE was a rich widow lady of high birth, and lived in the province of Umbria in Italy. She had a servant called Seraphia, a native of Antioch in Syria, who was a zealous Christian, and served God in the holy state of virginity. The religious deportment of this virtuous maid-servant had such an influence over the mistress, that she was converted to the Christian faith; and so powerfully did the great truths of our holy religion operate on her soul, that her fervour and piety soon rendered her name illustrious among the great lights of the Church, in the beginning of the second century. The persecution of Adrian beginning to rage, Beryllus, governor of the province, caused Sabina and Seraphia to be apprehended, and the latter to be beat to death with clubs. Sabina was discharged out of regard to her qua-

<sup>21</sup> Antiq. l. 18. c. 7

<sup>22</sup> Vit. Patr. c. 21.

<sup>23</sup> See Tillem. t. 1. p. 494. 504. Bolland. &c.



lity and friends; but her zeal procured her the crown of martyrdom the year following. She suffered at Rome, as the Bollandists have proved. She is honoured on the 29th of August, and again with St. Seraphia on the 3d of September, because, on that day, as Ado informs us, a famous ancient church was dedicated to God in Rome, under the patronage of these two saints, in 430. It at present bears only the name of St. Sabina. In it was kept the first among the stations in Lent, till, in the last century, the public prayers of forty hours succeeded the devotion of the stations, both being equally the general assembly of the city in the same church to join in prayer. See the acts of SS. Sabina and Seraphia in Baluze, *Miscell.* t. 2.

### ST. SEBBI, OR SEBBA, KING, C.

THIS prince was the son of Seward, and in the year 664, which was remarkable for a grievous pestilence, began to reign over the East-Saxons, who inhabited the country which now comprises Essex, Middlesex, and the greatest part of Hertfordshire; he being the tenth king from Erkenwin, founder of that kingdom, in 527, and sixth from Sebert, the first Christian king, who founded St. Paul's church, and Thorney abbey, about the year 604. Sebba was, by his wise and pious government, the father of his people, and a perfect model of all virtues, and on the throne sanctified his soul by the most heroic exercises of austere penance, profuse alms-deeds, and assiduous prayer. When he had reigned happily, and with great glory, during thirty years, he resigned his crown to his two sons, Sigeward and Senfrid, which he had long before desired to do, in order to be more at liberty to prepare himself for his last hour. His queen took the religious veil about the same time. St. Sebba received the monastic habit from the hands of Waldhere, successor of St. Erconwald in the bishopric of London, whom he charged with the distribution of all his personal estate among the poor. Our saint seemed to have death always present to his mind; and his grievous fears of that tremendous passage were at length converted into a longing joyful hope. After two years spent in great fervour in a monastic retirement, he died at London, in holy joy, about the year 697, having been forewarned by God of his last hour three days before. Bede assures us, that his death was accompanied with many miracles and heavenly favours. His body was interred in St. Paul's church, and his tomb was to be seen there, adjoining to the north wall, till the great fire in 1666. His Latin epitaph is extant in Weever's *Funeral Monuments*,<sup>1</sup> as follows:—"Here lies Sebba, king of the East-Saxons, who was converted to the faith by St. Erconwald, bishop of Lon-

don, in 677. A man very devout to God, and fervent in acts of religion, constant prayer, and pious almsdeeds. He preferred a monastic life to the riches of a kingdom, and took the religious habit from Waldere, bishop of London, who had succeeded Erconwald." His name occurs in the Roman Martyrology. See Bede *Hist.* l. 3. c. 30. l. 4. c. 11. Also F. Alford's *Annals*, (ad an. 693. t. 2. p. 413.) whose collection is a very valuable treasure of the ecclesiastical history of this nation, as our most learned antiquary bishop Fleetwood observes, though the light of criticism must direct the reader in some parts of the work.

### ST. MERRI, IN LATIN, MEDERICUS, ABBOT.

HE was nobly born at Autun, in the seventh century, and from his infancy turned all his thoughts toward virtue. In his childhood he disdained the ordinary amusements of that age, and in all his actions considered the great end of human life the sanctification and salvation of his soul. That he might wholly attend to his only affair without distraction, when he was but thirteen years old, he so earnestly desired to embrace a monastic life, that his parents, who at first violently opposed his vocation, overcome by his importunities, presented him themselves to the abbot of St. Martin's in Autun. In that monastery then lived fifty-four fervent monks, whose penitential and regular lives were an odour of sanctity to the whole country. Merri, in this holy company, grew up in the perfect exercise and habits of every virtue, especially humility, meekness, charity, obedience, and a scrupulous observance of every point of the rule. Being, in process of time, chosen abbot, much against his own inclinations, he pointed out to his brethren the narrow path of true virtue by example, walking before them in every duty; and the great reputation of his sanctity drew the eyes of all men upon him. The dissipation which continual consultations from distant parts gave him, and a fear of the dangers of forgetting himself, and falling into the snares of vanity, made him resign his office, and retire privately into a forest four miles from Autun, where he lay hid some time in a place called, to this day, St. Merri's cell. He procured himself all necessities of life, by the labour of his hands, and found this solitude sweet by the liberty it gave him of employing his whole time in the exercises of heavenly contemplation, prayer, and penitential manual labour. The place of his retreat being at length become public, he was obliged to return to his monastery; but after having edified his brethren some time, and strengthened them in the maxims of religious perfection, he again left them, in order to prepare himself the better for his passage to eternity. He came to Paris with one companion called Frou or Frodulf, and chose his abode in a small cell

<sup>1</sup> P. 356.

adjoining to a chapel dedicated in honour of St. Peter, in the north suburbs of that city; where, after two years and nine months, during which time he bore, with astonishing patience, the fiery trial of a painful lingering illness, he happily died about the year 700. He was buried in the above-mentioned chapel, upon the spot where now a great church bears his name, in which his relics are placed in a silver shrine over the high altar. He is named in the Roman Martyrology. See his anonymous life in Mabillon's acts of saints of the Order of St. Bennet, and Stilling the Bollandist, t. 6. Augusti, p. 518.

## AUGUST XXX.

### SAINT ROSE OF LIMA, VIRGIN.

From her life written by Hansen a Dominican friar, and from the elegant panegyric pronounced by F. Paul Oliva, S. J. in presence of the pope.

A. D. 1617.

ASIA, Europe, and Africa had been watered with the blood of many martyrs, and adorned, during many ages, with the shining examples of innumerable saints, whilst, by the inscrutable judgments of God, the vast regions of America lay barren, and, as it were, abandoned, till the faith of Christ began to enlighten them, and this saint appeared on that hemisphere like a rose amidst thorns, the first-fruits of its canonized saints. She was of Spanish extraction, born at Lima, the capital of Peru, in 1586.\*

\* It is not improbable that America was known to the ancient Carthaginians, and that it was the great island Atalantis of which Plato speaks, both in his *Critias* and *Timæus*, as larger than Asia and Africa, though he adds, that it had been swallowed up by an earthquake, with other fabulous accounts. It is well known in what manner Christopher Columbus, a Genoese, under the protection of Ferdinand, king of Spain, in 1492, first discovered the Lucay Islands in America, viz. Guanahani or The Desired Land, and afterward Cuba, Hispaniola, &c.; also, how Amerigo Vespucci, a Florentine, by the authority of Emmanuel, king of Portugal, in 1501, sailing as far as Brasil, discovered that vast continent which was called from him America. Amongst the barbarous nations which inhabited it, all the rest, though united by certain laws of society and government, might justly be called savages comparatively to those which composed the two great empires of Mexico and Peru. These were both acquainted with, and very expert in the useful and necessary arts, though strangers to sciences, and even to the use of writing or an alphabet, properly so called; so that the memory of transactions was only preserved by signs and marks, made by a wonderful variation of colours and knots called Quippos, in threads or cords; and by these they expressed what they desired. The same was the manner of writing (if it may be so called) used by the ancient Chinese, before the invention of their hieroglyphical letters. F. Jos. Acosta (*Natural and Moral Hist. of the Indies*, b. 6. c. 8.) says, these Indians that were converted to the faith, readily wrote, or rather marked down, by a dexterous arrangement of these Quippos, the *Our Father*, *Hail Mary*, and *Credo*,

She was christened Isabel; but the figure and colour of her face in the cradle seeming, in some measure, to resemble a beautiful rose, the name

in order to learn them more easily by heart. The Peruvians preserved by these Quippos the history of the chief actions of their Incas, on which see the accurate Inca Garcillasso de la Vega, (in *Historia Incarum*, l. 6. c. 8.) who was himself of the race of the Incas. The Mexicans, and ancient inhabitants of Canada, wrote, not by Quippos, but by certain hieroglyphics, that is, marks or little pictures, framed with meal, or such substances, on the barks of trees. Their figures resembled hooks, axes, cords, &c. but were never understood by any Europeans. Specimens of them are published by Olaus Wormius of Copenhagen, in *Musæo Wormiano*, p. 334. and by John de Laet (*Deser. Indiæ Occid.* l. 5. c. 10.) The Spaniards, in the conquest of Mexico, destroyed many such books, which they at first mistook for magical charms. Certain annals of Mexico, in this manner of writing, are preserved in the Vatican library. See Jos. d'Acosta (*Deser. Indiæ Occid.* l. 7. c. 19.) and Adrian Relandus (*Diss. 12. de Linguis Americanis*, t. 3. p. 166.) The Peruvians and Mexicans performed their arithmetical operations by the help of grains of maize, or Indian wheat. The polity or constitution of the two empires of Mexico and Peru, and their art of government, resembled, in some respect, those of civilized kingdoms; their cities, palaces, and temples were surprisingly magnificent and well regulated. These were richer in Peru, but the court of Mexico was supported with greater state. Their armies were exceeding numerous; but their chief weapons were bows and arrows, stones which they threw, or sharp flints fixed on poles, instead of steel weapons. The Mexicans had a great number of fantastical idols. They were conquered under their great emperor Montezuma, in 1521, by Ferdinand Cortes, who with eight hundred Spaniards, and some thousands of Indian allies, destroyed the great city of Mexico, which stood in an island in the midst of a lake. New Mexico was afterward built upon the banks of the same water. The history of the conquest of Mexico by Cortes is most elegantly written by Don Antonio de Solis.

The Incas or emperors of Peru resided in the rich and stately city of Cusco. The language of Quito was generally understood over that whole empire, the polity of which was superior to that of Mexico. The chief god of the Peruvians was the sun, to which they offered, in his great temple at Cusco, bloody victims, and fruits of the earth. Francis Pizarro, a haughty, cruel, and perfidious Spanish adventurer, conquered Peru, caused Atabalipa, the Inca, to be strangled, and built the city of Lima, in a valley of that name, in 1535. Pizarro, Almadra, and all the other Spanish adventurers or generals in Peru perished by the sword in civil wars amongst themselves. (See *Histoire Générale des Voyages*, &c. at Paris, 1756, t. 13. and the relations of Condamine and Bougere; also Jos. Acosta's *History of the Indies*.) In the learned and ingenious dissertation, Upon the Peopling of America, inserted in vol. 20. of the *Universal History*, (which makes amends for certain defective parts of that work,) the common opinion is invincibly confirmed against Whiston, that America was chiefly peopled from north-east Tartary, and the island of Kamschatka, or Jesso, on the north of Japan, perhaps either by a continuous tract of land towards the North Pole, or by contiguous islands, only separated by small straits. Some ruins of Japanese or Chinese ships have been found on the American coasts; and in Canada the people had a tradition, that foreign merchants, clothed in silk, had formerly visited them in great ships, namely, Chinese. The names of many of the American kings, are Tarta, ending in *ar*; and Tatarax, who reigned anciently at Quivira, means the Tartar. Manc or Mancu, the founder of the Peruvian empire, probably came from the Man chew Tartars. Montezuma, the usual title of the emperors of Mexico, is of Japanese extraction; for Mota zaiuma, according to Hornius, is the common appellation of the Japanese monarchs.



of Rose was given her. From her infancy her patience in suffering, and her love of mortification were extraordinary, and whilst yet a child, she ate no fruit, and fasted three days a week, allowing herself on them only bread and water, and on other days, taking only unsavoury herbs and pulse. When she was grown up, her garden was planted only with bitter herbs, and interspersed with figures of crosses. In her exercises she took St. Catharine of Sienna for her model. Every incentive of pride and sensuality was to her an object of abhorrence; and, for fear of taking any secret satisfaction in vanity, she studied to make those things in which it might insinuate its poison, painful to her. One day her mother having put on her head a garland of flowers, she secretly stuck in it a pin, which pricked her so deep, that the maid at night could not take off the garland without some difficulty. Hearing others frequently commend her beauty, and fearing lest it should be an occasion of temptation to any one, whenever she was to go abroad to any public place, she used, the night before, to rub her face and hands with the bark and powder of Indian pepper, which is a violent corrosive, in order to disfigure her skin with little blotches and swellings. A young man happening one day to admire the fineness of the skin of her hand, she immediately ran and thrust both her hands into hot lime, saying, "Never let my

F Jartoux having obliged the world, in 1709, with an accurate description of the famous plant Gin-seng, then only found in Manchew Tartary, it has since been discovered in Canada, where the Americans called it *Garentoguen*, a word of the same import in their language with Gin-seng, in the Tartar or Chinese, both signifying, *The thighs of a man*. See Laflaur's dissertation on the Gin-seng, printed at Paris in 1718. In many particular customs, religious rites, institutions, species of food, &c. there is a wonderful agreement or resemblance between the Americans and the Manchew Tartars; and as these latter have no horses, so neither were there any in America, when it was first discovered, though since they were first imported by the Spaniards, they have been exceedingly propagated there. The Tartars therefore furnished this great country chiefly with its first inhabitants; some few Chinese and Japanese colonies, also settled there. Powel, in his History of Wales, informs us, that prince Madoc, having been deprived of his right to the crown, in 1170, with a numerous colony, put to sea, discovered to the west a new world of wonderful beauty and fertility, and settled there. It is objected that there were blacks in America when that country was first discovered. But there were only a small number about Careta, whose ancestors seem to have been accidentally conveyed thither from the coasts of Congo or Nigritia, in Africa. The ancient inhabitants of Hispaniola, Canada, Mexico, and Peru, had several traditional notions alluding to Noe, the universal deluge, and some other points of the Mosaic history, as Herrera, Huet, Gemelli, and others, who have treated on this subject, assure us. America was the last peopled among all the known parts of the globe; and several migrations of Tartars into that country seem to have been made since the establishment of Christianity. See these points proved at large in the aforesaid dissertation, against the objections of Deists, and the whimsical notions of Whiston, in his Dissertation upon the Curses denounced against Cain and Lamech, pretending to prove that the Africans and Indians are their posterity. See also the learned Spanish Benedictin F. Bennet Peyjou, *Theatro Critico*, t. 5. Discorso 15. p. 320.

hands be to any one an occasion of temptation." What a confusion is this example to those who make it their study to set themselves off by their dress, to become snares to others! We admire a St. Bennet on briars, a St. Bernard freezing in the ice, and a St. Francis in the snow; these saints were cruel to themselves, not to be overcome by the devil; but Rose punishes herself to preserve others. Thus did she arm herself against her external enemies, and against the revolt of her senses. But she was aware that this victory would avail her little, unless she died to herself by crucifying in her heart inordinate self-love, which is the source of pride, and all the other passions. This is the most important and most difficult part of our spiritual warfare; for so long as self-love reigns in the affections of the heart, it blasts with its poisonous influence even virtues themselves; it has so many little artful windings, that it easily insinuates and disguises itself every where, wears every mask, and seeks itself even in fasting and prayer. Rose triumphed over this subtle enemy by the most profound humility, and the most perfect obedience and denial of her own will. She never departed wilfully from the order of her parents in the least tittle, and gave proofs of her scrupulous obedience, and invincible patience under all pains, labour, and contradictions, which surprised all that knew her.

Her parents, by the vicissitude of worldly affairs, fell from a state of opulence into great distress, and Rose was taken into the family of the treasurer Gonsalvo, by that gentleman's pious lady; and by working there all day in the garden, and late at night with her needle, she relieved them in their necessities. These employments were agreeable to her penitential spirit and humility, and afforded her an opportunity of never interrupting the interior commerce of her soul with God. She probably would never have entertained any thoughts of another state, if she had not found herself importuned by her friends to marry. To rid herself of such troublesome solicitations, and more easily to comply with the obligation she had taken upon herself by a vow of serving God in a state of holy virginity, she enrolled herself in the third Order of St. Dominic. Her love of solitude made her choose for her dwelling a little lonely cell in a garden. Extraordinary fasts, hair cloths, studded iron chains which she wore about her waist, bitter herbs mingled in the sustenance which she took, and other austerities, were the inventions of her spirit of mortification and penance. She wore upon her head a thin circle of silver, (a metal very common in Peru,) studded on the inside with little sharp pricks or nails, which wounded her head, in imitation of a crown of thorns. This she did to put her in mind of the adorable passion of Christ, which incomprehensible mystery of divine love and mercy, she desired to have always in her thoughts.

She never spoke of herself but as of the basest of sinful monsters, the sink of the universe, unworthy to breathe the air, to behold the light, or to walk on the ground; and she never ceased to adore the infinite goodness and mercy of God towards her. So ardent was her love of God, that as often as she spoke of it, the accent of her voice, and the fire which sparkled in her countenance, discovered the flame which consumed her holy soul. This appeared most sensibly when she was in presence of the blessed sacrament, and when in receiving it she united her heart to her beloved in that wonderful fountain of his love; her whole life was a continual vehement thirst after that divine banquet, in which she found her greatest comfort and support during the course of her earthly pilgrimage. God favoured the fervour of her charity with many extraordinary graces; and Christ once in a vision called her soul his spouse. But, for her humiliation, and the exercise of her virtue, she suffered, during fifteen years, grievous persecutions from her friends and others; and, what were much more severe trials, interior desolation, and dreadful agonies of spiritual anguish in her soul. The devil also assaulted her with violent temptations, filling her imagination with filthy phantoms. But God afterward recompensed her fidelity and constancy in this life with extraordinary caresses. Under long and most painful sicknesses it was her prayer, "Lord, increase my sufferings, and with them increase thy love in my heart." She happily passed to eternal bliss on the 24th of August, 1617, being thirty-one years old. The chapter, senate, and all the most honourable companies of the city, by turns, carried her body to the grave; the archbishop assisted at her funeral. Several miracles wrought by her means were juridically proved by one hundred and eighty witnesses before the apostolical commissaries. She was canonized by Clement X. in 1671, and the 30th day of August has been appointed for her festival.

The saints, whether in the world, in the desert, or in the cloister, studied to live every moment to God. If we make a pure and perfect intention of always doing His will the governing principle of our whole lives, we thus consecrate to Him all our moments, even our meals, our rest, our conversation, and whatever else we do; all our works will thus be *full*. To attain to this perfection we must crucify in our hearts all inordinate self-love, or it will creep into our actions, and secretly rob God of them. We must study to remove every obstacle that can hinder the perfect reign of divine love in our souls, and must pray and labour with all our strength, that this love be continually increased in us. If true charity animate our souls, it will regulate and sanctify all our actions. By it we shall ardently endeavour to glorify God alone in all our works,

and sincerely offer and refer ourselves and all we do to this end, repeating in the beginning of every action, *Hallowed be thy name*, both by me with all my powers and strength, and by all thy creatures, now and for ever. Or, *Thy will be done on earth as it is in heaven*; may it be always fulfilled by me, and in me, and all others, with the most ardent affection, and pure intention, as it is by the blessed angels above, O God of my heart, my God, and my All!

#### SS. FELIX AND ADAUCTUS, MM.

St. FELIX was a holy priest in Rome, no less happy in his life and virtue than in his name. Being apprehended in the beginning of Dioclesian's persecution, he was put to cruel torments, which he suffered with admirable constancy, and was at length condemned to lose his head. As he was going to execution he was met by a stranger, who, being a Christian, was so inflamed at the sight of the martyr, and the lively prospect of the glory to which he was hastening, that he was not able to contain himself, but cried out aloud, "I confess the same law which this man profeseth; I confess the same Jesus Christ; and it is also my desire to lay down my life in this cause." The magistrates hearing this, caused him forthwith to be seized, and the martyrs were both beheaded together about the year 303. The name of this latter not being known, he was called by the Christians Adauctus, because he was joined to Felix in martyrdom. These holy martyrs are commemorated in the Sacramentary of St. Gregory the Great, and many ancient calendars. F. Stilling the Bollandist asserts the authenticity of their acts, t. 6. Augusti, p. 548.

#### ST. FIAKER, ANCHORET, C.

CALLED BY THE FRENCH FIACRE, AND  
ANCIENTLY FEFRE.

HE was nobly born in Ireland, and had his education under the care of a bishop of eminent sanctity, who was, according to some, Conan, bishop of Soder or the Western islands. Looking upon all worldly advantages as dross to gain Christ, he left his country and friends in the flower of his age, and with certain pious companions sailed over into France, in quest of some close solitude, in which he might devote himself to God, unknown to the rest of the world. Divine providence which was pleased to honour the diocese of Meaux with the happiness of furnishing a retreat to this holy man, conducted him to St. Faro, who was the bishop of that city, and eminent for sanctity. When St. Fiaiker addressed himself to him, the prelate, charmed with the marks of extraordinary virtue and abilities which he discovered in this stranger, gave him a solitary dwelling in a forest which was



his own patronymy, called Breüil, in the province of Brie, two leagues from Meaux. In this place the holy anchoress cleared the ground of trees and briars, made himself a cell, with a small garden, and built an oratory in honour of the Blessed Virgin, in which he spent great part of the days and nights in devout prayer. He tilled his garden, and laboured with his own hands for his subsistence. The life he led was most austere, and only necessity or charity ever interrupted his exercises of prayer and heavenly contemplation. Many resorted to him for advice, and the poor for relief. His tender charity for all moved him to attend cheerfully those that came to consult him; and he built, at some distance from his cell, a kind of hospital for the reception of strangers and pilgrims. There he entertained the poor, serving them with his own hands, and he often miraculously restored to health those that were sick. But he never suffered any woman to enter the enclosure of his hermitage; which was an inviolable rule among the Irish monks. St. Columban, by refusing queen Brunehaut entrance into his monastery, gave the first occasion to the violent persecution which she raised against him.<sup>1</sup> This law St. Fiaker observed inviolably to his death; and a religious respect has established the same rule, to this day, both with regard to the place where he dwelt at Breüil, and the chapel where he was interred. Mabillon and Du Plessis say, that those who have attempted to transgress it, were punished by visible judgments; and that, in 1620, a lady of Paris, who pretended to be above this law, going into the oratory, became distracted upon the spot, and never recovered her senses. Anne of Austria, queen of France, out of a religious deference, contented herself to offer up her prayers in this place without the door of the oratory, amongst other pilgrims.

St. Chillen or Kilian, an Irishman of high birth, on his return from Rome, visited St. Fiaker, who was his kinsman, and having passed some time under his discipline, was directed, by his advice, with the authority of the bishops, to preach in that and the neighbouring dioceses. This commission he executed with admirable sanctity and fruit, chiefly in the diocese of Arras, where his memory is in great veneration to this day, and he is honoured on the 13th of November.<sup>2</sup> St. Fiaker had a sister called Syra, who died in the diocese of Meaux, and is honoured there among the holy virgins. Dempster, Leland, Tanner, and others, mention a letter of spiritual advice which St. Fiaker wrote to her. She ought not to be confounded with St. Syra of Troyes, who was a married woman, and lived in the third century.<sup>3</sup> Hector Boetius, David

Camerarius, and bishop Leslie,<sup>4</sup> relate, that St. Fiaker being eldest son to a king of the Scots, in the reign of Clotaire II. in France, was invited by ambassadors sent by his nation to come and take possession of that kingdom; but answered, that, for the inheritance of an eternal crown, he had renounced all earthly claims. This circumstance, however, is not mentioned in the ancient history of his life. He died about the year 670, on the 30th of August. His body was buried in his own oratory. He seems never to have had any disciples that lived with him. The monks of St. Faro's, for a long time, kept two or three priests at Breüil to serve this chapel and assist the pilgrims; but at length they founded there a priory, which subsists dependent of that abbey. The shrine of St. Fiaker became famous for frequent miracles, and was resorted to from all parts of France by crowds of pilgrims.<sup>5</sup> The relics of this saint were translated to the cathedral of Meaux, not in 1562, as Mabillon mistook, but in 1568,<sup>6</sup> though a part was left at Breüil or St. Fiaker's. The grand dukes of Florence, by earnest importunities, obtained two small portions in 1527 and 1695, for which they built a chapel at Toppaia, one of their country seats. St. Fiaker is patron of the province of Brie, and titular saint of several churches in most parts of France, in which kingdom his name has been most famous for above a thousand years. Du Plessis, among innumerable miracles which have been wrought through the intercession of this glorious saint, mentions those that follow.<sup>6</sup> M. Seguier, bishop of Meaux, in 1649, and John I. of Châtillon, count of Blois, gave authentic testimonies of their own wonderful cures of dangerous distempers wrought upon them through the

<sup>4</sup> Boet. Hist. Scot. l. 9. fol. 173. Camerar. l. 3. de Scot. Fortitud. p. 168. Leslæus, De Rebus Scot. l. 4. p. 156.

<sup>5</sup> See Du Plessis, note 29. p. 684.

<sup>6</sup> B. l. n. 70. t. 1. p. 57. et t. 2. p. 672.

\* Du Plessis (note 29. t. 1. p. 683.) shows, that the name *Fiacre* was first given to hackney coaches, because hired coaches were first made use of for the convenience of pilgrims who went from Paris to visit the shrine of this saint, and because the inn where these coaches were hired, was known by the sign of St. Fiaker. This is also, in part, the remark of Menage, (Dict. Etym. v. *Fiacre*) who, for his skill in the Greek and Roman antiquities, as well as those of his own country, was called a living library, and the Varro of the seventeenth century. See Abbé Goujet, Bibliothèque Française, t. 18. Vie de Menage. Before the modern invention of spring-coaches, the ancient lofty chariots or cars, were chiefly used in war, or on certain solemn occasions only; they being too painful vehicles for ordinary journeys of pleasure. Our queens rode behind their masters of horse; our members of both houses of parliament came up to London on horseback with their wives behind them. In France, in 1585, the celebrated M. de Thou, first president of the parliament of Paris, appeared in the fourth coach which had ever been seen in that kingdom. The military men used horses; but those that belonged to the parliaments, or professed the law, rode on mules. In M. de Thou's time, three brothers, all eminent for their honourable employments in the law, had but one mule amongst them. See Boursault's letters.

<sup>1</sup> Mabill. Acta SS. Bened. t. 2. p. 19, 20. 318.

<sup>2</sup> Coñte, Annales Eccles. Franc. t. 3. p. 625. Mabill. t. 2. p. 619

<sup>3</sup> See Du Plessis, note 30. t. 1. p. 684

means of St. Fiaker. To omit many other persons of rank, both in the Church and State, mentioned by our authors, queen Anne of Austria attributed to the mediation of this saint the recovery of Lewis XIII. at Lyons, where he had been dangerously ill: in thanksgiving for which, according to a vow she had made, she performed, in person on foot, a pilgrimage to St. Fiaker's in 1641. She acknowledged herself indebted to this saint for the cure of a dangerous issue of blood, which neither surgeons nor physicians had been able to relieve. She also sent to this saint's shrine a token in acknowledgment of his intervention in the birth of her son Lewis XIV. Before that great king underwent a dangerous operation, to implore the divine blessing, Bossuet, bishop of Meaux, began a novena of prayers at St. Fiaker's, which the monks finished. See St. Fiaker's ancient life in Mabillon, *sæc.* 2. *Stilting the Bollandist*, t. 6. *Augusti*, p. 598. Dom. Toussaint's *Du Plessis*, the Maurist monk, *Histoire de l'Eglise de Meaux*, l. i. n. 65, 66, 67, 68, 69, 70, 71. tom. 1. p. 55; also, t. 2. p. 174, 375. Usher, *Antiqu.* c. 17, p. 488, who proves him to have come from Ireland, both by an old sequence, and by the saint's own words to St. Faro, recorded by John of Timmouth:—"Ireland, the island of the Scots, gave me and my progenitors birth."

#### ST. PAMMACHIUS, C.

THIS holy man was a Roman senator, and the ornament of the most illustrious family of the Camilli, as he is styled by St. Jerom, whose schoolfellow he was in his youth. Those who were intrusted with his education took care to season their instructions with delight, in order to make him in love with his studies; thus they led him through flowery paths to the sources of eloquence; he was also initiated in sacred literature. Coming out of school in 370, when St. Jerom retired into the desert, Pammachius entered the senate, and by his virtue and abilities was the honour of that illustrious body. He was raised to the proconsular dignity, and married Paulina, the second daughter of St. Paula. He was the first who detected the impious errors of Jovinian, and denounced them to pope Siricius, who condemned that heresiarch in 390. Friendships begun in childhood, and cemented by a sympathy of inclinations and studies, according to the remark of Quintilian, are usually the most agreeable of all others, and hold out to the last, especially when they are founded in virtue. Such was the union of hearts which linked together St. Jerom and Pammachius. The latter assisted that holy doctor in his works against Jovinian, and often consulted him in his own difficulties. The younger Paulina died in 393, within a few years after her marriage. Pammachius, after the holy sacrifice was offered for her, according to custom, gave

an entertainment to all the poor in Rome, as St. Paulinus mentions,<sup>1</sup> who concludes his letter to him as follows:—"Your spouse is now a pledge and a powerful intercessor for you with Jesus Christ. She now obtains for you as many blessings in heaven as you have sent her treasures from hence, not honouring her memory with fruitless tears, but making her partner of these living gifts; (viz. by alms given for the repose of her soul;) she is honoured by the merit of your virtues; she is fed by the bread you have given to the poor." &c. St. Jerom<sup>2</sup> says, that Pammachius watered her ashes with the balm of alms and mercy, which obtains the pardon of sins; that from the time of her death he made the blind, the lame, and the poor his coheirs, and the heirs of Paulina; and that he never went abroad without being followed by a troop of such attendants. This saint exhorted him to outdo himself in the perfection of his humility. Pammachius built an hospital for strangers in the Roman port, and used to serve the sick and the poor with his own hands. By his letters he converted all the farmers and vassals upon his large estates in Numidia, from the Donatist schism to the Catholic communion; which zealous charity drew a letter of congratulation from the great St. Austin in 401.<sup>3</sup> St. Pammachius never seems to have entered holy orders, as some moderns have imagined; but lived sequestered from the world, devoting himself entirely to the exercises of devotion, penance, and charity. He died in 410, a little before the sacking of Rome, and is commemorated in the Roman Martyrology on this day. See St. Jerom, ep 54, &c. Ceillier, t. 10. Fontanini *Histor. Litter. Aquileiensis*, p. 225, &c.

#### ST. AGILUS, COMMONLY CALLED ST. AILE, A.

HE was son of Agnoald, one of the principal lords at the court of Childebert II. king of Austrasia and Burgundy. The examples of virtue, which he found in his family, inspired him early with the fear of God. His parents, by the advice of St. Columban, consecrated him to religion in the monastery of Luxeu, where he studied knowledge, and the maxims of perfection, under the holy abbot St. Eustasius; and was no sooner of age to practise the rule, than he distinguished himself by his fervour, his humility, and the austerity of his penance. Agil's father dying, St. Columban, now without a protector at court, lay open to a violent persecution from queen Brunehault, enraged against the saint for refusing women an entrance into his monastery. The persecution extended also to his disciples, who were commanded to quit their retreats. St. Agil on this occasion solicited an audience of king Thierry. He was graciously received; at hi

<sup>1</sup> St. Paulin. ep. 13. p. 13.

<sup>2</sup> St. Hieron. ep. 54.

<sup>3</sup> St. Aug. ep. 58. ad Pammach. t. 2. p. 145.



suit a stop was put to the ill effects of Brunehault's animosity; and the statute of St. Columban's rule regarding women was confirmed. Some years after, the bishops sent to St. Agil and St. Eustatius to preach the gospel to infidels who lived on the further side of Mount-jura. The two apostolical men penetrated into Bavaria; and their mission was attended with the happiest success. At their return, St. Agil resumed his penitential exercises with the usual exactness; but was soon taken out of his retreat to govern the monastery of Rebais, which St. Owen, chancellor of France, had founded in the diocese of Meaux. He was appointed first abbot of it at a meeting of bishops in Clichy, in 636. The saint caused the strictest regularity to be observed at Rebais, till he died, about the year 650, in the sixty-sixth year of his age. He is mentioned in the *Benedictin Martyrology*. See his *Life* by an anonymous writer, published by Mabillon, *Act. SS. Ben. t. 2.* and by Chifflet, *Histoire de l'Abbaye de Tournus*; Bulteau, *Hist. de l'Ordre de Saint Benoît*, l. 3. c. 14. and Baillet on the 30th of August.

## AUGUST XXXI.

### ST. RAYMUND NONNATUS, C.

From the *Chronicles* of his Order, and other *Memoirs* collected by Pinius the Bollandist, Augusti, t. 6. p. 729. See also Helyot, who chiefly copies Baillet.

A. D. 1240.

ACCORDING to the rule laid down by our divine Redeemer,<sup>1</sup> that Christian approves himself his most faithful disciple, and gives the surest and greatest proof of his love of God, who most perfectly loves his neighbour for God's sake. By this test of true sanctity we are to form our judgment of the glorious saint whom the Church honours on this day. Saint Raymund Nonnatus\* was born at Portel in the diocese of Urgel, in Catalonia, in the year 1204, and was descended of a gentleman's family of a small fortune. In his childhood he

<sup>1</sup> John xiii. 34, 35. xv. 12, &c.

\* The surname of Nonnatus or Unborn, was given him, because he was taken out of the body of his mother after her death by the Cæsarian operation. M. Mery has started objections in theory against the possibility of such an operation, which deserve the attention of practitioners. (*Mém. de l'Acad. an. 1703.*) Nevertheless, it is justified by many remarkable instances: among others, Scipio Africanus, thence surnamed Cæsar, Manlius of Carthage, and according to some authors, Julius Cæsar, were by this means saved from perishing in the womb. See Heister's *Surgery* on this article, &c. Such an operation is never to be attempted without undoubted marks that the mother is really dead, lest a like misfortune happen to that by which an eminent surgeon was so shocked, as to renounce from that moment his profession

seemed to find no other pleasure than in his devotions and serious duties. Such was his application to his grammar studies, and so happy his genius, as to spare his preceptor much pains in his education. His father, resolving to cross his inclination to a religious or ecclesiastical state, which he began to perceive in him, took him from school, and sent him to take care of a farm which he had in the country. Raymund readily obeyed, and in order to enjoy the opportunity of holy solitude, by voluntary choice, kept the sheep himself, and in the mountains and forests spent his time in holy meditation and prayer, imitating the austerities of the ancient anchorites. Some time after he was pressed by his friends to go to the court of Arragon, where, by his prudence and abilities, he could not fail to make a fortune, being related to the illustrious houses of Foix and Cardona. These importunities obliged him to hasten the execution of his resolution of taking the religious habit in the new Order of our Lady of Mercy for the redemption of captives. Our saint could say with holy Job, that compassion for the poor or distressed had grown up with him from his childhood. The sufferings of the Christians, who, in neighbouring provinces, almost under his eyes, groaned in the most inhuman slavery, under the Moors, particularly afflicted his tender heart; by compassion he bore all their burdens, and felt the weight of all their chains. But if he was moved at their corporal sufferings, and earnestly desired to devote himself, and all that he possessed, to procure them comfort and relief under their temporal afflictions, he was much more afflicted by their spiritual dangers of sinking under their calamities, and losing their immortal souls by impatience or apostasy from Christ. For this he never ceased to weep and pray, entreating the God of mercy to be himself the comfort and support of the weak and of the strong; and he wished with St. Paul,<sup>2</sup> *to spend and be spent himself* for their souls. In these dispositions he obtained of his unwilling father, through the mediation of the count of Cardona, leave to embrace the above-mentioned Order: and was accordingly admitted to his profession at Barcelona by the holy founder St. Peter Nolasco.

The extraordinary fervour of the saint in this new state, his perfect disengagement from the world, his profound humility, sincere obedience, wonderful spirit of mortification and penance, seraphic devotion, and constant recollection, rendered him the model and the admiration of his brethren. So surprising was the progress that he made in the perfection of his holy institute, that, within two or three years after his profession, he was judged the best qualified to discharge the office of Ransomer, in which he succeeded St. Peter. Being sent into Barbary with a considerable sum of money he purchased, at Algiers, the liberty of

<sup>2</sup> 2 Cor. xii. 15.

a great number of slaves. When all this treasure was laid out in that charitable way, he voluntarily gave himself up as a hostage for the ransom of certain others, whose situation was hardest, and whose faith seemed exposed to imminent danger. The magnanimous sacrifice which the saint had made of his own liberty served only to exasperate the Mahometans, who treated him with uncommon barbarity, till the infidels, fearing lest if he died in their hands they should lose the ransom which was stipulated to be paid for the slaves for whom he remained a hostage, upon a remonstrance made on that account by the *cadi* or magistrate of the city, gave orders that he should be treated with more humanity. Hereupon he was permitted to go abroad about the streets; which liberty he made use of to comfort and encourage the Christians in their chains, and he converted and baptized some Mahometans. Upon information hereof, the governor condemned him to be impaled, that is, to be put to death by thrusting a stake into the body through the hinder parts; this being a barbarous manner of executing criminals much in use among those infidels. However, the persons who were interested in the ransom of the captives, lest they should be losers, prevailed that his life should be spared; and, by a commutation of his punishment, he underwent a cruel *bastinado*. This torment did not daunt his courage. So long as he saw souls in danger of perishing eternally, he thought he had yet done nothing; nor could he let slip any opportunity of endeavouring to prevent their so frightful misfortune. He considered that, as St. Chrysostom says,<sup>a</sup> "Though a person shall have bestowed an immense treasure in alms, he has done nothing equal to him who has contributed to the salvation of a soul. This is a greater alms than ten thousand talents; than this whole world, how great soever it appears to the eye; for a man is more precious than the whole world."

St. Raymund had on one side no more money to employ in releasing poor captives; and, on the other, to speak to a Mahometan upon the subject of religion was capital by the standing laws of the Mussulmans. He could, however, still exert his endeavours, with hopes of some success, or of dying a martyr of charity. He therefore resumed his former method of instructing and exhorting both the Christians and the Infidels. The governor, who was immediately apprized of his behaviour, was strangely enraged, and commanded the zealous servant of Christ to be whipped at the corners of all the streets in the city, his lips to be bored with a red-hot iron in the marketplace, and his mouth shut up with a padlock, the key of which he kept himself, and only gave to the keepers when the prisoner was to eat. In this condition he was loaded with iron bolts and chains, and cast into a dark

dungeon, where he lay full eight months, till his ransom was brought by some religious men of his Order, who were sent with it by Saint Peter. Raymund was unwilling to leave his dungeon, or at least the country of the infidels, where he desired to remain to assist the slaves; but he acquiesced in obedience to the orders of his general, begging God would accept his tears, seeing he was not worthy to shed his blood for the souls of his neighbours.

Upon his return to Spain he was nominated cardinal by pope Gregory IX. But so little was he affected with the involuntary honour, that he neither changed his dress, nor his poor cell in the convent, nor his manner of living. Much less could he be prevailed upon by the nobility of the country to accept of a palace, to admit an equipage or train, or to suffer any rich furniture to be added to his little necessities in his cell. The pope, being desirous to have so holy a man about his person, and to employ him in the public affairs of the Church, called him to Rome. The saint obeyed, but could not be persuaded to travel otherwise than as a poor religious man. He went no further than Cardona, which is only six miles from Barcelona, when he was seized with a violent fever, which, by the symptoms which attended it, soon appeared to be mortal. St. Raymund prepared himself for his last passage. Some historians relate that he was favoured with a vision of angels, in which he received the holy viaticum. His death happened on the 31st of August, in the year 1240, the thirty-seventh of his age. He was buried in a chapel of St. Nicholas, near the farm in which he had formerly lived. St. Peter Nolasco founded a great convent in that place, in 1255, and St. Raymund's relics are still kept in that church. The history of many miracles wrought by his means is to be seen in the *Bollandists*. Pope Alexander VII. inserted his name in the *Martyrology* in 1657.

This saint gave not only his substance but also his liberty, and even exposed himself to the most cruel torments and death, for the redemption of captives, and the salvation of souls. But alas! how cold now-a-days is charity in our breasts, though it be the essential characteristic of true Christians! Far from the heroic sentiments of the saints, do not we, merely to gratify our prodigality, vanity, or avarice, refuse to give the superfluous part of our possessions to the poor, who, for want of it, are perishing with cold and hunger? Are not we slothful and backward in affording a visit or comfort to poor prisoners, or sick persons, or in using our interest to procure some relief for the distressed? Are we not so insensible to their spiritual miseries as to be without all feeling for them, and to neglect even to commend them to God with sufficient earnestness, to admonish sinners according to our circumstances and the rules of prudence, or to instruct, by ourselves and others, those under

<sup>a</sup> S. Chrys. Or. 3. contra Jud.



our care? By this mark is it not manifest that self-love, and not the love of God and our neighbour, reigns in our hearts, whilst we seek and pursue so inordinately our own worldly interest, and are sensible to it alone? Let us sound our own hearts, and take an impartial view of our lives, and we shall feel whether this test of Christ, or that of Satan, which is self-love, be more sensible in our affections, and whether is the governing principle of our actions.

### ST. ISABEL, VIRGIN.

THIS holy princess was daughter of Lewis VIII. king of France, and Blanche of Castile, and only sister to St. Lewis. She was born in 1225, and lost her father when she was but two years old. She was trained up in the purest maxims of religion, and in the heroic practice of all virtues, and attained so perfect a knowledge of the Latin tongue that she often corrected the compositions of her chaplains in that language. Her character, from her infancy, was a combination of every eminent virtue, and her whole life, from thirteen years of age, was almost one continued course of prayer, reading, and working. At that age she took a resolution to consecrate her virginity to God, and always shunned all vain amusements, and, as much as obedience to the queen would permit, all ornaments of dress. A match was proposed between her and the young Conrad, the emperor's eldest son; and her mother, St. Lewis, and the pope joined in persuading her, for the public good of the Church and State, to accept so advantageous an offer. But she considered matters in another light, alleged the consecration she had made of herself to another state, and answered the pope in a letter, that it was something much greater to be the last among the virgins who are consecrated to the divine service, than to be an empress, and the first woman in the world. Her courageous resolution was honoured with congratulations from his holiness and St. Lewis, and the sequel showed how much the better choice she made, in preferring the calm harbour of a retired life to the tempests and vices of such a court. Isabel fasted three days a week, and never ate but of the coarsest food, and only what seemed absolutely necessary for the support of nature. She sent from her table the nicest dishes to the poor, and reserved for them almost whatever was at her disposal. St. Lewis one day found her at her work, making a cap, and begged she would give it him as a token of her friendship, saying he would wear it for her sake. "This," said she, "is the first work of the kind that I have spun; I therefore owe it to Jesus Christ, to whom all my first-fruits are due." The king was exceedingly pleased with her answer, and desired she would spin another for him; which she accordingly did, after she had given the first to a poor man.

Humility was the favourite virtue of Saint Isabel, and she called the nunnery which she built at Longchamp, four miles from Paris, Of the Humility of our Lady, saying she chose that title because the Blessed Virgin was exalted to the dignity of Mother of God, chiefly on account of her profound humility. Our saint founded this house in 1252, for Minor-esses or Clares, but obtained of Urban IV. a dispensation for them to be allowed to enjoy rents and possessions. After the death of her mother, she retired into this monastery. William of Nangis says she professed the Franciscan rule; but this is generally looked upon as a mistake; for all other writers assure us, that, on account of her frequent infirmities, she never made a religious profession, though she lived in the monastery, strenuously labouring to sanctify her soul by assiduous prayer, mortification, and patience under continual sicknesses for the six last years of her life. St. Lewis, who tenderly loved her for her extraordinary virtue, frequently visited her. She died on the 22d of February, 1270, being forty-two years old. Her relics are enshrined at Longchamp. She was beatified by Leo X. in 1316. Urban VIII. granted an office in her honour. See her life, wrote by Agnes of Harcourt, her maid of honour. Ed. Du Cange, Joinville, Chalippe, Vie de S. François, t. 2. p. 285.

### ST. CUTHBURGE, QUEEN, VIRGIN, AND ABBESS.

THIS saint was sister to king Ina, and was married to Alfred, who was crowned king of the Northumbers in 685. At her suit he allowed her to remain always a virgin, and to devote herself to her heavenly spouse in the monastery of Barking in Essex. She afterward founded that of Winburn, in Dorsetshire, which she governed, giving herself up totally to fasting, watching, and holy prayer; humble both to God and man, meek and tender to others, but always austere to herself. She never ceased to exhort her sisters to live up to the dignity of spouses of the King of heaven, to keep their hearts free from all affection to the things of this world, and ever to sigh after their heavenly home. Being purified by a long and painful illness, and strengthened with the viaticum of the precious body of Christ, she passed to everlasting bliss on the 31st of August, in the beginning of the eighth century. She is commemorated in the Sarum Breviary. See William of Malmesbury in king Ina, Leland, Harpsfield, Alford, and Cressy.

### ST. AIDAN, OR ÆDAN, BISHOP OF LINDISFARNE, C.

WHEN the holy king Oswald\* desired the bishops of Scotland to send him a person

\* See his life on the 5th of August.

honoured with the episcopal character to preach the faith to his Anglo-Saxon pagan subjects, and plant the Church among them, the first person who came was of a rough austere temper, and therefore could do little good, and being soon forced to return home again, he laid the fault on the rude indocile dispositions of the English. Hereupon the Scottish clergy called a synod to deliberate what was best to be done. Aidan, who was present, told the prelate, on his blaming the obstinacy of the English, that the fault lay rather in him, who had been too harsh and severe to an ignorant people, who ought first to be fed with the milk of milder doctrine, till they should be able to digest more solid food. At this discourse the whole assembly turned their eyes upon him, as one endued with prudence, the mother of other virtues; and he was appointed to the great and arduous mission.

Aidan was a native of Ireland, (then called Scotland,) and a monk of Hij, the great monastery which his countryman, St. Columba, had founded, and to which the six neighbouring islands were given, as Buchanan mentions. He was most graciously received by king Oswald, who bestowed on him for his episcopal seat the isle of Lindisfarne.\* Of his humility and piety Bede gives an edifying account, and proposes him as an excellent pattern for succeeding bishops and clergymen to follow. He obliged all those who travelled with him, to bestow their time either in reading the scriptures, or in learning the psalms by heart. By his actions he showed that he neither sought nor loved the good things of this world; the presents which were made him by the king, or by other rich men, he distributed among the poor, or expended in redeeming captives. He rarely would go to the king's table, and never without taking with him one or two of his clergy, and always after a short repast made haste away to read or pray in the church, or in his cell. From his example even the laity took the custom of fasting till none, that is, till three in the afternoon, on all Wednesdays and Fridays, except during the fifty days of the Easter time. Our venerable historian admires his apostolic liberty in reproofing the proud and the great, his love of peace, charity, continence, humility, and all other virtues, which he not only practised himself, but, by his spirit and example, communicated to a rough and barbarous nation, which he imbued with the meekness of the cross.† Aidan fixed his see at

\* Lindisfarne, so called from the river Lindis, is eight miles in circumference; it is only an island at high water, and remains a peninsula when the tide leaves the strand dry. From the great number of saints who lived and lie buried there, it was called by our ancestors holy island.

† Bede relates many miracles and prophecies of St. Aidan, (l. 3. c. 15.) and gives the following portrait of the clergy and people of this nation soon after their conversion to the faith: "Wherever a clergyman or monk came, he was received by all with joy as a servant of God; and when any one was travelling on his way, they

Lindisfarne, and founded a monastery there in the year of our Lord 635, the hundred and eighty-eighth after the coming of the English Saxons into Britain, the thirty-ninth after the arrival of St. Augustine, and the second of the reign of king Oswald. From this monastery all the churches of Bernicia, or the northern part of the kingdom of the Northumbrians from the Time to the Firth of Edinburgh, had their beginning; as had some also of those of the Deiri, who inhabited the southern part of the same kingdom from the Time to the Humber. The see of York had been vacant thirty years, ever since St. Paulinus had left it; so that St. Aidan governed all the churches of the Northumbrians for seventeen years, till his happy death, which happened on the 31st of August in 651, in the royal villa Bebbord. He was first buried in the cemetery in Lindisfarne; but when the new church of St. Peter was built there, his body was translated into it, and deposited on the right hand of the altar. Colman when he returned into Scotland, carried with him part of his bones to St. Columb's or Hij.\* He is named on this day in the Roman Martyrology. See Bede: Leland Collect. t. 1. p. 512. alias 366.

would run up to him, and, bowing down, would be glad to be signed by his hand, or blessed by his prayer. They gave diligent attention to the words of exhortation which they heard from him, and on Sundays flocked with great eagerness to the churches or monasteries to hear the word of God. If any priest happened to come into a village, the inhabitants presently gathering together were solicitous to hear from him the words of life; nor did the priests or other ecclesiastics frequent the villages on any other account but to preach, visit the sick, and take care of souls; and so free were they from any degree of the bane of avarice, that no one would receive lands or possessions for building monasteries, unless compelled to it by the secular power." (Hist. l. 3. c. 26.)

\* The discipline of the Scottish monks, and of Lindisfarne, was derived from the oriental monastic rules, and very austere. Roger Hoveden, Simeon of Durham, and Leland in his Collectanea, (t. 2. p. 158. alias 171.) tell us that the monks of Lindisfarne used no other drink than milk and water till wine and beer were allowed them, from the rules of the western monks in 762, when Ceolwulf, king, of the Northumbrians, in the ninth year of his reign, resigned his kingdom to his nephew, and became a monk at Lindisfarne. He was buried at Ubbra, and his body afterward translated to the church of Northam, where it is said to have been honoured with miracles. He is mentioned in the English Martyrologies on the 25th of October. Finan, the second bishop of Lindisfarne, built a new church there of hewn oak, which he covered with reeds; it was consecrated by St. Theodore, archbishop of Canterbury, Eadbert, bishop of Lindisfarne, afterward covered it all over with lead. Finan died and was buried at Lindisfarne, having held that see ten years. Colman succeeded him, and in the synod at Streneshault refusing to receive the Roman custom of celebrating Easter, which Saint Wilfrid maintained, having been bishop three years, returned into Scotland. Colman retired with many English and Scottish monks that followed, from the western islands of Scotland into the west of Ireland, where he built a monastery for them in an island called, in the Scottish or Irish language, Inishofin, *i. e.* the island of the white calf. Tuda, a southern Scottish monk, succeeded him, but died of the plague in a year. Eata, one of the twelve English youths whom St. Aidan educated, was chosen to succeed him first as abbot, afterward also in the bishop



ric. Having governed this see fourteen years, he was removed to Hexham, and Saint Cuthbert chosen bishop of Lindisfarne. Eadbert succeeded him in 687, and died in 698. Eadfrid, then Ethelworth, and eight other bishops held this see, till the monastery and church being burnt down by the Danes, bishop Eardulf translated this see to Cunecester or Chester upon the Street; and, in 995, Aldhun, the eighth from him, removed this see from Chester to Durham. This prelate, with the assistance of the earl of Northumberland, and the people of the country, cut down a great wood which surrounded the spot which he chose for the church, and built a large city and stately church, into which he, three years after, translated the uncorrupted body of St. Cuthbert, in the three hundred and thirty-ninth year after his death, and

the three hundred and sixty-first from the foundation of the see of Lindisfarne by St. Aidan, as Leland relates. (In Collectan. t. 1. p. 528. ex Hist. aur. Joan Eborac.) The see of York having been restored in St. Cedde, St. Wilfrid, and their successors; a bishopric being also erected at Hexham under Eata, Bosa, and St. John of Beverley, and their successors, till this church and city being laid waste by the Danes about the year 800, the see of Hexham became extinct in Panbriht, the last bishop who governed this see, though some give him a successor named Tidfrid, (Lel. Collect. t. 2. p. 159. alias 174.) and the see of Carlisle in 1133, in the person of Athelwold, and lastly that of Chester in 1542, the thirty-third of Henry VIII. the bishopric of Lindisfarne is long since parcelled out into many.





THE  
L I V E S  
OF  
THE FATHERS, MARTYRS,  
AND OTHER  
PRINCIPAL SAINTS;

COMPILED FROM  
ORIGINAL MONUMENTS, AND OTHER AUTHENTIC RECORDS;

ILLUSTRATED WITH  
THE REMARKS OF JUDICIOUS MODERN CRITICS AND HISTORIANS.

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BY THE REV. ALBAN BUTLER.

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*Murillo pinxit*

*W<sup>m</sup> Finden sculp<sup>t</sup>*

JESUS,

*Mary and Joseph.*



## SEPTEMBER I.

## ST. GILES, ABBOT.

The life of St. Giles was compiled by one who collected whatever memorials he could amass together, without discernment, and who confounded the saint with the abbot of Arles of the same name. See Mabillon, *Annal. Ben.* t. 3. p. 433. et *Sæc. 3. Bened. in Proleg.* And especially the learned dissertation and remarks of Stilling the Bollandist, *Sept. t. 1. p. 234.* Also the Maurist monks, *Hist. Littér. de la France*, t. 10. p. 60.

## ABOUT THE END OF THE SEVENTH CENTURY.

THIS saint, whose name has been held in great veneration for several ages in France and England, is said to have been an Athenian by birth, and of noble extraction. His extraordinary piety and learning drew the admiration of the world upon him in such a manner, that it was impossible for him to enjoy in his own country that obscurity and retirement which was the chief object of his desires on earth; and he dreaded the sunshine of temporal prosperity and the applause of men, as fraught with dangerous poison, which easily insinuates itself into the heart. Therefore, leaving his own country, he sailed to France, and chose an hermitage first in the open deserts near the mouth of the Rhone, afterward nigh the river Gard, and lastly, in a forest in the diocese of Nismes. He passed many years in this close solitude, using no other subsistence than wild herbs or roots, and water, conversing only with God, and living rather like an angel than a man; so perfectly was he disengaged from earthly cares, and with so great purity of affections, with such constancy and ardour was his soul employed in the exercises of heavenly contemplation. His historian relates, that he was for some time nourished with the milk of a hind in the forest, and that a certain prince discovered him in hunting in those woods, by pursuing the chase of that hind to his hermitage, where the beast had sought for shelter at his feet. The reputation of the sanctity of this holy hermit was much increased by many miracles which he wrought, and which rendered his name famous throughout all France. Some, by mistake, have confounded this saint

with one Giles, whom St. Cæsarius made abbot of a monastery near the walls of Arles, and whom he sent to Rome with his secretary Messianus in 514, to pope Symmachus to obtain of him a confirmation of the privileges of the metropolitical church of Arles. But the Bollandists prove very well, in a long and learned dissertation, that the great St. Giles lived only in the end of the seventh, and beginning of the eighth century, not in the sixth; and that the French were at that time masters of the country about Nismes. Messianus and Stephen, in the second book of the life of St. Cæsarius, inform us, that the French took Arles in 541, the year before the death of St. Cæsarius; after which, the Goths yielded up to them that whole province. St. Giles was highly esteemed by the French king; but could not be prevailed upon to forsake his solitude. He, however, admitted several disciples, and settled excellent discipline in the monastery of which he was the founder, and which, in succeeding ages, became a flourishing abbey of the Benedictin Order, though it has been long since converted into a collegiate church of canons. A considerable town was built about it, called St. Giles's, which was famous in the wars of the Albigenses. This saint is commemorated in the Martyrologies of Bede, Ado, and others; and is the patron of many churches in France, Germany, Poland, &c.

Entire constant solitude, is a state which few are able to bear with unabated fervour in the uninterrupted exercises of arduous penance and contemplation. A man in solitude, whom sloth often warps, or whose conversation is not always with God and his holy angels, is his

own most dangerous tempter and worst company. Aristotle having defined man a social creature,\* or one born for society, added, that he who lives alone must either be a god or a beast. But that philosopher was unacquainted with the happiness of religious contemplation. The ancient Christian proverb is more exact, that he who lives always alone is either an angel or a devil. This state therefore is not without snares and dangers; nor does an hermitage necessarily make a saint. But when a person, by an extraordinary call, embraces it with fervour, and strenuously applies himself to all the exercises of holy retirement and penance, such a one being disengaged in his affections from all earthly ties, exchanges the society of a vain and sinful world for that of God and holy spirits, and the contagious commerce of foolish toys for the uninterrupted glorious employment of the angels, and has certainly attained the highest degree of happiness under heaven; this state is its novitiate, and in some degree an anticipation of its eternal sweet and noble employ. He who accompanies these most fervent exercises of contemplation and divine love with zealous and undaunted endeavours to conduct others to the same glorious term with himself, shall be truly *great in the kingdom of heaven*.<sup>1</sup>

## TWELVE BROTHERS, MARTYRS.

FELIX, Donatus, Arontius, Honoratus, Fortunatus, Sabinianus, Septimius, Januarius, Felix, Vitalis, Satyrus, and Repositus were natives of Adrumetum in Africa, and after suffering grievous torments for the faith in that city, were sent into Italy, where they finished their glorious martyrdom at Benevento, in the persecution of Valerian in 258, or according to others in that of Dioclesian. See Baronius Annot. in Martyr. Rom. and Georgi Annot. in Adonis Martyrol.

## ST. LUPUS, OR LEU, ARCHBISHOP OF SENS, C.

HE was a saint from the cradle, and brought up in the sanctuary, like another Samuel, in learning and piety among the clergy of Orleans, his native city. It was always a favourite devotion with him to visit often the tombs of the martyrs, honouring God in his faithful servants who had glorified his divine name by the sacrifice of their lives. Studying to walk in their spirit, he subdued his flesh by austere fasts, watching in holy prayer, humiliations, and penance. Being extremely sensible of the sufferings and necessities of all that were in distress, he carried his hospitality and charity to a degree, which on any other occasion would

have been esteemed profusion. Having succeeded Artemius in the archbishopric of Sens in 609, he signalized himself by the most zealous discharge of every branch of the pastoral duty, and showed, that as no dignity could inspire him with pride, so no application to public employments could divert him from constant attention to God. When the safety of his country demanded his assistance, he was active in maintaining the public tranquillity; and after the death of king Theodoric, he supported the party of his son Sigebert to the utmost of his power. Afterward when king Clotaire was become master of Burgundy, he sent Farulph thither to take care of his affairs. This minister was exasperated against the saint because he did not bring him presents; accused him falsely to the king, and was seconded in his calumnies by Medigisil, abbot of St. Remigius's in the suburbs of Sens, whose aim it was to supplant St. Lupus in his archbishopric.

Clotaire had not yet learned how dangerous a thing it is in a prince to listen to, or encourage informers, those caterpillars of the state; and, being seduced by the artifices of flattering slanderers, banished St. Lupus, and gave orders to Landegesil, a pagan officer, to conduct him to Ausene, a village in Vimeu, not far from Lyons. The holy bishop being come thither, and finding profane temples in which the people of the country worshipped false gods, believed he was sent by God for their conversion, which he soon compassed by his zealous preaching and example. By restoring sight to a blind man he converted Landegesil, the duke or governor, and baptized him with several that were still Pagans, in the armies of the Franks. In the mean time St. Vinebaud, abbot of St. Lupus at Troyes, and the citizens of Sens, solicited king Clotaire to recall St. Lupus. That prince, who was then near Rouen, was made sensible of the injury he had done the holy man, and of the slanders of his accusers. He therefore disgraced and detested them, sent for St. Lupus, prostrated himself at his feet to ask him forgiveness, caused him to eat at his table, and sent him back to his church loaded with presents. The saint never showed the least resentment against his enemies, sought no other revenge than by conferring the greatest benefits on his calumniators, and by the evenness of temper with which he bore his disgrace, gave the highest mark of true heroism and sincere virtue. He died happily about the year 623, on the 1st of September, at the manor of Briunon, which still belongs to his church. His body was carried back to Sens, and buried as he had ordered, out of humility, under the water-conduit pipe in the church of St. Columba. His name occurs in the Roman Martyrology, and in those of Ado and Usuard. See his life written soon after his death in Sarius, and F. Velde the Bollandist, t. 1. Sept. p. 248. See also

<sup>1</sup> Matt. v. 19.

\* Ζῶεν Πολιτικόν.



Cointe's *Annales Eccl. Franc. An.* 613. n. 4. Fleury, l. 37. n. 16. t. 4. Rivet, *Hist. Littér.* t. 4. p. 192.

## ST. FIRMINUS II. B. C.

HE was the third bishop of Amiens. His father Faustinian, prefect of Gaul, who had been baptized by St. Firmin the martyr, (whose life see on the 25th of September,) in his honour gave him his name. Eulogius, the second bishop of Amiens, who had assisted at the council of Cologne in 346, and at that of Sardica in 347, being dead, St. Firmin II. was placed in that see, which he administered with great zeal and sanctity during forty years. He was buried in the church of our Lady, now called of St. Acheul, a martyr of that country, which he had built; from which St. Salvius in the seventh age translated it into the cathedral on the 2nd of January. The dispute concerning them, raised by the regular canons of St. Acheul, was determined in favour of the secular canons of the cathedral by the opening of his shrine in 1715. See *Gallia Christ. Nova*, t. 10. p. 1152.

## SEPTEMBER II.

### SAINT STEPHEN, KING OF HUNGARY, C.

From his life written by Chartuiz and from the historians Bonfinius, in *Hist. Hungar.* l. 1. Hermannus Contractus, &c. See also Czuittinger, *Specimen Hungarie Litteratæ*, p. 1. t. 1. The Elzivirian edit. of *Resp. et Status Hungariæ*, p. 117. 154. Antonius Pagi in Baron. and Gabriel de juxta Hornad, *L. De Initio Religionis Christianæ inter Hungaros*. Francofur. 1740.

A. D. 1038.

GEYSA, the fourth duke of the Hungarians,\* by conversing with certain Christian captives, and afterward with certain holy missionaries,

\* The Huns, far the most numerous and famous of all the ancient barbarous nations, have subsisted above two thousand years, and are unquestionably the same people with the present inhabitants of Great Tartary, as is demonstrated by Joseph Assemani and Deguignes. Some of their colonies are at this day possessed of China, Corea, Japan, and several other kingdoms in the eastern parts of Asia; others, under the name of the Turkish tribes, seized on Persia, and still reign there; others, who have been called the Ottoman Turks, extinguished the power of the Saracen caliphs, to whom they left only a limited religious authority in matters relating to the Mahometan superstition, whilst upon the ruins of their monarchies in Syria and Egypt, and of the Grecian empire, they erected the present Ottoman empire. Other migrations of these Huns had the greatest share, next to the Goths, in the destruction of the Roman empire in the West. See *Histoire Générale des Huns, des Turcs, des Mogols, et des autres Tartares Occidentaux*, par M. Deguignes, *Interprète du Roy pour les Langues Orien-*

as Pilgrinus, bishop of Passaw, St. Wolfgaud, bishop of Ratisbon, &c. or their disciples, became infinitely delighted with the sanctity of

tales, &c, 4to in five tomes, Paris, 1756, 1757. In this work, the learned author has obliged the world with a new and original history of China, and these other Asiatic kingdoms, compiled with great care and judgment from the most authentic Chinese and Arabian histories and monuments.

The ancient Huns were divided into Asiatic and European; the latter dwelt upon the banks of the Volga, and about the Palus Mæotis. The implacable hatred which the Goths bore them, and the difference of these Huns, both from the Goths and Normans, and from all the ancient German nations, both in complexion and the frame of the body, and in dress, manners, and language, demonstrate them to have been very different nations in their original foundation. The skins of beasts served the Huns for clothes with the fur turned outwards, as the Hungarians and Poles use to this day in their caps. The goodness and beauty of these skins or furs made the distinctive ornaments of their nobility, and the skins of martens (*pelles murine*) were sought after far and near. See Helmodus, *Chron. Slav.* l. 1. c. 1. and Jos. Assemani, *Comm. in Kalend.* The Hungarian language is a dialect of that of the Huns, and differs equally from the Slavonian and Teutonic. Ammianus Marcellinus, l. 31. c. 2. St. Jerom, (ep. Fab.) the abbot Regino, the *Annals of Metz*, an. 889, &c. assure us the Huns and the Hungari came from Scythia beyond the Tanais, near the foot of mount Caucasus. Zonaras, Cedrenus, Eupolates, Jornandes, and Samocatta, call the Hungarians Huns and Turks. They therefore are mistaken, who with George Eccard (*Franciæ Orient.* l. 31. n. 82.) pretend that the Hungarians were of a Slavonian or Sarmatian original.

Attila, the famous leader of the Huns in their greatest European expedition, left them at his death, in 453, possessed of Pannonia. Soon after this country fell a prey to the Goths, called Gepidæ, and afterward to the Hunni Abares, who were so called, according to Paulus Diaconus, from a king of that name. They were drove from their original seats near the Volga, by a tribe of the Turci, as Samocatta, Evagrius, and Theophanes mention; and broke into Pannonia together with the Longobardi, whose king was called Auduin. This prince's son and successor Alboin, being invited by Narses into Italy, led thither the Longobardi in 568, leaving all Pannonia to their allies the Abares, as Paulus Diaconus relates, l. 1. de *Gestis Longobard.* Charlemagne extinguished the kingdom of the Lombards in Italy in 774, after it had lasted two hundred and six years under twenty-four kings; and also that of the Abares in Pannonia in 799, after a furious war of eight years' continuance, in which all the princes and noblemen of that nation were slain, and most of the strong cities levelled with the ground, as Eginhard relates in the life of Charlemagne. From that time these Abares continued subject to the French or German empire till the invasion of the Hunni Iguri, Hunnoguri, or Hungari. See Jos. Assemani. (in *Kalend.* t. 1. par. 2. c. 6.) These were another nation of the Huns, so called, either from Ogor their leader, or from their country Iguria, the same that is at present known by the name of Jura, as Hebersteinus (*Rer. Muscov.* Comm. p. 63.) proves from the languages, manners, and many customs of the two nations at this day. This province lies beyond the Hyperborean mountains, many miles from Moscow, from the coasts of the frozen ocean towards Siberia, to mount Caucasus, as we learn from Paulus Jovius (l. de *legatione ad Muscovit.* p. 123.) and from Gaugini who lived many years a commanding officer in those parts. (in *descript. Muscoviæ*, p. 167.) These Hungarians were driven from that country about the year 680, by a numerous swarm of the Patzinacitæ from the borders of Asia; and after wandering some years in the deserts about the Danube, where they lived by fishing, hunting, and plundering other countries, they gathered all their strength, and entering Pannonia in

the maxims of our holy faith, and was convinced of its divine truth and original by the motives and arguments which are, as it were, the stamp which God has put upon his revelation in order to confirm it to us. And though he had reason to fear great disturbances from the ferocity of his people upon a change of religion, he despised such dangers, and was baptized together with his wife Sarloth, and several

889, defeated the imperial forces, subdued the Hunni Abares, and settled themselves in that country, as the annals of Metz and those of St. Bertin relate. See Joseph Assemani Comm. in Kalendar. Univ. t. 3. par. 2. c. 2. p. 220. De Peyssonnel, who was long French consul in Crim Tartary, and afterward at Smyrna, and travelled over all these countries to make observations on their antiquities, remarks, that the Hungarians, though surrounded with nations most of which derive their dialects from the Sclavonian or old Sarmatian, use a language which has no affinity with it, or with any other known language in the world, except a sensible analogy with the Circassian, spoke from the sea of Asoph to the Caspian sea. The Turks also acknowledge an affinity between their language and the Hungarian, and call the Hungarians their brothers. This is to be understood of the original words of their primitive language; for the modern Turkish is chiefly composed of Persic and Arabic, as may be seen in the modern dictionaries of the Turkish language, printed at Vienna, principally that by Miniski of the Arabian, Persian, and Turkish languages, at Vienna in 1680, and reprinted at London by the care of Mr. Jones of Oxford, in 1771. These Hungari are called by some of the Byzantine historians, Magiars and Turks, which word signifies any vagabond people. The ancient Scythians were in the middle ages called Huns, and often Turks; which names they changed at home in later times into that of Tartars, this last denomination being derived from the name of a famous great king Tatar or Tartar, who reigned among them in Asia, and gave his name first to a particular tribe among them near the confines of China. See the new Universal History, t. 20. Jos. Assemani (loc. cit.) et Peyssonnel Observ. Hist. et Geogr. in 4to. Paris, 1765. Jo. Pray, Annales Hunnorum, Avarum et Hungarorum, Viennæ, 1770. fol. 4 vol.

Arpadus was leader and general of the Hungarians, when they settled in Pannonia, from whom St. Stephen was the fifth in a lineal descent. Constantine Porphyrogenetta (c. 40, 41.) describes the boundaries of their conquests and kingdom to have been on the East Bulgaria and the Patzinacite, who about the same time made themselves masters of the country toward the mouth of the Danube and north to Valachia and Transylvania; on the west Moravia where then reigned Sphendoplocus; and beyond Belgrade the Dalmatians. See Joannes Berhardi Fischeri Quæstiones Academicæ. 1. De Origine Hungarorum. 2. De Gente et Nomine Tartarorum. 3. De Nominibus variis Imperii Sinensis. 4. De Hyperboreis. Gottingæ, 8vo. Abulgasi informs us, that the original Tartars or Tartars inhabited the country near the lake Boronor, now Kokoner, between the sandy deserts of Gobi and Tibet, mentioned by Du Halde. Boro and Koko have almost the same signification in the language of the Kalmoucks, the present inhabitants of that region, the descendants of these most ancient of the Tartars. The white Tartars, who are employed by the Chinese in keeping their wall, are a different people, inhabit the country from the eastern coast of the Caspian sea to the borders of Siberia, speak the Turkish language, and are Turks or Huns. All these were called Scythians. The great conqueror Gingiskan, or rather Diskinchis-kan, was not a Tartar, but from Mogol. With an army partly of Indians from Mogol, but chiefly of Tartars, of two millions of men, he overran all the East, as the Armenian, Persic, and Arabic Annals inform us. ib. Disquis. 2. See F. Desericius, De Initio et majoribus Hungarorum, Budæ, 1748; and Deguignes, Hist. des Huns, l. 6. p. 512.

of his officers and courtiers. Sarloth was so penetrated with the wonderful mysteries of religion, and so strongly affected with the great ideas of eternity, that she walked in the paths of heroic perfection with a fervour not inferior to that of the saints. Being some time after with child, she was assured by St. Stephen, the protomartyr, in a dream, that she bore in her womb a son who should complete the work she and her husband had begun, and abolish idolatry in that nation. The child was born in 977 at Gran, the ancient Strigonium, at that time the metropolis of the country, and on account of the abovementioned vision was christened Stephen. St. Adalbert, bishop of Prague, who for some time preached the gospel to the Hungarians, and, according to the German historians, baptized St. Stephen, had certainly no small share in the honour of his education, and Theodatus, an Italian count of singular piety, was his tutor; these two holy persons by their example and instructions were, under God, the great instruments of his future sanctity. Geysa died in 997, and Stephen, who had been chosen waywode, that is, leader of the army or duke, some time before, then took the reins of the government into his hands.

His first care was to settle a firm peace with all the neighbouring nations. This being done, he turned his thoughts wholly to root out idolatry, and as much as in him lay to make Christ reign in the hearts of all his subjects. Performing himself the part of a missionary, he often accompanied the preachers, and pathetically exhorted his people to open their eyes to the divine truth. Many, however, were so obstinately attached to the superstitions of their ancestors as to take up arms in defence of idolatry: and having at their head a count of great interest and valour named Zegzard, with a numerous army, they laid siege to Vesprin. St. Stephen placed his confidence in the Lord of Hosts, and prepared himself for the engagement by fasting, almsdeeds, and prayer, invoking particularly the intercession of St. Martin and St. George. Though inferior to the rebels in the number of his forces, by the divine assistance, he gave them a total overthrow, and slew their leader. To give to God the entire glory of this victory, he built near the place where the battle was fought, a great monastery in honour of St. Martin called the holy hill; and besides estates in land he bestowed on it one-third part of the spoils. It is immediately subject to the holy see, and is called in Hungary the Archabbacy. St. Stephen having quelled the rebels found himself at liberty to prosecute his design; which he did by inviting into his dominions many holy priests and religious men, who, by their exemplary lives and zealous preaching, sowed the seed of faith, civilized that savage nation by the precepts of the gospel, built churches and monasteries, and some of them obtained the crown of martyrdom.

The zealous prince founded the archbishopric



of Gran or Strigonium, and ten bishoprics, and sent Astrieus or Anastasius, the new elected bishop of Coloctz, to Rome, to obtain of pope Sylvester II. the confirmation of these foundations and of many other things which he had done for the honour of God and the exaltation of his holy Church; and, at the same time, to beseech his holiness to confer upon him the title of king, which his subjects had long pressed him to assume, and which he now only asked to satisfy their desires, and that he might with more majesty and authority accomplish his great designs for promoting the glory of God, and the good of his people. Mieslas, duke of Poland, upon marrying a Christian princess, the daughter of Boleslas duke of Bohemia, had embraced the faith in 965. About thirty-four years after this, he sent an embassy to Rome to obtain the title of king confirmed to him by the authority of the apostolic see. Sylvester II. who was then pope, was disposed to grant his request, and prepared a rich crown to send him with his blessing.\* But the extraordinary zeal, piety, and wisdom of St. Stephen deserving the preference, his holiness delivered this crown for him to his ambassador Astric, together with the present of a cross, granting, by a special privilege, that it should be carried before him in his armies. At the same time he, by a bull, confirmed all the religious foundations which our holy prince had made, and the elections of the bishops. St. Stephen went to meet his ambassador upon his return, listened standing, with great respect, to the pope's bulls whilst they were read, and fell on his knees as often as the name of his holiness was repeated. To express his profound sense of religion, and to inspire all his subjects with a holy awe for whatever belonged to the divine worship, he treated the pastors of the Church

with honour and respect. The same prelate who had brought the crown from Rome, anointed and crowned him king with great solemnity and pomp in the year 1000.\*

The good prince, by a public act, and with extraordinary devotion, declared that he put all his dominions under the special patronage of the Blessed Virgin Mary, and never ceased most earnestly offering his daily prayers to implore her powerful intercession for obtaining the divine blessing upon all his subjects. Whence, in many medals and coins of this kingdom, she is styled patroness of Hungary. It is incredible with what ardour the king exhorted his people, especially his domestics, to the practice of all virtues. With a view to propagate on earth the divine honour and praise beyond his own life, and to the end of time, he filled Hungary with pious foundations. At Alba he built a stately church in honour of the Mother of God, in which the kings of Hungary were afterward both crowned and buried. This city St. Stephen made his usual residence, whence it is called Royal Alba, to distinguish it from Alba Julia or Weissenberg in Transylvania. He founded, in old Buda, the monastery of SS. Peter and Paul, and in Rome on mount Cælio the church of St. Stephen, with a college of twelve priests; also an inn and hospital on the Vatican-hill for the entertainment of Hungarian pilgrims; and he built a church at Jerusalem; not to mention the magnificent monastery of St. Bennet, and many other churches in Hungary. Throughout all his dominions he commanded tithes to be paid to the churches, though these are redeemed to this day in many places by the noblemen for a certain sum of money.

St. Stephen, who would seek no alliance but by which piety might be strengthened in his realm and family, took to wife Gisela, sister to St. Henry, king of Germany, who was shortly after crowned emperor; and that holy prince admirably seconded and assisted our saint in all his pious designs. St. Stephen abolished many barbarous and superstitious customs derived from the ancient Scythians, and by severe punishments repressed blasphemy, murder, theft, adultery, and other public crimes. To put a stop to incontinence and idolatry he commanded all persons to marry except religious and churchmen, and forbade all marriages of Christians with idolaters. He was of most easy access to people of all ranks, and listened to every one's complaints without distinction or preference, except that he appeared most willing to hear the poor, knowing them to be more easily

\* The Poles, Bohemians, Dalmatians, and Istrians, are originally Slavonians, who seized those countries in several migrations. The ancient country of the Slavi or Slavonians lay in certain provinces of that part of Sarmatia which is at present called Great Russia or Muscovy, as Joseph Assemani shows. (t. 1. part 2. c. 5. p. 292.) See D'Anville, p. 32. These Slavi were a people very different from the rest of the Scythians called Huns, no less than from the Goths, as the same learned author proves, (ib. c. 8. et t. 2. c. 9.) though the Slavi have been sometimes confounded with the Hunni. Lechus led a numerous colony of these Slavonians into Poland, became the founder of that nation, and built Gnesna about the year 550. His brother Zechus settled another colony of the same people in Bohemia, expelling hence the Marcomanni who in the reign of Augustus had subdued the Boii, a nation which had been possessed of that country five or six hundred years, and whose name it still retains. (ibid.) Mieslas duke of Poland died in the year 999, whilst his ambassadors were at Rome. His son and successor Boleslas I. surnamed Chabri or the Great, took the title of king of Poland in the year 1000, and was acknowledged in that quality by the emperor Otho III. the pope, &c. This prince vanquished the Bohemians and Moravians, subdued Red Russia, took Kiow, and raised Poland to that pitch of grandeur which it has ever since maintained, and which received a great accession in 1316, by the marriage of Jagello, called afterward Uladislas V. duke of Lithuania, with Hedwige, heiress of Poland.

• This is expressly affirmed by Ditmar, Turoczius, and all contemporary writers, and demonstrated by Stilling, § 19. p. 504. et § 20. p. 507. against Schwartzius and some other Protestants. The salutary laws which St. Stephen enacted, and which were confirmed in a general assembly of the bishops and noblemen of his kingdom, are recorded by Stilling, § 34. p. 547. and others.

oppressed, and considering that in them we honour Christ, who being no longer among men on earth in his mortal state to receive from us any corporal services, has substituted and recommended to us the poor in his place and right. The good king provided for their subsistence throughout his whole kingdom, and took them, especially the helpless orphans and widows, under his special protection, declaring himself their patron and father. Not content with his general charities and care for all the indigent, he frequently went privately about to discover more freely the necessities of any that might be overlooked by his officers. One day it happened, that, whilst he was dealing about his plentiful alms in disguise, a troop of beggars set upon him, threw him down, beat him, plucked him by the beard and hair, and took away his purse, seizing for themselves what he intended for the relief of many others. The king esteemed himself happy to suffer in the service of his Redeemer, and addressed himself in these words to the Blessed Virgin; "See, O queen of heaven, in what manner I am requited by those that belong to your Son, my Divine Saviour. As they are his friends, I receive with joy this treatment from their hands." He learned, however, from this accident no more to expose his person, but he renewed his resolution never to refuse an alms to any poor person that asked him. His nobles rallied him on this occasion; but he rejoiced in all humiliations, and God was pleased to testify how agreeable his sincere and heroic piety was, by conferring on him many extraordinary graces, with the gifts of prophecy and many miraculous cures.

How difficult soever it may seem to practise extraordinary severities and humiliations in the midst of a court, and surrounded by the most flattering objects of softness and pride, where such gospel maxims are seldom heard, yet the extraordinary fervour of our saint found means for the exercise of both. He desired to serve and wash the feet of poor men in public; but the fear of giving offence to his subjects, whose minds were not yet framed to imbibe such ideas of a prince's humility, made him only do it privately. He lost no part of his time in vain amusements or idle company; but divided himself between the duties of religion, and those of his station. To the former, he regularly allotted many hours every day; and the latter, he sanctified by religious motives, and by the constant recollection of his soul. Thus, if he was not able always to praise God with his tongue, he did it without intermission by his life, all his actions being directed to the same point of God's holy will and greatest glory. His charitable and zealous application to all external duties of life, and to the government of his kingdom; his alms-deeds, mildness, temperance, patience, and other virtues, succeeding one another in their victories and repeated heroic acts, sanctified his whole life,

and made it, as it were, one uninterrupted sacrifice to God. The least faults of frailty and inadvertence by which its perfection might be impaired, he laboured to expiate by daily penance and tears. The shining example of his virtue was a continual most powerful sermon to those who conversed with him. His happy influence over his children, was most sensible in the virtuous courses they pursued. St. Emeric, his eldest son, walked in his steps with so much fervour as to be in his youth the admiration of Christendom. Rising always at midnight he recited matins privately on his knees, pausing a little in devout meditation at the close of every psalm. Many wonderful things are related of his virtues and miracles; to comprise his character in one word, nothing could be more amiable, more pious, or more accomplished, than this young prince. His father trained him up not only in the perfect practice of the most heroic piety, but also formed him in the art of government.

St. Stephen's excellent code of laws, to this day the basis of the laws of Hungary, are inscribed to his son duke Emeric. In fifty-five chapters the pious legislator has comprised the wisest and most holy regulations of the state. He pathetically exhorts his son to sincere humility, (which he calls the sole exaltation of a king,) to patience, meekness, assiduous and devout prayer, charity, compassion for the poor, the protection of all that are in distress, &c. He forbids, on pain of severe punishments, all grievous public crimes, especially of impiety and irreligion, as a violation of the Sunday or a fast-day, talking in the church, a culpable neglect to call in the priests to assist dying persons, &c. He commands the most religious respect to be paid to all holy things, and to the clergy.<sup>1</sup> These wholesome laws he caused to be promulgated throughout his dominions, and had them always most strictly observed; as on the exact execution of the laws the tranquillity of the state depends.

The protection of his people engaged him sometimes in war, wherein he was always victorious. The prince of Transylvania, his cousin, invaded his dominions; St. Stephen defeated him in battle, and made him prisoner; yet gave him his liberty, and restored him his dominions, requiring of him this only condition, that the gospel should be allowed to be freely preached in them. The saint was never the aggressor in any war; that with the Bulgarians was obstinate; but they were at length overcome, and obliged to receive the laws which he prescribed them. There is no saint whose virtue is not exercised by tribulation. Sickness deprived St. Stephen of all his children. St. Emeric the eldest was carried off the last. He had then begun to sustain a great part of the burden of the state, and to be both a comfort and assistant to his father. The interest of

<sup>1</sup> Decreto 2. c. 4. Decreto 1. c. 2, 3.



the state, and that of the infant Church of his kingdom, conspired with nature to make this stroke more severe; but the good king bore the loss with entire resignation, adoring in it the holy will of God. St. Emeric was canonized by Benedict IX. and is honoured among the saints on the 4th of November. This affliction weaned the king's heart more and more from the world, and he desired, if it had been possible, to reserve to the care of his own soul the remaining part of his life, that being freed from all worldly concerns, he might be preparing for his last passage. But, as the affairs of both the Church and State did not allow this, he continued to endure the toil of business, knowing that he was accountable to God for the least neglect or omission in the particular duties of his station toward his Creator, his subjects, or himself. He endeavoured, however, to redouble his fervour in all his religious exercises, and applied himself particularly to those which are more immediately preparatory for a happy death, to which he principally directed his devotions and charities.

Though brave and expert in war, he had always been a lover of peace; but, from this time, he took a resolution to spill no blood in war, in which he earnestly begged the interposition of Divine Providence, which did not fail him. For to hostilities he, after this, opposed no other arms than fasting, prayers, and tears, and by them alone was ever victorious. The Bessi, a fierce nation of Bulgarians, the most implacable enemies of the Hungarians, made a furious irruption into his territories; but, moved with veneration for the sanctity of the holy king, they on a sudden repented of their enterprise, begged, and easily obtained, his friendship, and returned peaceably home. St. Stephen, by an act of justice, caused some of his own subjects to be hanged on his frontiers, for having plundered them in their retreat. After the death of our saint's good friend St. Henry, the emperor, his successor Conrad II. invaded Hungary with a powerful army in 1030, and advanced so far, that St. Stephen was compelled to lead out his army against him, though still trusting in God that the effusion of blood would be prevented. All things seemed to be disposed for a decisive battle, when St. Stephen again recommended himself and his earnest desire of peace to the Blessed Virgin; and to the surprise of all men, the emperor on a sudden turned his back with his army, and without having executed any thing, marched home into Germany with as great precipitation as if he had been defeated.

St. Stephen laboured three years under a complication of painful distempers. During this time four palatins, exasperated at the strict execution of justice which he caused to be observed, entered into a conspiracy to take away his life. One of them got into the king's chamber in the night with a dagger under his cloak; but let it fall in a fright upon hearing

the king ask, who was there. Seeing himself discovered, he threw himself at the feet of his sovereign, and obtained his pardon; but his accomplices were executed. The saint perceiving that his last hour drew near, assembled his nobles, and recommended to them the choice of a successor, obedience to the holy see, and the practice of Christian piety. He then again commended his kingdom to the patronage of the Blessed Virgin, and after having received the sacraments of penance, the viaticum, and extreme-unction, happily expired on the feast of the Assumption of our Lady, the 15th of August, in 1038, being threescore years old, of which he had reigned forty-one from the death of his father, and thirty-eight from the time he had been crowned king. His sacred remains were honoured with miracles, and forty-five years after his death, by an order of the pope at the request of the holy king St. Ladislas, were enshrined and placed in a rich chapel which bears his name within the great church of our Lady at Buda. He was canonized by Benedict IX. in the manner described by Benedict XIV.<sup>2</sup> Innocent XI. appointed his festival on the 2d of September, in 1686, with an office for the whole Church, the emperor Leopold having on that day recovered Buda out of the hands of the Turks, after many signal victories over those infidels. In Hungary, his chief festival is kept on the 20th of August, the day of the translation of his relics.

Virtue is the most excellent dignity, and the only good of rational beings, as St. Austin observes.<sup>3</sup> Genius, learning, power, riches, and whatever else a man enjoys are only good when made subservient to virtue. Hence the ancient Stoics called such external goods conveniencies, not good things, because, said they, virtue alone deserves the name of good.<sup>4</sup> This is our glory, our riches, and our happiness in time and eternity. To acquire and continually improve in ourselves this inestimable treasure is the great business of our lives. Yet how careless are the generality of mankind in this particular! Many spare no pains to cultivate their minds with science, or to excel in accomplishments of the body, and in every qualification for the world, yet neglect to reform and regulate their heart. Half that attention which they give to their body or studies, would make them perfect in virtue. An hour, or half an hour a day, employed in holy meditation, pious reading, and self-examination, would be of infinite service in this most important and noble study. This would teach us the divine maxims of virtue, inspire us with its sublime sentiments, and instruct us in its exercises; and a constant attention and watchfulness in all our actions would inure us to the practice, and ground us

<sup>2</sup> L. 1. De Servorum Dei Beatific. et Canoniz. c. 41.

<sup>3</sup> L. 19. De Civ. Dei, c. 3. p. 544.

<sup>4</sup> Ib. l. 9. c. 4. p. 220.

in perfect habits of it. Were we but thus to learn well one virtue every year, we should soon be perfect saints. Holy kings upon the throne never suffered any avocations or business to be an impediment to this earnest application to the science of a Christian. Virtue no sooner gains the empire in the hearts of men but it rules and sanctifies the whole circle of their actions, makes all the employments of their state an uninterrupted exercise of its various acts, and advances daily in fervour and perfection.

### ST. JUSTUS, ARCHBISHOP OF LYONS, C.

His virtues rendered him so conspicuous whilst he served the church of Vienne in quality of deacon, that he was advanced to the metropolitan see of Lyons about the year 350. In this exalted station he showed by the whole tenour of his conduct that he feared nothing but God, hoped for nothing but from God, and regarded not the applause or presents, but the wants of those that approached him. His patience and temper were proof against every trial: the ardour of his zeal made him severe in reproving every thing that deserved reproof. His attachment to discipline and good order was inviolable, and his love of peace, concord, and unity, sincere and constant. He was circumspect every where, and in all things. A great council of western prelates being assembled at Aquileia, in the reign of Gratian, in 381, Saint Justus of Lyons, with two other bishops from Gaul, assisted at it. The chief affairs there debated, regarded the Arians, and St. Ambrose managed every thing in that venerable assembly. That holy bishop had a particular respect for our saint, as appears from two letters which he addressed to him concerning certain questions of the holy scripture.

It happened a little before this council, that at Lyons, a certain madman, who had stabbed some persons in the street, took sanctuary in the great church; and St. Justus, in order to appease the mob, delivered him into the hands of a public officer, upon a promise that the prisoner's life should be spared. Notwithstanding this he was despatched by the populace. The good bishop was apprehensive that he had been accessory to his death, and was by that irregularity disqualified for the ministry of the altar; and having long desired to serve God in retirement, he made use of this occasion to resign the pastoral charge. The extreme opposition of his flock seemed an impediment to his design. But his journey to the council afforded him a favourable opportunity, and in his return he stole from his friends in the night at Torrente, and bending his course to Marseilles he there took shipping with a lector of his church named Viator, and sailed to Alexandria. Concealing his character he lived unknown in a numerous monastery in Egypt,

surpassing the whole community in the fervour of his penance. After some years he happened to be discovered by one who came from Gaul, to visit the monasteries in Egypt. The whole house was much surprised at so extraordinary an example, and the Church of Lyons had no sooner notice, but a priest called Antiochus was sent to conjure him, in the name both of the clergy and people, to return; but he was not to be prevailed upon. Antiochus determined to bear him company in his solitude and penance, and the saint shortly after died in his arms, about the year 390. His body was soon after translated to Lyons. St. Justus is commemorated on this day in the Roman Martyrology, and in those of Bede, Ado, and Usuard. The village of St. Just in Cornwall takes its name from this saint. See his elegant and accurate ancient life, with the notes of Stillingfleet the Bollandist, Sept. t. 1. p. 365. Tillemont, t. 8. p. 546. Fleury, l. 18. n. 10. Dom. Rivet, Hist. Littér. t. 1. part. 2. p. 254. The two brothers of Ste. Marthe, Gallia Christiana Vet. edit. t. 1. p. 293.

### SAINT WILLIAM, BISHOP OF ROSCHILD, C.

St. WILLIAM was an English priest of eminent sanctity and zeal, and chaplain to king Canutus. In one of the voyages which that prince made from England to Denmark, the zealous servant of God who attended him, was so moved with compassion at the sight of the ignorance, idolatry, and superstition under which that nation groaned, that he desired to stay behind to preach Christ, and the pure maxims of the gospel.\* He gained innumerable souls to God, and was advanced to the episcopal see of Roschild, in the island of Zealand. King Swein contracted an incestuous marriage with a near kinswoman, the daughter of the king of Sweden. The holy pastor endeavoured in vain to remove so pernicious a scandal by remonstrances, and at length proceeded to a sentence of excommunication, which severity brought the king to his

\* The Danes were converted to the faith by the preaching of St. Ansharius, and his associates and successors, Ebbo, Withmar, Rembert, &c. Eric I. king of Denmark, was baptized in 826, in the reign of the emperor Lewis Debonnaire. See Joan. Mollerus, (Cimbriæ Litteratæ, t. 3. p. 8.) Ericus Pantoppidanus, (Annales Ecclesiæ Danicæ Diplomaticæ, t. 1. p. 18.) Dom Rivet, (Hist. Littér. de la France, t. 5. p. 577.) Fabricius, Biblioth. Latina mediæ ævi, (t. 1. p. 292.) and Luce Evangelii orbi terrarum exoriente, p. 425. King Swein or Sweno II. apostatized; but his successor Knut or Canutus II. surnamed the Great, king of England, carried or sent into Denmark from this island many zealous apostolic missionaries, who reestablished that Church. See Alford's Annales Eccl. Angl. (ad an. 1027.) This prince being dead at Shaftsbury in 1040, Magnus obtained the crown of Denmark, and dying in 1043, was succeeded by Swein III. surnamed Estrithius, who died in 1067. See Adam Bremensis Hist. l. 2. Lindenbrogi Scriptores Rerum Septentrionalium, &c.



duty. The same king having once caused some persons to be put to death without a public or legal trial, the saint met him at the church-door the next day, and holding out his pastoral staff, forbade him to enter the house of God till his hands were cleansed from the blood he had unjustly spilt; and seeing some of the courtiers draw their swords, he presented his neck, saying, he was ready to die in defence of the Church of God. The king, who had always the highest veneration for the holy prelate, entered into himself, bitterly bewailed his sin, and after doing penance and making satisfaction, was conducted into the church by the bishop himself. In this example, whilst we commend the pastor's zeal, to whom nothing was dear on earth besides God's honour, we ought not to be less edified with the humble dispositions in which the king received correction. From that time the saint and the penitent concurred, with all their strength, in the most perfect union of hearts, to promote the cause of piety and religion. Upon the death of the king his corpse was conveyed to Roschild, the burial-place, and at that time the ordinary residence of the kings of Denmark. St. William is said to have prayed on this occasion that he might not be separated from his friend, and dying at the same time he was interred together with him, and in the same place, in 1067, having passed forty years in Denmark. Baronius in his *Annals*, and some others, confound him by mistake with St. William, a regular canon of Paris, who was abbot of Eskille in the diocese of Roschild, in the following century, on whom see April 6th, and *Hist. Littéraire de la France*, t. 9. p. 117. On this holy bishop see Saxo Grammaticus, the learned Danish historian who flourished in the next century, *Hist. Danicæ*, c. 11, 12. *Kransius*, *Wandalicæ*, l. 4. c. 33. *Cressy*, *Ch. Hist. of Brit.* b. 34.

#### B. MARGARET, V. M. AT LOUVAIN, IN BRABANT.

SHE was martyred on the banks of the Dyle or Deel, by certain ruffians, in the beginning of the thirteenth century, because she would not consent to sin; for St. Thomas teaches that all Christian virtues, being protestations of our faith, and proofs of our fidelity to God, they are a true motive of martyrdom. She was buried first on the bank of the river where she suffered, and was honoured with miracles. Her body was soon after translated to the church-yard of the collegiate church of Saint Peter, in Louvain, and deposited in a chapel contiguous to it, built on purpose, first of wood, since of stone, which, by piercing the wall, is now united to that church. Her immemorial veneration at Louvain, and the exposition of her relics in this chapel, and distributions of the same, approved by the archbishops

<sup>1</sup> S. Thom. 2. 2æ. qu. 124. art. 5.

of Mechlin, are proofs of her rank in the *Belgic Martyrologies*. See an account of her martyrdom in *Cæsarius*, the Cistercian monk of the same age at Heisterbac, near Bonne, *Dial.* l. 6. c. 34. Another life, published with notes by *Stilting*, t. 1. Sept. p. 592; *Molanus*, &c. She lived in the time of Henry I. duke of Brabant, who died near Cologne, in 1235, and was buried in the chancel of St. Peter's church at Louvain.

#### SEPTEMBER III.

#### SAINT SIMEON STYLITES, THE YOUNGER.

From *Evagrius*, *Hist.* l. 5. c. 21. p. 448. and l. 6. c. 23. p. 471. with the notes of *Reading* and *W. Lowth*, *ibid.* Cambridge, 1720. *Jos. Assemani*, *Comm.* in *Cal. Univ.* Also *Janning*, t. 5. *Maij*, p. 298.

A. D. 592.

THIS saint was born at Antioch in 512, and retired, when yet a child, into the monastery of Thaumastore, or the Admirable Mountain, situated in the deserts of Syria, near Antioch. For several years he served a holy hermit who was a monk of the same place, and lived not far from the community upon a pillar. Simeon laboured with his whole strength to be a faithful imitator of all his virtues. Meeting one day with a young leopard, and not knowing what it was, he put a rope about its neck, and thus brought it to his master, saying he had found a cat. The good hermit, seeing the furious beast tamely obeying a child, began to conceive greater thoughts of him; and not long after, in 526, having had sufficient experience of his fervour, ordered him to make a pillar, and to live upon it. The youth obeyed, as if it had been the voice of God, and lived successively upon two pillars, within the inclosure of the monastery, threescore and eight years in great austerity, and in the exercises of assiduous contemplation. God manifested his sanctity by a great number of miracles, which he performed chiefly in curing the sick, foretelling things to come, and knowing the most secret thoughts of others. *Evagrius*, the historian, was an eye-witness to many, and assures us that he had experienced his knowledge of the thoughts of others in himself, when he visited him for spiritual advice.\* A great con-

\* *Evagrius Scholasticus*, a Syrian by birth, lived many years at Antioch, and was a person distinguished for his birth, learning, and employments. He wrote an ecclesiastical history from the time of the council of Ephesus, in 431, to the year 594, comprised in six books. *Photius* says of him that his style is agreeable; and that, with respect to truth, he is more exact than other historians. (*Cod.* 29.) The histories of *Eusebius*, *Socrates*, *Sozomen*, and *Evagrius* were accurately published, with a new Latin translation, by *H. Valesius*, at Paris, in

course of people of all nations, as well Romans as Barbarians, resorted to this eminent servant of God, who was honoured by the whole world, particularly by the emperor Mauritius. When the Samaritans effaced the holy images that were in the churches, St. Simeon wrote to the emperor Justin in defence of the respect which is due to them. This letter is quoted by St. John Damascen, and by the second council of Nice. The saint fell ill about the year 592, and Gregory, the patriarch of Antioch, being informed that he was at the point of death, went in all haste to assist at his last moments; but, before he arrived, St. Simeon was departed to the Lord. He is honoured by the Greeks on the 24th of May, and by the Latins on the 3d of September.

The fervour of the saints in bewailing their sins, in singing the divine praises, and in sighing after the glorious society of the heavenly spirits, made them seem to forget all concerns of the world. In these heavenly exercises they found the greatest delights and the most holy and pure joy. The great St. Antony having spent the whole night in prayer, when the morning called him to other duties was heard to lament that the rising sun interrupted the sweet entertainment of his soul with God: though, by recollection and frequent aspirations at his manual labour and other employments, he in some measure continued his prayer the whole day. What a reproach is the holy ardour of the saints to our sloth, delicacy, and self-love! How loudly does the pillar of St. Simeon condemn our indolence! Nature, it is true, is weak, and stands in need of some relief; but if a lazy, unwilling mind is to be judge of its want of strength, the judgment will be partial in favour of our passions.

#### SAINT REMACLUS, BISHOP OF MAESTRICHT, C.

THIS holy pastor, who was a native of Aquitaine, leaving the court of king Clotaire, passed some time in the study of the holy scriptures under St. Sulpitius of Bourges, and was appointed by St. Eligius first abbot of the monastery and seminary which he founded at Solignac, two leagues from Limoges, in the year 631. Our saint was afterward obliged to take upon him the government of the abbey of Cougnon, in the duchy of Luxembourg, but was soon after called to the court of king Sigebert, who, in 645, had succeeded his father, Dagobert I. in Austrasia, leaving all the rest of France to his younger brother, Clovis II. Both these brothers were religious, and their reigns peaceable. Sigebert made use of the advice of St. Remaclus in founding the royal abbey of Stabuletum, now called Stavelo, in

1673. A more beautiful edition of the same, enlarged with other historical and critical notes, was procured by Will. Reading, at Cambridge, in 3 vols. fol. in 1720.

the Ardennes, in the bishopric of Maestricht and duchy of Limburg. The same prince founded the abbey of Malmundrium, now called Malmedi, also in the forest of Ardenne. The direction of both these foundations was committed to St. Remaclus, till, upon the resignation of St. Amand, in 650, he was chosen bishop of Maestricht,<sup>1</sup> in which charge he laboured with great humility and zeal in preaching to his flock, and relieving the poor. Sighing under the weight of exterior employs, and fearing he should, amidst them, forget himself, he procured the consent of his clergy and of king Childeric II. to resign his see to St. Theodard, and to retire to Stavelo, which design he carried into execution in 662. The reputation of his sanctity moved many noble-men and others to embrace a penitential monastic state under his direction in that house. Remaclus walked before them in the narrow paths of true Christian perfection, encouraging them, both by words and example, to fervour in all religious exercises. He remitted nothing in his austerities on account of his old age, but rather strove continually to redouble his pace as he drew nearer to the end of his course, lest, by sloth in the end, he should forfeit his crown. In his last moments he strongly exhorted his religious brethren to the love and practice of perfect self-denial, obedience, holy poverty, patience in painful employments and labours, assiduity in holy meditation and prayer, the most profound humility, and constant peace and union. He died about the year 664, and was buried at Stavelo. His body is still preserved there, and the church, when rebuilt by St. Poppo in 1040, was dedicated to God under the patronage of Saint Remaclus. One arm was given to the abbey of Solignac, in 1265; and some small portions of his relics to the churches of Paderborn and Bamberg. See his life, compiled by a monk of Stavelo, about the year 850, extant in Mabillon. (Act. Bened. p. 494.) A second life, wrote in the following century by Heriger, abbot of Laubs; and *The Triumph of Saint Remaclus*, in two books, compiled by Geoffrey, prior of Stavelo, in 1070, with an account of many miracles; also a MS. life of this saint, wrote by Thietmar, abbot of Gemblours, in 1100. See likewise *Le Comte, Annales Eccl. Franc. ad ann. 662*, Miræus, *Fleury*, l. 38. n. 58.

#### ST. MANSUET, FIRST BISHOP OF TOUL IN LORRAIN, AND APOSTLE OF THAT PART OF THE ANCIENT BELGIC GAUL.

SOME have thought him a disciple of St. Peter the apostle; but Limpen, the Bollandist, shows that he could not have founded this church before the reign of Constantine, and that he flourished in his and his son's time, and died

<sup>1</sup> See Thomassin, *Diss. Eccles. part 2. l. 2. c. 52.*



about the year 375, as appears from the catalogue of his successors in that see. St. Gerard, bishop of Toul in 971, made a solemn translation of his relics, repaired his church, and founded under his patronage the rich monastery which bears his name. See Martenne, t. 3. Anecd. Col. 1024. et Collectionis, t. 6. p. 637. Calmet, Hist. de Lorraine. Mabilion, Annal. t. 4. l. 56 and 57. The Bollandists, t. 1. Sept. p. 636.

### ST. MACNISIUS,

FIRST BISHOP OF CONNOR IN IRELAND.\*

ACCORDING to Colgan, he was a disciple of St. Olcan, who was disciple of St. Patrick, and died on the 3d of November, 513. But, in the annals of Tigernach, and in the ancient scholiast of the *Ængusian Martyrology*, he is mentioned under the 3d of September. The annals of Innisfallen place his death in 506. See Colgan, Act. Sanct. p. 375. and Ware, p. 217. also Welde the Bollandist, t. 1. Sept. p. 663. St. Maenisius has a proper mass among those approved for Ireland by Clement XII. printed at Paris in 1734.

## SEPTEMBER IV.

### SS. MARCELLUS AND VALERIAN, MARTYRS.

From St. Gregory of Tours, l. De Glor. Mart. c. 54. and the Acts of their Martyrdom, inserted in the Chronicle of Tournus, compiled by Falco, monk of that place, in the eleventh age, published by F. Peter Fr. Chifflet, at Dijon, in 1664, in an appendix to his *Histoire de Tournus*.

A. D. 179.

ANTONINUS PIUS and his adopted son and successor, Marcus Aurelius Antoninus, surnamed the Philosopher, were renowned for their wisdom, moderation, and attention to the good of the Roman empire. The latter is no less admirable for the government of himself, if his meditations† are the portraiture of his

practice. His virtues and wise administration are represented to advantage by Crevier; but their lustre is not without shades. In the very

perfect morality, and how much it stands in need of the superior light of revelation, is manifest, not only because faith alone can point out the remedy and true cause of our spiritual wounds and corruption, and it can alone both teach us, and conduct us to our last end; but the same also appears from several capital errors against the law of nature itself, which are contained in some of the precepts of the above-mentioned philosophers, and from their entire ignorance of the essential virtues of humility, perfect self-denial, love of enemies, forgiveness of injuries, entire resignation to the divine appointments, &c. Two Stoic philosophers, Epictetus and Antoninus, express some divine sentiments of these virtues, but learned them from their acquaintance with the Christian precepts of morality. Epictetus wrote his *Enchiridion* at Rome in the reign of Domitian, by whom he was banished that city with the whole tribe of philosophers. He seems to have died soon after at Smyrna. Marcus Aurelius called it the greatest favour he had received in his whole life from the gods, that he had read the *Enchiridion* of Epictetus. In this book admirable rules for the conduct of life are laid down, extensively applied, and pathetically enforced by a variety of striking arguments; yet in this work too great a loose is given to the most unbridled of human passions, and many essential defects occur.

The *Meditations* of Antoninus are a fuller exposition of the same precepts of the Stoical school. They have been ascribed by some to Antoninus Pius, but certainly belong to Marcus Aurelius Antoninus, surnamed the philosopher. In them we have the most excellent system of moral precepts that ever came from the pen of an heathen, for which the author was much indebted to the light of that faith which he a long time persecuted and contemned. Arrian, the Stoic, who illustrated Epictetus's *Enchiridion* with valuable comments, and enjoyed the friendship of Antoninus Pius and Marcus Aurelius, was perhaps an assistant in drawing up this work. The author, in the first book, informs us in what manner he learned from his parents, masters, and virtuous acquaintance to curb anger and other passions, and to inure himself to habits of every virtue; and he gives an amiable description of the moderation, and both social and princely virtues of Antoninus Pius, who had adopted and raised him to sovereignty. He says he was not fickle and capricious, but loved to continue in the same places and businesses; had no vanity in building; showed by the moderate care of his body that he was neither anxious about his life, nor despised it; his apparel was plain and homely; he was never solicitous about his meat; he never did any thing with such keenness as one could say he was sweating about it; but in all things he acted distinctly, as at leisure, calmly, regularly, resolutely, and gracefully. He knew both how to abstain from or enjoy those things, in the want whereof most men show themselves weak, and in the fruition intemperate; he remained firm and constant in both events, with a just self-government, and showed a perfect and invincible soul. (b. l. c. 13. p. 53.) In the following parts of this work our author lays down maxims of morality. He exhorts men to the constant practice of virtue as the highest dignity, perfection, and happiness of our nature. "Nothing," says he, "is more excellent than the divinity that is seated within you, when it hath subjected to itself all its passions, examined all appearances (or occasions) which may excite them, and as Socrates expresses it, has torn itself off from the attachments to sense; has subjected itself to the gods, and has an affectionate care of mankind." (b. 3. c. 6.)

He affirms the original fabric of the soul to be destined for the knowledge and love of God, and an entire harmony of will with him by resignation, and the constant love and practice of virtue: he also acknowledges its present degenerate state, as it is often counteracting its original destination. (b. 9. c. 3.) Perfect virtue, according to him, consists in the highest love of the

\* The see of Connor was united with that of Down in the year 1442.

† We admire in the writings of Plato, Seneca, Tully, Plutarch, and other heathen philosophers, many excellent precepts of morality. To wear quite out the knowledge of virtue and the image of God, originally stamped on the rational soul, has been beyond the power either of the vices of men or the malice of devils. It was an effect of the Divine goodness, that the traces of this image should be preserved amidst the ruins that followed the defection of man from his Creator; that he might always have some knowledge of evil, and be condemned if he sinned, by the testimony of his own conscience; also that by these helps he might apply himself to know and seek God, and discover the conformity of his most sublime revealed law with that of reason. Nevertheless, how imperfect and insufficient a guide reason is in the path of

book of his meditations, where he commends necessary resignation to death, he condemns that of the Christians,<sup>1</sup> which he ascribes to

<sup>1</sup> Medit. l. 11 c. 3. p. 238.

supreme goodness and excellence; in resignation to infinite wisdom and steady obedience to his will, especially in all acts of beneficence and goodness to our fellows. (b. 11. c. 10.) It is his fundamental maxim that the gods chiefly require that rational beings become by virtue like unto themselves. "Keep in mind," says he, "that that is a fig-tree which performs the business of a fig-tree, a bee which performs that of a bee, and a man who performs the business of a man," which is virtue. (b. 10. c. 9.) A virtuous man he describes as follows: "What any one may say or think of him or do against him, he spends not a thought. He satisfies himself with these two things; with acting justly what he is at present doing; and with loving what is at present appointed for him. He has thrown off all hurry and bustle, and has no other will but this; to go on in the straight way according to the law, and to follow God." (b. 10. c. 1.)

He reckons vain-glory among vices or the affronts men do to themselves. (b. 2. c. 6. b. 16. b. 3. c. 6. b. 4. c. 3. 18. 32. b. 5. c. 6. b. 8. c. 7. b. 9. c. 29.) He recommends humility, (b. 10. c. 19.) and sincere simplicity, being equally an enemy to flattery and ostentation. "How rotten and insincere are these professions, *I resolve to act with you in all simplicity and candour!* What need you tell me this? O man! it will appear of itself. This profession should be written on your forehead. Your temper should sparkle out in your eyes, as the person beloved discerns the affection in the eyes of the lover. The ostentation of simplicity is like a dagger for insidious designs. Nothing is more odious than the friendship of the wolf in the fable." "Shun this above all things." (b. 11. c. 15.) He alludes to the fable of the treaty between the sheep and the wolf, in which the sheep gave up their dogs as hostages to the wolf upon his kind professions of friendship. Resignation to the will of heaven, which is always full of wise providence, is a favourite virtue, which he frequently inculcates, as b. 2. c. 3. b. 3. c. 11. 16. b. 5. c. 8. b. 7. c. 45. Upon the same, see Arrian, the Stoic, in his notes on Epictetus. (b. 2. c. 16. b. 7. c. 57.) To this Aurelius joins contentedness in every station, of which Epictetus says, (*Enchir.* 15.) "Remember you ought to behave yourself in life as at an entertainment. Does any thing come in course to you? Stretch out your hand, and take it gracefully. Does it go by you? Do not stop it. Is it not come yet? Do not long after it; but wait till it come to you." Epictet. *ib.*

Antoninus lays down the doctrine of doing good to men from the most single disinterested view; and enforces the divine sentiment of returning good for evil. (b. 6. c. 47. b. 7. c. 22. b. 9. c. 3.) He teaches the necessity of prayer to obtain all virtues, (b. 9. c. 40.) which Arrian, (b. 2. c. 18.) Epictetus, and other Stoics often mention. He cautions men against engaging themselves in a superfluity of exterior employments, especially about other persons, as what such a one is doing, saying, thinking, or projecting. "This attention to the affairs of others," says he, "makes a man wander from his own business, the guarding of his own soul. We ought to exclude from the series of our thoughts whatever is superfluous and vain." (b. 3. c. 4.) To converse much with ourselves he calls the great means of attaining all virtues. "Look inwards," says he, "within is the fountain of good, which is ever springing up, if you be always digging in it." (b. 7. c. 59.)

This author had the best opportunity of trying all the happiness that can arise from external things, but found that the dissipating pursuits of such objects stupify the nobler powers, and that it is only by recollection that we find the dignity of our nature, and that the diviner powers of our souls are disentangled, and exert themselves in all the affections of social and heavenly virtues, in which the mind has an inexpressible delight. Hence he calls men home to converse much with themselves,

mere obstinacy. Their constancy he had experienced, having raised the fifth general persecution of the Church, and published fresh

by reflection and self-examination. "Let nothing that befalls thee from without, distract thy mind," says he, "and take leisure to thyself." (b. 2. c. 7.) "Such as observe not the motions of their own souls, or their affections, must necessarily be unhappy." *ib.*—"One may be a most divine man, and yet be unknown to all. Remember this always; and also that the happiness of life consists in very few things. You will find it in becoming free, modest, kind, social, and resigned to God." (b. 7. c. 67.) He laments that many "trifle away their activity by wearying themselves in life, without having a settled scope or mark to which they direct all their desires and projects." (b. 2. c. 7.) He compares the employs of most men to the fluttering of affrighted flies, and the involuntary agitations of puppets by wires; amidst which, he says, we must persist without storming at them. (b. 7. c. 3.) He will have us be always earnest, remembering the shortness of life. His maxims on this head are: "Allow to thyself the little time thou hast." (b. 8. c. 44.) "Yet a little, and the time to honour thyself (by virtuous deeds) shall be gone. Each man's life is flying away, and thine is almost gone, before thou hast paid just honour to thyself." (b. 2. c. 6.) "Undertake each action as one aware he may next moment depart out of life." (b. 2. c. 11.) "Regulate thy life as waiting for the signal to retreat out of it without reluctance." (b. 3. c. 5.) "Fate can never surprise such a life unfinished, as one says of a tragedian who goes off before he ends his part." (b. 3. c. 8.) "It becomes a man of wisdom neither to be inconsiderate nor impetuous, nor ostentatiously contemptuous about death." (b. 9. c. 3.)

These and many other such precepts are interspersed throughout this work, and inculcated with surprising strength and life. This testimony from enemies is of great weight to confirm the sanctity of the Christian morality; for a cause must be good which is gained when its very enemies sit judges. These great maxims, moreover, wonderfully set off the superior excellency of divine faith. For, whereas the morality of the gospel is throughout most perfect, pure, and holy, that of the greatest philosophers is in some parts, blind, false, and defective, and too weak for the reformation of manners. Antoninus was in the dark as to the most important of all points in morality, the end of man. If he believed that the soul does not perish in death, and speaks sometimes like Plato of a future state of rewards and punishments, he, in other places, doubts whether its destination is not to pass by a metempsychosis or continual migration from one being into another. To reform habitual offenders, he tells them that they act in contradiction to their reason, and below the dignity of their nature. What force can such motives have upon depraved minds, which this system makes accountable only to themselves? Conscience is little more than an empty name, if it does not bind men over to appear before a higher tribunal, or if moral duties are not enforced by stronger motives of divine love made manifest by revelation. Hence the practical treatises of most of the heathen philosophers, are rather vain-glorious boasts, or high flights of eloquence, than suitable antidotes against the more dangerous vices. The persuasive and reproofs which they display are too feeble to support our courage under fiery trials, or constantly to stem the impetuous torrent of the most unruly passions.

Justus Lipsius, lying on his death-bed, when some advised him to make use of that Stoic philosophy of which he had been the great admirer, to comfort himself in those moments of distress, answered, "It is not philosophy, but faith only that can now give me strength." Neither can empty exclamations on the beauty of virtue, or the dignity of our nature, which are so pompously set forth by these heathens, and repeated by the noble author of the *Characteristics*, and other modern enemies to revelation, restrain all the sallies of human passions. This is the privilege of the law of holy faith. (*Ps.* cxviii. 9.) For, as experience shows, the motives of the divine love



edicts, by which he commanded Christians to be punished with death, as is attested by Saint Melito, quoted by Eusebius.<sup>2</sup> After his vic-

<sup>2</sup> Eus. l. 4. c. 26. Tillemont, t. 3. Ant. Pagi in Critica Baroni; Ruinart, Præf. in Acta Martyr. et Francisci Balduino Commentarius ad Edicta veterum Principum Rom. de Christianis.

and mercy, and those of eternal punishments and rewards, subdue the most rebellious, pierce to the bottom of the heart, and leave the dart deep fixed in the soul. The mixture of folly, weakness, and blindness which is blended in the moral writings of Plato and other infidel writers, shows the incompetence of reason alone in our corrupted state, without the assistance of a superior light. How much do the holy maxims of the gospel on vice and virtue excel in purity and perfection the most admired and sublime lessons of philosophers found in Epictetus, Marcus Aurelius, Dacier's preface on Plato, Carpenter's Life of Socrates, Stanley's Lives of Philosophers? &c. How infinitely superior are our divine principles of humility, resignation, meekness, charity, &c. What is the boasted contentedness of Epictetus and Marcus Aurelius, to the calm and entire resignation of St. Paul! 2 Cor. vi. 10. Phil. iv. 11, &c. Nevertheless, how great a reproach is it to slothful Christians, that their lives, amidst the full light and most powerful helps of faith, fall far short even of the morality of heathens; and that they are strangers not only to the spirit and precepts of that divine religion which they disgrace by professing it, but even to those maxims of reason itself which heathen philosophers have delivered! How will Tyre and Sidon (Matt. xi. 21.) and the isles of Cethim (Jer. xi. 10.) condemn them at the last day!

Gataker and the authors of the life of M. Aurelius Antoninus, prefixed to the Glasgow edition of his Meditations, in 1752, excuse his idolatry, and his mistaken principles in sometimes persecuting the Christians, in order to canonize his memory. We ought rather, upon their own plea, to deplore the weakness of a virtue which is merely human, when we find this emperor sometimes persecuting the servants of God, always shutting his eyes to the divine light, and disgracing his moral virtues with many inexcusable crimes. His idolatrous superstition, which reason and his own avowed principles condemned, degenerated into the utmost folly and extravagance. He assembled priests from all quarters, and multiplied sacrifices; he employed every kind of lustration, and introduced foreign religious rites, before his time unknown to the Romans. His tears and entreaties to obtain of the senate that his predecessor Adrian, infamous for many vices, should be enrolled among the gods, have been already mentioned. His vanity and impiety were yet more monstrous in causing his wife Faustina, whose public debaucheries were a scandal and reproach to the empire, to be worshipped as a goddess after her death; in erecting a temple with silver statues to her, instituting a community of girls called *Faustiniane* to attend it, and commanding all young married women in Rome to come with their husbands, and offer sacrifice to the goddess Faustina. When Lucius Verus, his most vicious colleague, adoptive brother and son-in-law, died, he prevailed with the unwilling senate to rank him also among the gods, though Dio was persuaded he had procured his death by poison; but this, some attribute to Verus's wife Lucilla, the debauched daughter of M. Aurelius. His passion for the Stoic philosophy was pedantic; and his excessive desire to be esteemed good, mild, and pious, made him fall into a softness of temper very inconsistent with true virtue. It seems to have been with a view to please the senate and people that he for a long time oppressed the Christians, and when he had suspended the persecution, had not the courage effectually to protect them. His remissness in chastising the faults of others, especially senators, made him think, as Dio says, that he ought not to inform himself of them.

Whilst he spun out fine disputations on the precepts of philosophy, and on the duties of governing an empire,

tory over the Quadi and Marcomanni, in 174, he ordered peace to be restored to the Christians; but did not check the fury of the populace, or of particular governors, who, in several places, often availed themselves of former laws made against them.

The horrible massacre of the martyrs at Lyons and Vienna happened in the year 177. In the former of these cities Marcellus and Valerian withdrew themselves from that tempest by a seasonable flight, and preached the gospel in the neighbouring provinces, and were crowned with martyrdom in 179. Marcellus was apprehended in the country near Challons, and, after enduring many torments in that city, was buried alive up to the middle, in which

he suffered the provinces to be plundered by their governors for fear of appearing severe in punishing them. He put his son Commodus in the hands of preceptors, who were men of abilities indeed, but of debauched morals, who, by indulging his passions, added fuel to his depraved inclinations. When the son was already ruined by their lenity and example, the father removed them; but the prince complaining of the severity of his new tutors, the emperor had the weakness to replace his former masters, to put the finishing hand to his ruin. Blinded by fondness he forgot how dangerous it usually is for young persons to find themselves their own masters, when he raised such a son to the first dignities of the empire at fifteen years of age. The emperor Severus said he ought rather to have put such a monster to death than to have left him master of the empire. See Guion, *Hist. Romaine*, t. 5. p. 329. Tillemont, *Hist. des Empereurs*, t. 2. Far from depreciating the moral virtues of this emperor, which justly raise our admiration, we join his warmest panegyrists in giving them due praise; yet must not be so blind as to call them perfect, or to canonize his virtues.

Some apologize for his persecuting the Christians upon the principles of Machiavel, by which Mr. Melmoth, in his notes on Pliny's letters, attempts to excuse the like persecution in Trajan, whose inconsistent answer to Pliny he endeavours to vindicate against Tertullian. His observation is clear from Livy, Valerius Maximus, and Tertullian, that it was an ancient law in the Roman state to suffer no new religious worship to be introduced, which was not authorized by the senate. But his second remark that any idolatrous or other religion which is established by law, becomes a civil part of the constitution, and that no alteration must be allowed in it by the prince, lest it should overturn the state, is a maxim of Machiavel and Mr. Melmoth, which can by no means be admitted, unless it be granted, that true religion, justice, and virtue may be trampled under foot, and are neither the basis of government, nor ends to be promoted by it.

The gross idolatry which Marcus Aurelius abetted, could only be meant by him as a popular farce of religion; nor ought he ever to have been a stranger to the innocence and sanctity of the Christian morals. As the apotheosis of his most infamous relations is a flagrant instance of extravagant pride and impiety, so were his remissness in punishing powerful delinquents, and his persecution of the Christians proofs of a servile condescension and humane respect. Many actions of his life and several passages in his first book, strongly savour of that vanity which he condemns in his precepts. Whatever were his private sentiments at his death, which were known to God alone, such a life ill deserves the extravagant eulogiums which are bestowed on him by modern advocates for natural religion as the secret enemies of revelation affect to style themselves. See Voltaire, *Dialogue entre Marc Aurèle et un Recollet*, t. 4. p. 382. in the new edition of his works, published in seventeen volumes, under the author's direction, by the Cramers at Geneva, 1756, 1757.

posture he died on the third day, which was the 4th day of September. St. Valerian fell into the hands of the persecutors near Tournus, a town built on the Saone, between Macon and Chalon. After suffering the rack and being torn with iron hooks, he was beheaded at Tournus on the 15th of September. The relics of St. Marcellus are honourably kept in the great church which bears his name at Chalon, and belongs to a royal monastery, which king Gontran founded in his honour. A church was built at Tournus over the tomb of St. Valerian, before the time of St. Gregory of Tours.<sup>2</sup> SS. Marcellus and Valerian are honoured as the apostles of that country. The great abbey of St. Valerian at Tournus is the head of a monastic congregation to which it gives its name. It was a small monastery when, in 875, Charles the Bald gave it to the monks of the isle of Nermoutier, or Ner, or Hero, on the coast of Poitou, who had been expelled by the Normans. They carried with them the relics of St. Filibert, or Filbert, their founder. This abbey was rebuilt in 1018; from which time it took the name of St. Filibert. In the sixteenth age the Huguenots plundered this church, and burnt part of the relics of St. Valerian; but the principal portion escaped their sacrilegious search. The abbey of Tournus was converted into a college of secular canons in 1627; only the dignity of abbot was retained with an extensive jurisdiction and large revenue. It was enjoyed in *commendam* by cardinal Fleury.

The two holy martyrs, whom we honour on this day, made the whole tenour of their lives a preparation to martyrdom, because they devoted it entirely to God by the constant exercise of all virtues. To be able to stand our ground in the time of trial, and to exercise the necessary acts of virtue in the article of death, we must be thoroughly grounded in strong habits of all virtues; and we shall not otherwise exert them readily on sudden and difficult occasions. He whose soul is well regulated, and in whose heart virtue has taken deep root, finds its practice easy and, as it were, natural in times of sickness, persecution, or other occasions. Nay, he makes every thing that occurs matter of its exercise, subjects to himself even obstacles, and converts them into occasions of exerting the most noble and heroic virtues, such as resignation, patience, charity, and good will toward those who oppose or persecute him.

### THE TRANSLATION OF SAINT CUTHBERT.

BEDE relates, in the life of St. Cuthbert, that the saint charged his disciples before his death, that rather than ever fall under the yoke of

schismatics or infidels, they would, when threatened with such a calamity, take with them his mortal remains, and choose some other dwelling.<sup>1</sup> In the year 875 the province of Northumberland was so cruelly infested by Danish pirates, and Lindisfarne was so much exposed to their continual ravages, that Sarduulf the bishop, Eadred the abbot, and the community of the monks, left that place, and carrying with them that sacred treasure, wandered to and fro for seven years.<sup>2</sup> In 882 they rested with it at Concester, a small town a few miles from the Roman wall, where the bishop's see continued one hundred and thirteen years, as Camden remarks. Both king Alfred and the Danish leader granted peace for a month to all persons that fled to the saint's shrine, and Alfred gave to his church all the land that lies between the Tyne and the Tees, as Matthew of Westminster, or whoever is the author of that compilation called the *Flores* of the English history, assures us. In 995, in the fresh inroads of the Danes, bishop Aldune retired with the saint's body to Rippon, and four months after to Durham, a place strong by its natural situation, but not habitable, till the people of the country, on this occasion, cut down the wood, and raised a small church, and cells for the monks. The body of the saint remained without being tainted with the least corruption as Hoveden and all our other historians prove it to have been found whenever it was visited; and many miracles were wrought at his shrine, accounts of which are found in the above-mentioned historians, and others, especially in the History of the Church of Durham, wrote in 1100, not by Turgot, the prior, as Selden imagined, but by Simeon, a monk of that house, as Mr. Bedford proves in his accurate edition of this work. The author relates how, a little before his time, bishop William had, by the authority of the Conqueror, placed the monks of Weremouth and Jarrow in the Cathedral at Durham. A yearly memorial of the translation of St. Cuthbert's body to Durham was kept on this day. See his life, and Simeon of Durham, *Hist. Ecclesiæ Dunelmensis*, published by Tho. Bedford, Londini, 1732. Hearne's *Ductor Historicus*, on Lindisfarne, t. 2. p. 372; and the anonymous monk of Durham, in 1060, author of the History of the Transactions and Miracles of St. Cuthbert, in Mabillon *sæc. Ben.* 4. part. 2. p. 275.

### ST. IDA, WIDOW.

THE father of this saint was a count, who lived in great favour with Charlemagne, emperor and king of France, in whose court she had her education. From her childhood she learned to

<sup>1</sup> Vit. S. Cuthb. c. 39.

<sup>2</sup> Westmonast. ad eum annum. Malmesbur. l. 3. de Pontif. Simeon Dunelm. ad eum an. et sequ. Harpsfield, *sæc.* 7. c. 34. See the note on St. Ultan, inf. and Colgan, *Act. SS.* p. 695; Usher's *Primord.* &c.

<sup>3</sup> Pet. Fr. Chifflet, *Hist. de Tournus*, and abbé Pavillon, *Bibliothèque des Auteurs de Bourgogne*, 1742.



contemn the world in the midst of its splendour, to esteem virtue and the divine grace as the only good, and to propose to herself no other object in all her actions and desires than to walk always with God, and to study, with her whole strength, to discover and to accomplish his holy will. Whilst many others wearied themselves and exhausted their vigour and strength in the empty pursuit of vanity and ambition, and sought satisfaction and pleasure in the region of misery and death, Ida trembled for herself lest she should ever suffer herself to be imposed upon by such false appearances. As it is upon the affections and maxims of the soul, and the opinions which she conceives of things, that all depends, it was the saint's first care, by assiduous prayer, pious meditation, and reading, to cultivate and daily improve those which religion and piety inspire; and herein she was exceedingly strengthened by the example and conversation of the holy virgins Odilia and Gertrude, the daughters of Pepin. The emperor gave her in marriage to a favourite lord of his court, named Egbert, and bestowed on her a great fortune in estates, not only on account of her merit, but also to recompense her father's services. The happy couple lived in the most perfect and holy union of hearts, and continually excited each other to greater fervour in the practice of all good works.

The death of her husband left her a widow whilst she was yet very young; and this state she sanctified by redoubling her devotions, self-denials, and austerities. She considered the arduous task which every Christian has upon his hands, of purifying his heart from all that is sensual and inordinate, and to put on affections which are perfectly pure and holy, by which a soul is fitted and adorned that she may deserve to be associated at death with the spotless angels, and that she may bear the image of God, the infinite source and model of meekness, patience, and all other virtues. She esteemed it the true fruit of living, to make life one uninterrupted series of good actions, closely linked to one another; and to this end she devoted her whole time, and all her thoughts and actions, those which she employed in her temporal affairs, and in the care of her family, being equally directed to the same, and furnishing her each with fresh occasions of patience, meekness, beneficence, self-denial, charity, penance, or other heroic virtues. The great revenues of her estate she chiefly employed in relieving the poor, and felt no greater pleasure than in clothing and feeding Jesus Christ in his members. She surpassed in the world the penitential practices of cloisters. That she might prolong her prayers, and wait on God in the presence of his altars with greater recollection, and unobserved by men, she built herself a little retired chapel within a church which she had founded near her own seat in the diocese of Munster. Her exercises

of piety, and the heavenly favours she often received in prayer, were generally known only to God; so carefully did she conceal them as much as possible from the eyes of men. The close of her penitential life was a long and painful sickness, in which, far from ever letting fall the least word of complaint, she never mentioned her sufferings. Having shone as a bright light to the infant Church of Germany, she passed to eternal rest before the middle of the ninth century. See her life wrote by Uffing, a monk of the tenth age; and the remarks of F. Suysken the Bollandist, t. 2. Sept. p. 255.

### ST. ROSALIA, V.

SHE was daughter of Sinibald, lord of Roses and Quisquina, who deduced his pedigree from the imperial family of Charlemagne. She was born at Palermo in Sicily, and despising in her youth worldly vanities, made herself an abode in a cave on Mount Pelegrino, three miles from Palermo, where she completed the sacrifice of her heart to God by austere penance and manual labour, sanctified by assiduous prayer, and the constant union of her soul with God. She died in 1160. Her body was found buried in a grot under the mountain in the year of the jubilee, 1625, under pope Urban VIII. and was translated into the metropolitical church of Palermo, of which she was chosen a patroness. To her patronage that island ascribes the ceasing of a grievous pestilence at the same time. On her life and miracles, see the disquisitions of Stilling the Bollandist, which fill one hundred and forty pages.

### ST. ROSA OF VITERBO, V.

OF THE THIRD ORDER OF ST FRANCIS.

SHE was refused admittance in the Franciscan nunnery in Viterbo; therefore led a solitary life in a cottage adjoining, in the most austere penitential practices, and in assiduous contemplation and prayer. She died about the year 1252. Her body is shown enshrined in the church of this nunnery entirely incorrupt; her face appears full of flesh, and as if the corpse was just dead. She is honoured on the 6th of March, the day of her death, and on the 4th of September, the day of her translation. Her two lives are not in all parts authentic. See Wading's Annals of the Order ad an. 1252, n. 17. and Suysken the Bollandist, on her two lives, and the Acts of her canonization, t. 2. Sept. p. 414.

### ST. ULTAN,

FIRST BISHOP OF ARDBRACCAN IN MEATH\* IN IRELAND.

AMONGST the many eminent virtues of this

\* There were formerly many episcopal sees in Meath; as Clonard, Duleek, Kells, Trim, Dunsaghtin, Ardbraecan,

saint, Colgan mentions his extensive charity in providing for all the foundling children in Ireland. He died in 656. See Colgan MSS. ad 4 Sept.

## SEPTEMBER V.

### ST. LAURENCE JUSTINIAN, C.

FIRST PATRIARCH OF VENICE.

From his original Life written by his nephew Bernard Justinian, in Bollandus Jan. 8. and from his Italian Life, elegantly compiled by F. Maffei. See also Heilyot, Hist. des Ord. Relig. t. 2. p. 359 : and Opera S. Laurentii Justiniani, Proto-Patriarchæ Venetiarum, published by F. Nicolas Antony Justiniani, a Benedictine monk, at Venice, in two volumes, 1756.

A. D. 1455.

ST. LAURENCE was born at Venice, in 1380. His father Bernardo Justiniani\* held an illus-

Slane, and Foure, besides others of less note ; all which, except Duleek and Kells, were consolidated, and their common see fixed at Clonard before the year 1152, when the divisions of the bishoprics of Ireland were made by cardinal Paparo, legate from pope Eugenius III. The two sees of Duleek and Kells afterward submitted, and all are ever since united in the bishopric of Meath.

Clonard (called Cluain-Irard) was founded in 520 by St. Finian, who is honoured on the 12th of December. Duleek (called Daimhliag) by St. Cieran or Kellan, who is honoured on the 24th of November. Kells or Kenlis (called also Cennanas) was anciently a great strong city, where St. Columb-kille founded a monastery in 550. Most ancient writers assert that St. Cuthbert, bishop of Lindisfarne, who is honoured on the 20th of March, was a native of Kells ; as appears from his Life kept in the Cottonian library, sub Vitell. D. XIV. 8. Trim was founded by St. Luman, honoured on the 17th of February ; and Dunsaghlín by St. Secundín, (called Seachnall,) honoured on the 27th of November, both nephews to St. Patrick. Ardbraccan by St. Ultán. Slane by St. Ere, who died in 513. Foure (called Fobhar) was an abbey founded by St. Fechin, who died of a pestilence which raged in Ireland in 664, or rather in 665 ; for that great pestilence began in May 664, and St. Fechin died the 20th of January, the day on which he is honoured. The first bishop of Foure was St. Suar-lech, who died on the 27th of March, 745 ; he had only one successor in the episcopal character, after whose death Foure was again reduced to an abbey, See Colgan Act. SS. Ind. Chron. Ware's Bishops, &c.

\* The nobility of Venice are of four classes ; the first is of the electoral families, descended from the twelve tribunes who elected the first doge in 709, which, by a kind of miracle, all subsist to this day. These are the Contarini, Morosini, Gradenighi, Baduari, Tiepoli, Micheli, Sanudi, Memmi, Falieri, Dandoli, Polani, and Barozzi. There are four other families almost as ancient, who signed with them the foundation of the great church of St. George Major, in the year 800. These are the Justiniani, Cornari, Bragadini, and Bembi. The second class consists of those whose names are found in the Golden Book or Register of the Nobility, drawn up by Gradenigo II. when the aristocracy was established in 1289. The third class is of those who have bought their title of nobility since that time for one hundred thousand ducats, of whom there are fourscore families. The fourth class is of foreign nobility, or such as have been aggregated to the senate of Venice, as the Benti-

trious rank among the prime nobility of the commonwealth ; nor was the extraction of his mother Querini less noble. By the death of Bernardo she was left a disconsolate widow, with a nursery of tender children ; though very young, she thought it her duty to sanctify her soul by the great means and advantages which her state afforded for virtue, and resolutely rejected all thoughts of any more altering her condition. She looked upon herself as called by her very state to a penitential and retired life, and devoted herself altogether to the care of her children's education, to works of charity, fasting, assiduous prayer, and the exercises of all virtues. Under her inspection, her children were brought up in the most perfect maxims of Christian piety. Laurence discovered, even from the cradle, an uncommon docility, and an extraordinary generosity of soul ; and disdaining to lose any part of his time, loved only serious conversation and employs. His mother fearing some spark of pride and ambition, chid him sometimes for aiming at things above his age : but he humbly answered, that it was his only desire, by the divine grace, to become a saint. Reflecting from his infancy that he was made by God only to serve him, and to live eternally with him, he kept this end always in view, and governed all his thoughts and actions so as to refer them to God and eternity.

In the nineteenth year of his age he was called by God to consecrate himself in a special manner to his service. He seemed one day to see in a vision the eternal wisdom in the disguise and habit of a damsel, shining brighter than the sun, and to hear from her the following words : " Why seekest thou rest to thy mind out of thyself, sometimes in this object, and sometimes in that ? What thou desirest is to be found only with me : behold, it is in my hands. Seek it in me who am the wisdom of God. By taking me for thy spouse and thy portion, thou shalt be possessed of its inestimable treasure." That instant he found his soul so pierced with the charms, incomparable honour, and advantages of this invitation of divine grace, that he felt himself inflamed with new ardour to give himself up entirely to the search of the holy knowledge and love of God.\*

vogli, Pico, &c. The Justiniani are said by some moderns to derive their pedigree from the emperors Justin and Justinian. It is related from better authority, that in the Constantinopolitan war, in the twelfth century, all the princes of this house were cut off in battle, except one, who was a monk at Venice ; but that, at the earnest request of the republic, a dispensation was granted by the pope for him to marry. After he had taken a wife, and was father of a numerous progeny, he returned to his monastery, and closed his life in the profession of that state. Since that time several branches of this noble family are settled at Genoa and Rome, and in the isles of Chio and Corsica ; though there is some dispute about the pedigree of the family established at Genoa and Rome.

\* The call of this saint to the divine service may in some measure be compared with that of Henry Suso, of



A religious state appeared to him that in which God pointed out to him the path in which he might most securely attain to the great and arduous end which he proposed to himself. But, before he determined himself, he made his application to God by humble prayer, and addressed himself for advice to a holy and learned priest called Marino Querini, who was his uncle by the mother's side, and a regular canon in the austere Congregation of St. George in Alga, established in a little isle which bears that name, situate a mile from the city of Venice, toward the continent.\* The prudent director, understanding that he was most inclined to a religious state, advised him first to make trial of his strength, by inuring himself to the habitual practice of austerities. Laurence readily obeyed, and in the night, leaving his soft bed, lay on knotty sticks on the floor. During this deliberation, he one day represented to himself on one side honours, riches, and worldly pleasures, and on the other, the hardships of poverty, fasting, watching, and self-denial. Then said to himself: "Hast thou courage, my soul, to despise these delights, and to undertake a life of uninterrupted penance and mortification?" After standing some time in a pause, he cast his eyes on a crucifix, and said: "Thou, O Lord, art my hope. In this tree are found comfort and strength." The ardour of his resolution to walk in the narrow path of the cross, showed itself in the extreme severity with which he treated his body, and the continual application of his mind to the exercises of religion. His mother and other friends, fearing lest his excessive mortifications should prove prejudicial to his health, endeavoured to divert him from that course, and, with this view, contrived a proposal of an honourable match to be made him. The saint perceiving in this stratagem that his friends had entered into a conspiracy to break his measures, fled

the family of the counts of Mons, who became an eminent contemplative, was author of several pious tracts, and died a Dominican friar in the odour of sanctity, at Ulm, in 1365, according to Fabricius. (*Bibliotheca Mediæ et infimæ ætatis*, vol. 3. p. 683.) He was excited to serve God with the utmost fervour by hearing the sweet invitations, with which Eternal Wisdom allures a soul to receive her inestimable treasure, read at table. (*Wisd. c. vi. 13. vii. viii.*) Not able to contain himself, he burst aloud into the following exclamations:—"Oh! I will set myself with all my power to procure this happy wisdom. If I am possessed of it, I am the happiest of men. I will desire, I will seek, I will ask nothing else. She herself invites me. Adieu all other thoughts and pursuits. I will never cease praying and conjuring this divine Wisdom, with all the ardour of my soul, to visit me. For this I will sigh night and day." Thus he arrived at that perfection of Christian virtue which puts the soul in possession of the Divine Wisdom, or God himself, and his grace. See his Life by Surius, prefixed to the Latin edition of his works.

\* This Congregation, which became afterward very rich, being suppressed by Clement IX. during the war of the republic against the Turks in Candia, the convent and church, which occupy the island of St. George in Alga, are now in the hands of a community of reformed Carmelite friars.

secretly to the monastery of St. George in Alga, and was admitted to the religious habit.

By the change of his state he found no new austerities which he had not before practised; his superiors even judged it necessary to mitigate the rigours which he exercised upon himself. He was only nineteen years of age, but surpassed, in his watchings and fasts, all his religious brethren. To make a general assault upon sensuality, he never took any useless recreation, subdued his body by severe discipline, and never came near a fire in the sharpest weather of winter, though his hands were often benumbed with cold; he allowed to hunger only what the utmost necessity required, and never drank out of meals; when asked to do it under excessive heats and weariness, he used to say: "If we cannot bear this thirst, how shall we endure the fire of purgatory?" From the same heroic disposition proceeded his invincible patience in every kind of sickness. During his novitiate he was afflicted with dangerous scrophulous swellings in his neck. The physicians prescribed cupping, lancing, and searing with fire. Before the operation, seeing others tremble for his sake, he courageously said to them: "What do you fear? Let the razors and burning irons be brought in. Cannot he grant me constancy, who not only supported, but even preserved from the flames, the three children in the furnace?" Under the cutting and burning he never so much as fetched a sigh, and only once pronounced the holy name of Jesus. In his old age, seeing a surgeon tremble who was going to make a ghastly incision in a great sore in his neck, he said to him: "Cut boldly; your razor cannot exceed the burning irons of the martyrs." The saint stood the operation of this timorous surgeon without stirring, and as if he had been a stock that had no feeling. At all public devotions he was the first in the church, and left it the last; he remained there from matins, whilst others returned to their rest, till they came to prime at sunrise.

Humiliations he always embraced with singular satisfaction. The meanest and most loathsome offices, and the most tattered habit were his desire and delight. The beck of any superior was to him as an oracle; even in private conversation he was always ready to yield to the judgment and will of others, and he sought every where the lowest place as much as was possible to be done without affectation. When he went about the streets begging alms with a wallet on his back, he often thrust himself into the thickest crowds, and into assemblies of the nobility, that he might meet with derision and contempt. Being one day put in mind, that by appearing loaded with his wallet in a certain public place, he would expose himself to the ridicule of the company, he answered to his companion: "Let us go boldly in quest of scorn. We have done nothing if we have renounced the world only in words. Let us to-

day triumph over it with our sacks and crosses." Nothing is of greater advantage toward gaining a complete victory over ourselves, and the fund of pride which is our greatest obstacle to virtue, than humiliations accepted and borne with cheerfulness and sincere humility. To those which providence daily sends us opportunities of, it is expedient to add some that are voluntary, provided the choice be discreet, and accompanied with heroic dispositions of soul, clear of the least tincture of affectation or hypocrisy. Our saint frequently came to beg at the house where he was born, but only stood in the street before the door, crying out: "An alms for God's sake." His mother never failed to be exceedingly moved at hearing his voice, and to order the servants to fill his wallet. But he never took more than two loaves, and wishing peace to those who had done him that charity, departed as if he had been some stranger. The store-house, in which were laid up the provisions of the community for a year, happening to be burnt down, St. Laurence hearing a certain brother lament for the loss, said cheerfully: "Why have we embraced and vowed poverty? God has granted us this blessing that we may feel it." Thus he discovered his ardour for suffering the humiliations, hardships, and inconveniences of that state, for the exercise and improvement of the heroic virtues of which they afford the occasions, and in which consist its chief advantages. When he first renounced the world, as often as he felt a violent inclination to justify or excuse himself, (so natural to the children of Adam, upon being unjustly reprehended or injured,) in order to repress it, he used to bite his tongue; and he at length obtained a perfect mastery over himself in this particular. Whilst he was superior, he was one day rashly accused in chapter of having done something against the rule. The saint could have easily confuted the slander, and given a satisfactory account of his conduct; but he rose instantly from his seat, and walking gently, with his eyes cast down, into the middle of the chapter-room, there fell on his knees, and begged penance and pardon of the fathers. The sight of his astonishing humility covered the accuser with such confusion and shame, that he threw himself at the saint's feet, proclaimed him innocent, and loudly condemned himself.

St. Laurence so much dreaded the danger of worldly dissipation breaking in upon his solitude, that from the day on which he first entered the monastery, to that of his death, he never set foot in his father's house, only when with dry eyes he assisted his mother and brothers on their death-beds. Some months after his retreat from the world, a certain nobleman who had been his intimate friend, and then filled one of the first dignities in the commonwealth, returning from the East, and hearing of the state he had embraced, determined to use all his endeavours to change his purpose.

With this design he went to St. George's with a band of musicians, and, on account of his dignity, got admittance; but the issue of the interview proved quite contrary to his expectation. Upon the first sight of the new soldier of Christ he was struck by the modesty of his countenance, and the gravity and composure of his person, and stood for some time silent and astonished. However, at length offering violence to himself he spoke, and both by the endearments of the most tender friendship, and afterward by the sharpest reproaches and invectives, undertook to shake the resolution of the young novice. Laurence suffered him to vent his passion: then with a cheerful and mild countenance he discoursed in so feeling a manner on death and the vanity of the world, that the nobleman was disarmed, and so penetrated with compunction, that cutting off all his worldly schemes he resolved upon the spot to embrace the holy rule which he came to violate; and the fervour with which he went through the novitiate, and persevered to his death in this penitential institute, was a subject of admiration and edification to the whole city.

St. Laurence was promoted to the priesthood, and the fruit of the excellent spirit of prayer and compunction with which he was endowed, was a wonderful experimental knowledge of spiritual things, and of the paths of interior virtue, and a heavenly light and prudence in the direction of souls. The tears which he abundantly shed at his devotions, especially whilst he offered the adorable sacrifice of the mass, strongly affected all the assistants, and awakened their faith; and the raptures with which he was favoured in prayer were wonderful, especially in saying mass one Christmas-night. Much against his inclination he was chosen general of his Order, which he governed with singular prudence, and extraordinary reputation for sanctity. He reformed its discipline in such a manner as to be afterward regarded as its founder. Even in private conversation he used to give pathetic lessons of virtue, and that sometimes in one short sentence; and such was the unction with which he spoke on spiritual matters in private discourses, as to melt the hearts of those who heard him. By his inflamed entertainments he awakened the tepid, filled the presumptuous with saving fear, raised the pusillanimous to confidence, and quickened the fervour of all. It was his usual saying, that a religious man ought to tremble at the very name of the least transgression. He would receive very few into his Order, and these thoroughly tried, saying, that a state of such perfection and obligations is only for few, and its essential spirit and fervour are scarce to be maintained in multitudes; yet in these conditions, not in the number of a religious community, its advantages and glory consist. It is not therefore to be wondered at that he was



very attentive and rigorous in examining and trying the vocation of postulants. The most sincere and profound humility was the first thing in which he laboured to ground his religious disciples, teaching them that it not only purges the soul of all lurking pride, but also that this alone inspires her with true courage and resolution, by teaching her to place her entire confidence in God alone, the only source of her strength. Whence he compared this virtue to a river which is low and still in summer, but loud and high in winter. So, said he, humility is silent in prosperity, never elated or swelled by it; but it is high, magnanimous, and full of joy and invincible courage under adversity. He used to say, that there is nothing in which men more frequently deceive themselves than humility; that few comprehend what it is, and they only truly possess it who, by strenuous endeavours, and an experimental spirit of prayer, have received this virtue by infusion from God. That humility which is acquired by repeated acts is necessary and preparatory to the other; but this first is always blind and imperfect. Infused humility enlightens the soul in all her views, and makes her clearly see and feel her own miseries and baseness; it gives her perfectly that true science which consists in knowing that God alone is the great All, and that we are nothing.

The saint never ceased to preach to the magistrates and senators in times of war and all public calamities, that, to obtain the divine mercy, and the remedy of all the evils with which they were afflicted, they ought, in the first place, to become perfectly sensible that they were nothing; for, without this disposition of heart they could never hope for the divine assistance. His confidence in God's infinite goodness and power accordingly kept pace with his humility and entire distrust in himself, and assiduous prayer was his constant support. From the time he was made priest he never failed saying mass every day, unless he was hindered by sickness; and he used to say, that it is a sign of little love if a person does not earnestly endeavour to be united to his Saviour as often as he can. It was a maxim which he frequently repeated, that for a person to pretend to live chaste amid softness, ease, and continual gratifications of sense, is as if a man should undertake to quench fire by throwing fuel upon it. He often put the rich in mind, that they could not be saved but by abundant alms-deeds. His discourses consisted more of affective amorous sentiments than of studied thoughts; which sufficiently appears from his works.\*

\* These consist of sermons, letters, and fourteen short treatises of piety, full of unction. In them he speaks in a feeling manner on humility, self-denial, contempt of the world, solitude, and divine love. His works were printed at Basil in 1560, at Lyons in 1568, at Venice in 1606, and, most completely at the same place, in 1756.

Pope Eugenius IV. being perfectly acquainted with the eminent virtue of our saint, obliged him to quit his cloister, and nominated him to the episcopal see of Venice in 1433. The holy man employed all manner of entreaties and artifices to prevent his elevation, and engaged his whole Order to write in the same strain, in the most pressing manner, to his Holiness: but to no effect. When he could no longer oppose the repeated orders of the pope, he acquiesced with many tears; but such was his aversion to pomp and show, that he took possession of his church so privately that his own friends knew nothing of the matter till the ceremony was over. The saint passed that whole night in the church at the foot of the altar, pouring forth his soul before God, with many tears; and he spent in the same manner the night which preceded his consecration. He was a prelate, says Dr. Cave,<sup>1</sup> admirable for his sincere piety towards God, the ardour of his zeal for the divine honour, and the excess of his charity to the poor. In this dignity he remitted nothing of the austerities which he had practised in the cloister, and from his assiduity in holy prayer he drew a heavenly light, an invincible courage, and indefatigable vigour which directed and animated him in his whole conduct, and with which he pacified the most violent public dissensions in the state, and governed a great diocese in the most difficult times, and the most intricate affairs, with as much ease as if it had been a single well regulated convent.

Though he was bishop of so distinguished a see, in the ordering of his household he consulted only piety and humility; and when others told him that he owed some degree of state to his illustrious birth, to the dignity of his church, and to the commonwealth, his answer was, that virtue ought to be the only ornament of the episcopal character, and that all the poor of the diocese composed the bishop's family. His household consisted only of five persons; he had no plate, making use only of earthen ware; he lay on a scanty straw bed covered with a coarse rag, and wore no clothes but his ordinary purple cassock. His example, his severity to himself, and the affability and mildness with which he treated all others, won every one's heart, and effected with ease the most difficult reformation which he introduced both among the laity and clergy. The flock loved and respected too much so holy and tender a parent and pastor not to receive all his ordinances with docility and the utmost deference. When any private persons thwarted or opposed his pious designs, he triumphed over their obstinacy by meekness and patience. A certain powerful man who was exasperated at a mandate the zealous bishop had published against stage entertainments, called him a scrupulous old monk, and endeavoured to stir up the populace against him. Another time, an

<sup>1</sup> Hist. Literar. t. 2. App. p. 133.

abandoned wretch reproached him in the public streets as a hypocrite. The saint heard them without changing his countenance, or altering his pace. He was no less unmoved amidst commendations and applause. No sadness or inordinate passions seemed ever to spread their clouds in his soul, and all his actions demonstrated a constant peace and serenity of mind which no words can express. By the very first visitation which he made, the face of his whole diocese was changed. He founded fifteen religious houses, and a great number of churches, and reformed those of all his diocese, especially with regard to the most devout manner of performing the divine office, and the administration of the sacraments. Such was the good order and devotion that he established in his cathedral, that it was a model to all Christendom. The number of canons that served it being too small, St. Laurence founded several new canonries in it, and also in many other churches; and he increased the number of parishes in the city of Venice from twenty to thirty.

It is incredible what crowds every day resorted to the holy bishop's palace for advice, comfort, or alms; his gate, pantry, and coffers were always open to the poor. He gave alms more willingly in bread and clothes than in money, which might be ill spent; when he gave money it was always in small sums. He employed pious matrons to find out and relieve the bashful poor, or persons of family in decayed circumstances. In the distribution of his charities, he had no regard to flesh and blood. When a poor man came to him, recommended by his brother Leonard, he said to him, "Go to him who sent you, and tell him, from me, that he is able to relieve you himself." No man ever had a greater contempt of money than our saint. He committed the care of his temporals to a faithful steward, and used to say, that it is an unworthy thing for a pastor of souls to spend much of his precious time in casting up farthings.

The popes held St. Laurence in great veneration. Eugenius IV. having ordered our holy bishop to give him a meeting once at Bologna, saluted him in these words: "Welcome, the ornament of bishops." His successor, Nicholas V. earnestly sought an opportunity of giving him some singular token of his particular esteem; when Dominic Michelli, patriarch of Grado, happened to die in 1451,\* his holiness,

barely in consideration of the saint, transferred the patriarchal dignity to the see of Venice. The senate, always jealous of its prerogatives and liberty above all other states in the world formed great difficulties lest such an authority should in any cases trespass upon their jurisdiction. Whilst this affair was debated in the senate-house, St. Laurence repaired thither, and, being admitted, humbly declared his sincere and earnest desire of rather resigning a charge for which he was most unfit, and which he had borne against his will eighteen years, than to feel his burden increased by this additional dignity. His humility and charity so strongly affected the whole senate, that the doge himself was not able to refrain from tears, and cried out to the saint, conjuring him not to entertain such a thought, or to raise any

a very extensive jurisdiction over their suffragans, but this is long since much limited by the canons. They have an immediate jurisdiction over their suffragans in some few points; but the greater causes of bishops are only to be discussed in provincial synods, or by the pope. Nor have archbishops any jurisdiction over the subjects of their suffragans, (whose causes, nevertheless, are judged by their courts, when carried to them by regular appeals,) nor can archbishops perform the visitation of the dioceses of their suffragans, unless the cause be first known and proved in a provincial synod. (See Conc. Trid. Sess. 24. c. 3. de Reform.)

The jurisdiction of primates is much limited by canons and particular usages; it is extended over several metropolitans. Many primates are only titular. In France the archbishops of Arles, Bourdeaux, Bourges, Sens, Rheims, and Rouen take the title of primates, because some of their predecessors enjoyed that prerogative; but only the archbishop of Lyons exercises the jurisdiction of primate in all France.

The jurisdiction of all patriarchs is not the same; to them is reserved, in most places, the confirmation of new bishops, with several other such points. The great patriarchs in the East are the bishops of Constantinople; and of the apostolical sees of Alexandria, Antioch, and Jerusalem. There is also a patriarch of Ethiopia, that is, Abyssinia. The bishop of Rome is not only, by divine right, head of the whole Church, but is also in particular patriarch of the West. See Marca, (De Concordia Sacerd. et Imperii, l. 1. c. 3. &c.) Morinus, (l. 1. Exerc. 1.) Thomassin, (De Benefic. c. 3. 7, 8.) Leo Allatius, (De Concord. Utriusque Eccl. l. 1. c. 25.) Certain lesser patriarchs have been established in the West, some barely titular. The archbishop of Lisbon is patriarch of the Portuguese Indies. During the schism in Istria in the sixth century, the patriarchate of Aquileia was set up. See Baronius, (ad ann. 570. n. 10. et 630. n. 18.) Marca, (De Primat. n. 20, 21.) Ughelli. (Italia Sacra.)

The great city of Aquileia, which had been sometimes honoured with the residence of Augustus, and other emperors, having been destroyed by Attila, the inhabitants, with their patriarch, some time after retired to Grado, an island near the continent, where they built a town, which was afterward embellished by the Gradenigos. Aquileia being rebuilt after the incursions of the Lombards, (though it remains to this day in the lowest condition,) the patriarch returned to that city. The church of Grado continued to choose its own patriarchs, till that dignity was transferred to Venice. When the city of Aquileia fell under the dominion of the house of Austria, the patriarch, who was a Venetian, chose to reside at Udina, a town subject to that republic. This patriarchate of Aquileia was suppressed in 1751, by pope Benedict XIV. and, instead thereof, two archbishoprics are erected, that of Gorizia, for the churches in the Austrian dominions, and that of Udina, for those in the Venetian territories.

\* In the order of the ecclesiastical hierarchy are distinguished patriarchs, primates, archbishops, and bishops. Archbishops or metropolitans, whatever some may say to the contrary, were established by the apostles to direct all public and common affairs of the several churches of large provinces. Thus St. Titus had the superintendency of all the churches in Crete, as Eusebius (Hist. l. 3. c. 4.) and St. Chrysostom (Hom. 1. in Tit.) observe; and the latter takes notice, that St. Paul intrusted St. Timothy with the care of superintending all the churches of Asia Minor. (See St. Chrysost. Hom. 15. in 1 Tim.) Metropolitans anciently exercised, especially in some places,



obstacle to the pope's decree, which was expedient to the Church, and most honourable to their country. In this he was seconded by the whole house, and the ceremony of the installation of the new patriarch was celebrated with great joy by the whole city.

St. Laurence, after this new exaltation, considered himself as bound by a new tie to exert his utmost strength in labouring for the advancement of the divine honour, and the sanctification of all the souls committed to his care. Nor did it perhaps ever appear more sensible than in this zealous prelate, how much good a saint, when placed in such a station, is, with the blessing of heaven, capable of doing; nor how much time a person is able to find for himself and the service of his neighbour, who husbands all his moments to the best advantage, and is never taken up with any inordinate care of his body, or gratification of self-love. St. Laurence never, on his own account, made any one wait to speak to him, but immediately interrupted his writing, studies, or prayers to give admittance to others, whether rich or poor; and received all persons that addressed themselves to him with so much sweetness and charity, comforted and exhorted them in so heavenly a manner, and appeared in his conversation so perfectly exempt from all inordinate passions, that he scarcely seemed clothed with human flesh, infected with the corruption of our first parent. Every one looked upon him as if he had been an angel living on earth. His advice was always satisfactory and healing to the various distempers of the human mind; and such was the universal opinion of his virtue, prudence, penetration, and judgment, that causes decided by him were never admitted to a second hearing at Rome; but in all appeals his sentence was forthwith confirmed. Grounded in the most sincere and perfect contempt of himself, he seemed insensible and dead to the flattering temptation of human applause; which appeared to have no other effect upon him than to make him more profoundly to humble himself in his own soul, and before both God and men. His good works he studied as much as possible to hide from the eyes of others. When he was not able to refrain his tears, which proceeded from the tenderness and vehemence of the divine love, and from the wonderful spirit of compunction with which he was endowed, he used to accuse himself of weakness and too tender and compassionate a disposition of mind. But these he freely indulged at his private devotions, and by them he purified his affections more and more from earthly things, and moved the divine mercy to shower down the greatest blessings on others.

The republic was at that time shaken with violent storms, and threatened with great dangers.\* A holy hermit, who had served God

\* Among other enemies, Philip Visconti, duke of Milan, flushed with the success of several enterprises

with great fervour above thirty years in the isle of Corfu, assured a Venetian nobleman, as if it were from a divine revelation, that the city and republic of Venice had been preserved by the prayers of the good bishop. The saint's nephew, who has accurately wrote his life in an elegant and pure style, mentions several miracles wrought by him, and certain prophecies, of which he was himself witness. It appeared in many instances how perfectly the saint was mortified in his senses. A servant presenting him vinegar one day at table instead of wine and water, he drank it without saying a word. Out of love for holy poverty, in order to disengage his heart from the things of this world, he never had any books bound, but only sewed.

St. Laurence was seventy-four years old when he wrote his last work, entitled, *The Degrees of Perfection*; he had just finished it when he was seized with a sharp fever. In his illness his servants prepared a bed for him; at which the true imitator of Christ was troubled, and said: "Are you laying a feather-bed for me? No: that shall not be. My Lord was stretched on a hard and painful tree. Do not you remember that St. Martin said, in his agony, that a Christian ought to die on sackcloth and ashes?" Nor could he be contented till he was laid on his straw. He forbade his friends to weep for him, and often cried out, in raptures of joy, "Behold the Spouse; let us go forth and meet him." He added, with his eyes lifted up to heaven, "Good Jesus, behold I come." At other times, weighing the divine judgments, he expressed sentiments of holy fear. One saying to him that he might go joyfully to his crown, he was much disturbed, and said, "The crown is for valiant soldiers; not for base cowards, such as I am." So great was his poverty that he had no temporal goods to dispose of, and he made his testament only to exhort in it all men to virtue, and to order that his body should be buried without pomp, as a private religious man would be, in his convent of St. George; though this clause was set aside by the senate after his death. During the two days that he survived, after receiving extreme unction, the whole city came in turns, according to their different ranks, to receive his blessing. The saint would have even the beggars admitted,

against Genoa and other neighbouring states, meditated the ruin of the Venetians; but his general, Charles Malatesta, was defeated by them in 1429. He continued the war several years, but without success. He died in 1447, and in him ended the family of Visconti, which had enjoyed the sovereignty of Milan since Eliprand had received the investiture with the title of viscount from Charles the Fat, in 881. Philip left his dominions to his general, Francis Sforza, who had married his natural daughter Blanche, whom the father had legitimated. Francis Sforza was an enemy to the Venetians, and he and his posterity maintained themselves in the possession of the duchy of Milan, till, in 1535, it was annexed, by Charles V. to the dominions of the house of Austria.

and gave to each class some short pathetic instruction. Seeing one Marcellus, a very pious young nobleman, who was his favourite disciple, weep most bitterly, he comforted him, giving him the following assurance: "I go before, but you will shortly follow me. Next Easter we shall again meet in mutual embraces." Marcellus fell sick in the beginning of Lent, and was buried in Easter-week. St. Laurence, closing his eyes, calmly expired on the 5th of January, in the year 1455, being seventy-four years old, having been honoured with the episcopal dignity twenty-two years, and four with that of patriarch. During the contestation about the place of his burial, his body was preserved entire, without the least ill savour or sign of corruption, sixty-seven days, and interred, according to a decree of the senate, on the 17th of March. The ceremony of his beatification was performed by Clement VII. in 1524, and that of his canonization by Alexander VIII. in 1690. His festival is kept on the 5th of September, the day on which he was consecrated bishop.

With St. Laurence Justinian, we must first labour strenuously in sanctifying our own souls before we can hope to preach to others with much fruit. Only He can inspire into others the perfect sentiments of Christian virtue, and instruct others well in the great practical truths of religion, who has learned them by experience, and whose heart is penetrated with them. The pastoral obligation is of great extent; it is not confined to those who are charged with the ministry of the word, and the distribution of the sacraments; it regards not only pastors of souls; every king is, in some measure, a pastor to his whole kingdom; and every parent and master to those that are under their care. He will be accountable to God for the loss of their souls, who is not, in a qualified sense, an apostle or pastor to all that are under his charge.

### ST. BERTIN, ABBOT.

THIS illustrious saint, and excellent model of monastic perfection, was nobly born in the territory of Constance in Switzerland, about the year 597. He learned from his infancy to love and esteem only virtue, and to condemn the world, and whatever did not directly tend to unite his heart more perfectly to God. Excited by the example of his kinsman, St. Omer, who embraced the monastic state in the great abbey of Luxeu, in Burgundy, he and two individual companions, named Mommolin and Ebertran, or Bertran, consecrated themselves to God in the same house. Bertin was then very young, but he distinguished himself in the fervent exercise of all virtues among five hundred religious brethren, under the direction of the holy abbot Walbert, who governed that monastery with great reputation after the death of St. Eustachius, the immediate successor of

St. Columban. This abbey had been established by its holy founder an excellent seminary of sacred literature, and soon became so famous as to furnish many countries with learned and zealous prelates. St. Omer, St. Mommolin, and St. Bertin did honour to this school by the progress which they made in their studies; for they all became very learned in ecclesiastical discipline, and in the holy scriptures.<sup>1</sup> Their studies were sanctified by an eminent spirit of mortification and prayer, and by being referred to the same end to which these holy men directed all their actions. St. Omer being made bishop of Tarvanna, the ancient metropolis of the Morini, in Artois, about the year 637, laboured with wonderful success in cultivating a vineyard which had long lain wild. The abbot of Luxeu, understanding how much he stood in need of assistants endowed with the spirit of apostles, sent to him, about the year 639, St. Bertin, Saint Mommolin, and Ebertran.

The country of the Morini had formerly received the seed of divine faith, but only superficially and imperfectly, and had then for almost a whole century been as it were an abandoned field. Incredible were the fatigues, persecutions and sufferings of these holy men in rooting out vice and idolatry, and in civilizing a people who were at that time in a great measure barbarians. Powerful in words and works they reaped, by the divine blessing, a most abundant harvest. St. Mommolin, and St. Bertin, and Ebertran, built their first small monastery on a hill on the banks of the river Aa, a league from Sithiu, being half way to Watten. This church is still a place of great devotion, and is still called St. Mommolin's or the Old monastery. This place being very narrow, confined by the river and marshy grounds, soon grew too narrow for the numbers that flocked thither to take the religious habit. Whereupon the holy founders, mounting the river in a boat, came a league higher to the place where now St. Bertin's monastery stands. The ground, which was a part of the estate of Sithiu, St. Omer bestowed on them, being larger than St. Mommolin's-hill, and then encompassed with marshes. St. Mommolin was the first abbot both of the Old monastery and afterward of St. Peter's (now St. Bertin's) in Sithiu. But upon the death of St. Acharius, bishop of Noyon, St. Mommolin was chosen to fill that see about the year 659, and, taking with him Ebertran, appointed him abbot of St. Quintin's. St. Bertin who had formerly declined that dignity, was left abbot of Sithiu. Under the government of our saint the reputation of this monastery (first dedicated in honour of St. Peter, but now from him called St. Bertin's) seemed to equal, if not to surpass, that of Luxeu.\* Rigorous abstinence and

<sup>1</sup> Mabill. Acta Ben. t. 2. p. 562. n. 7, 8.

\* St. Bertin, following the example of St. Columban,



fasting was one of the first articles of the discipline established in this house; the subsistence of one hundred and fifty monks who were here assembled, consisted chiefly of roots, herbs, bread, and water. Their prayer was almost continual; and they were taught to sanctify by it all their exterior employments; the singing of the divine praises was never interrupted in their choir either day or night, the monks therein succeeding each other in different companies; the most painful labour never excused any from this duty, or from any part of their nocturnal watchings. The number of the monks increasing, St. Bertin obtained of St. Omer the church of our Lady, which the bishop had built on a hill at a little distance from the first monastery; this second abbey was called New Sithiu. When the bishopric was erected at St. Omer, this church, dedicated to God under the patronage of our Lady, was made the cathedral.\*

St. Fursey, St. Fiacre, &c. never suffered women to come within the precincts of his monastery, or even into his church. This law was religiously observed until the year 938, when it was dispensed with in favour of Adele or Alice, wife of Arnulph, sovereign count of Flanders. This pious princess having long languished under an incurable illness, ardently desired to pray in St. Bertin's church, not only to implore the saint's intercession, but to taste the sweets of solitude in that holy place. She applied to Wicfrid, bishop of Terouanne, and to Folbert, bishop of Cambrai, who, with the consent of the abbot granted the necessary dispensation, and conducted her themselves into the church on Easter Monday, in the year 938. Here, prostrate before the shrine of St. Bertin, she offered up her fervent prayers to God; and a perfect cure was the reward of her piety and her faith. In grateful acknowledgment of this blessing, she enriched his shrine, and made considerable presents to the church. This miracle is represented in the choir by a group of marble figures of exquisite workmanship. The relation of it in MS. is kept in the archives of the abbey, and was published by John of Ipres, Chron. S. Bert. p. 2. c. 23. and by Erembold De Ingressu Athalæ Comitissæ in templum S. Bertini.

\* The emperor Lewis le Debonnaire in the eighth year of his reign gave the abbey of St. Bertin's (which then contained in both monasteries, of St. Peter and of our Lady, one hundred and thirty monks) to Frigugis an English secular priest, abbot also of St. Martin's at Tours, and chancellor of the empire. Frigugis, in the year 820, placed eighty monks in St. Bertin's, and thirty secular canons in our Lady's, as is related by St. Folquin in his charter, A. D. 850, by Folquin the monk and deacon of St. Bertin's, by John of Ipres, c. 11. &c. Hugh, abbot of St. Bertin's successor to Frigugis, by the authority of his brother the emperor Charles the Bald, and St. Folquin bishop of Terouanne, restored our Lady's church to the monks of St. Bertin. St. Folquin's charter by which this is ordered, is rejected by le Cointe ad an 839, n. 15. but maintained by Mabillon, Stilling, &c. It is however incontestable from a series of most authentic monuments of every succeeding age, that this church of our Lady from the tenth century was independent of St. Bertin's, and served by secular canons, under a provost, and for some time immediately subject to the Holy See by the bulls of Gregory VII. in 1075, Calixtus II. in 1123, Gregory IX. &c. In the year 1495, in the reign of Charles VIII. the parliament of Paris, after the strictest examen of St. Bertin's shrine and relics, and of the monuments and historical proofs, declared that the church of our Lady possessed that treasure, not the abbey of St. Bertin; which is incontestable from the discovery of the relics there, and from history. This church being made

St. Bertin had the comfort to see his monastery flourish with illustrious examples of penance and monastic regularity, rivaling those which had formerly edified the world in the deserts of Egypt. Many noblemen renounced the world to pass their life under his direction in the fervent exercises of holy contemplation and penance. Whatever donations were made to the monastery, they were only received by Bertin as the patrimony of the poor, to whose relief he faithfully applied the greatest part of the revenue of his house, very little sufficing for the abstemious maintenance of the monks. A certain rich lord called Heremar, having given him his estate of Warmboul, on the river Peen, the saint erected in it another monastery, the church of which he caused to be dedicated under the patronage of St. Martin; and St. Winoc was appointed by him the first abbot in 695. St. Bertin, finding himself sinking under the weight of decrepit old age, resigned his dignity in the year 700, in favour of a beloved disciple, whose name was Rigobert, that he might have the advantage and pleasure of closing his life in the humble state of obedience and dependence. From that time he shut himself up in a little hermitage dedicated to the Blessed Virgin, near the cemetery of his monks, in which place he passed the nights and days in almost perpetual prayer, observing all the exercises of regular discipline with the fidelity and humility of the most fervent novice. Having always a singular devotion for St. Martin, he got Rigobert who succeeded him in the government of the abbey, to erect a chapel under the invocation of that saint in the most honourable part of the church. The modern authors of the life of St. Bertin say, that he died at the age of one hundred and twelve, on the 5th of September, 709. He was buried in the chapel of St. Martin which Rigobert had built by his directions, though it was not completely finished till after his death. His relics are exposed in a silver shrine, enriched with gold and precious stones. This famous monastery was much enriched by Walbert, count of Ponthieu, and lord of Arques, who taking the religious habit in this house about the year 700, bestowed on it a considerable part of his estate, and died abbot of another house. St. Bertin is named on this day in the Roman Martyrology. See in Mabillon, (Act. Ben. t. 3. p. 105.) two lives of St. Bertin, the first short, the other longer, both written by Folcard, a monk of St. Bertin's, who, being

the cathedral at the erection of the bishopric in 1556, by the prerogative of this dignity enjoys the rights of honour, precedence, and jurisdiction over all the churches of the city and whole diocese, even though it should have been at any time formerly subject to that of St. Bertin, before it was secularized in the ninth century. The abbey of St. Bertin was plundered by the Normans and Danes in 845; again in 861, burnt by them in 880, burnt again in 1000, 1031, 1081, and 1152. It bore the name of St. Peter for above four hundred years; at last was called St. Bertin's whose relics rendered it famous.

invited into England by the Conqueror, was made abbot of Thorney in Cambridgeshire. See also other short lives of this saint in the Bollandists, t. 41, or 2nd of September, p. 549, with their curious notes, and those of Mabillon, by which the chronology of Duchesne and Miræus is to be corrected. Also Martenne, *Anec.* t. 3. p. 416. et *Vet. Monum.* t. 6. p. 614.

### ST. ALTO, ABBOT.

This saint was a Scottish holy monk, who, travelling into Germany, was famous for many miracles, and founded, by the liberality of king Pepin, the abbey of Altmunster\* in Bavaria,

\* The Scottish clergy founded many monasteries in Germany, one at Cologne in 975, under the invocation of St. Martin; one at Erfurth in 1036; two at Ratisbon, one at Wurtzburg, one at Nuremberg, one at Vienna, one at Aistacht, &c.

In some modern writers we read of a solemn league entered into between Charlemagne, emperor of the West, and Achais, king of Scotland; but the whole is a manifest forgery, picked up somewhere by Hector Boethius as the learned Mr. O'Flaherty has proved against Sir George Mackenzie. (See *Ogygia Vindicated*, Dublin, 1775.) Till the conquest of the Pictish kingdom, A. D. 842, the royal race of Fergus the son of Eirc, bore only the title of kings of Albany. In Charlemagne's time, the name of Scotia was confined to Ireland alone, as Usher has proved; and Eginhard, secretary to Charlemagne, expressly denominates Ireland, "*Hibernia Scotorum insula*;" he likewise informs us of the several letters of the Scottish kings to that emperor; of their great deference to his will, and the affection they declared towards him. The country of the Scots in Britain, during this period, was too inconsiderable to form alliances with foreign princes, the far better part of North Britain being still in possession of the Picts. Ireland was then, as the learned Prideaux remarks, the prime seat of learning in all Christendom; and it was from thence that Charlemagne invited the learned professors Clement and John, the one founder of the university of Paris, and the other of the university of Pavia in Italy.

Among the Scots who settled in Germany, and made a rapid progress in the conversion of infidels, several were raised to the episcopal dignity; as 1. St. Sidonius bishop of Passaw, who was the companion of St. Virgilius of Salzburg, and who is mentioned in the life of this saint published by Canisius. 2. St. Tanco third bishop of Verden, who was martyred in 815, and is honoured on the 16th of February. 3. St. Patto, who succeeded Swibert in the see of Verden: he was in great favour with Charlemagne, and is mentioned in the Scottish and German calendars on the 13th and 30th of March. Molanus (*Addit. ad Usuard.*) asserts that both Tanco and Patto were ranked by the pope in the number of the saints, in the time of Haviuich, eighth bishop of Verden.

In the eleventh age Marianus Scotus (who is proved by Usher to have been a Scot from Ireland) having left the monastery of Dunkeld in North Britain, went to Germany and settled at Ratisbon, where he, with several of his countrymen, taught both sacred and profane learning, and where he founded a monastery for the Scots in 1074. Of the great reputation which these Scots had acquired by their piety, zeal, and knowledge, see a particular account in Aventinus, l. 6. *Annal. Boior.* and Lazius, l. 7. *De gent. migr.* Marianus Scotus was born in the year 1028, according to Usher, *Antiq. Brit.* c. 16. and *Ind. Chron.*

Henry, surnamed the Lion, first duke of Austria, charmed with the piety of the Scottish monks, invited several of them to Vienna, where he founded, in 1144, a magnificent abbey under the rule of St. Bennet, which he designed for the burial-place of his family. There are still to be seen in the church his own tomb, with

about the middle of the eighth century. In the midst of a barbarous nation, at that time over-run with ignorance, vice, and superstition, the extraordinary humility and devotion of this saint infused into many the perfect maxims and spirit of holy religion, and his single life was a sensible demonstration of the power of divine grace in raising vessels of weakness and corruption to the most sublime state of sanctity. He is honoured in Germany on the 9th of February, which seems to have been the day of his death. But the British calendars commemorate him on the 5th of September. The abbey of Altmunster was repaired and given to Brigitin nuns in the fifteenth century. See Aventinus, *Annales Boiorum*, l. 1. Raderus, *Bavaria Sancta*, t. 1. p. 68. Chatelain, *Not. Bolland.* ad 9 Feb. Colgan gives his life on the 9th of February. *Act. SS. Hib.* p. 301.

### SEPTEMBER VI.

### ST. PAMBO OF NITRIA, ABBOT.

From Palladius in Lausiac. *Rufin. Hist. Patr.* Sozomen, *Cotelier Apoth. Patr.* p. 637, 641, and 623. See Tillemont, t. 8. p. 445.

A. D. 385.

St. PAMBO betook himself in his youth to the great St. Antony in the desert, and desiring to be admitted among his disciples, begged he would give him some lessons for his conduct. The great patriarch of the ancient monks told him, he must take care always to live in a state of penance and compunction for his sins, must perfectly divest himself of all self-conceit, and never place the least confidence in himself, or in his own righteousness, must watch continually over himself, and study to act in every thing in such a manner as to have no occasion afterward to repent of what he had done, and that he must labour to put a restraint upon his tongue, and his appetite. The disciple set himself earnestly to learn the practice of all these lessons. The mortification of gluttony was usually laid down by the fathers as one of the first steps towards bringing the senses and the passions into subjection: this consisting in something that is exterior and sensible, its practice is more obvious, yet of great importance towards the reduction of all the sensual appetites of the mind, whose revolt was begun by the intemperance and disobedience of our first parents. Fasting is also by the divine appointment, a duty of the exterior part of our penance. What a reproach are the austere lives which so many saints have led to those slothful and sensual Christians whose God is those of his wife Theodora, (daughter to the emperor Emanuel Comnenus,) of his two sons Leopold and Henry, and of his daughter Agnes. See *Le Mire, Orig. Benedictin.*



their belly, and who walk enemies to the cross of Christ,<sup>1</sup> or who have not courage at least by frequent self-denials to curb this appetite? No man can govern himself who is a slave to this base gratification of sense. St. Pambo excelled most other ancient monks in the austerity of his continual fasts. The government of his tongue was no less an object of his watchfulness than that of his appetite. A certain religious brother to whom he had applied for advice, began to recite to him the thirty-eighth psalm: *I said I will take heed to my ways, that I sin not with my tongue.* Which words Pambo had no sooner heard, but without waiting for the second verse, he returned to his cell, saying, that was enough for one lesson, and that he would go and study to put it in practice. This he did by keeping almost perpetual silence, and by weighing well, when it was necessary to speak, every word before he gave any answer. He often took several days to recommend consultations to God, and to consider what answer he should give to those who addressed themselves to him.

By his perpetual attention not to offend in his words, he arrived at so great a perfection in this particular, that he was thought to have equalled, if not to have excelled St. Antony himself; and his answers were seasoned with so much wisdom and spiritual prudence, that they were received by all as if they had been oracles dictated by heaven. Abbot Pœmen said of our saint: "Three exterior practices are remarkable in abbot Pambo: his fasting every day till evening, his silence, and his great diligence in manual labour."<sup>2</sup> St. Antony inculcated to all his disciples the obligation of assiduity in constant manual labour in a solitary life both as a part of penance, and a necessary means to expel sloth, and entertain the vigour of the mind in spiritual exercises. This lesson was confirmed to him by his own experience, and by a heavenly vision related in the lives of the fathers, as follows, "Abbot Antony, as he was sitting in the wilderness, fell into a grievous temptation of spiritual sadness, importunate thoughts, and interior darkness; and he said to God; Lord, I desire to be saved; but my thoughts are a hinderance to me. What shall I do in my present affliction? How shall I be saved? Soon after he rose up, and going out of his cell, saw a man sitting and working; then rising from his work to pray; afterward sitting down again, and twisting his cord: after this, rising to prayer. He understood this to be an angel sent by God to teach him what he was to do, and he heard the angel say to him: Do so and thou shalt be saved." Hereat the abbot was filled with joy and confidence and by this means he cheerfully persevered to the end.<sup>3</sup> St. Pambo most rigorously observed this rule, and feared to lose one moment of his precious time. Out of love of humiliations,

and a fear of the danger of vain-glory and pride, he made it his earnest prayer for three years that God would not give him glory before men, but rather contempt. Nevertheless God glorified him in this life, but made him by his grace to learn more perfectly to humble himself amidst applause. The eminent grace which replenished his soul showed itself in his exterior, by a certain air of majesty, and a kind of light which shone on his countenance, like what we read of Moses, so that a person could not look steadfastly on his face. St. Antony, who admired the purity of his soul, and his mastery over his passions, used to say, that his fear of God had moved the divine Spirit to take up his resting-place in him.

St. Pambo, after he left St. Antony, settled in the desert of Nitria on a mountain, where he had a monastery. But he lived some time in the wilderness of the Cells, where Rufinus says he went to receive his blessing in the year 374. St. Melania the Elder, in the visit she made to the holy solitaries who inhabited the deserts of Egypt, coming to St. Pambo's monastery on mount Nitria, found the holy abbot sitting at his work, making mats. She gave him three hundred pounds weight of silver, desiring him to accept that part of her store for the necessities of the poor among the brethren. St. Pambo, without interrupting his work, or looking at her or her present, said to her that God would reward her charity. Then turning to his disciple, he bade him take the silver, and distribute it among all the brethren in Lybia and the isles who were most needy, but charged him to give nothing to those of Egypt, that country being rich and plentiful. Melania continued some time standing, and at length said: "Father, do you know that here is three hundred pounds weight of silver?" The abbot, without casting his eye upon the chest of silver, replied: "Daughter, he to whom you made this offering, very well knows how much it weighs without being told. If you give it to God who did not despise the widow's two mites, and even preferred them to the great presents of the rich, say no more about it." This Melania herself related to Palladius.<sup>4</sup> St. Athanasius once desired St. Pambo to come out of the desert to Alexandria, to confound the Arians by giving testimony to the divinity of Jesus Christ. Our saint seeing in that city an actress dressed up for the stage, wept bitterly; and being asked the reason of his tears, said he wept for the sinful condition of that unhappy woman, and also for his own sloth in the divine service; because he did not take so much pains to please God as she did to ensnare men.<sup>5</sup> When abbot Theodore begged of St. Pambo some words of instruction: "Go," said he, "and exercise mercy and charity toward all men. Mercy finds confidence before God." To the priest of Nitria who asked him

<sup>1</sup> Phil. iii. 18.    <sup>2</sup> Cotel. Apothegm. p. 623. n. 150.

<sup>3</sup> Ib. n. 1. p. 330.

<sup>4</sup> Pallad. Lausiace. c. 117.

<sup>5</sup> Socrat. l. 4. c. 23. Cotel. Apothegm. p. 639. n. 4.

how the brethren ought to live, he said: "They must live in constant labour and the exercise of all virtues, watching to preserve their conscience free from stain, especially from giving scandal or offence to any neighbour." St. Pambo said, a little before his death; "From the time that I came into this desert, and built myself a cell in it, I do not remember that I have ever ate any bread but what I had earned by my own labour, nor that I ever spoke any word of which I afterward repented. Nevertheless, I go to God as one who has not yet begun to serve him."<sup>6</sup> He died seventy years old, without any sickness, pain, or agony, as he was making a basket, which he bequeathed to Palladius, who was at that time his disciple, the holy man having nothing else to give him.<sup>7</sup> Melania took care of his burial, and having obtained this basket, kept it to her dying day. St. Pambo is commemorated by the Greeks on several days. It was an usual saying of this great director of souls in the rules of Christian perfection: "If you have a heart, you may be saved."<sup>8</sup>

The extraordinary austerities and solitude of a St. Antony or a St. Pambo, are not suitable to persons engaged in the world; they are even inconsistent with their obligations; but all are capable of disengaging their affections from inordinate passions and attachment to creatures, and of attaining to a pure and holy love of God, which may be made the principle of their thoughts and ordinary actions, and sanctify the whole circle of their lives. Of this all who have a heart, are, through the divine grace, capable. In whatever circumstances we are placed, we have opportunities of subduing our passions, and subjecting our senses by frequent denials; of watching over our hearts by self-examination, of purifying our affections by assiduous recollection and prayer, and of uniting our souls to God by continual exterior and interior acts of holy love. Thus may the gentleman, the husbandman, or the shop-keeper become an eminent saint, and make even the employments of his state an exercise of all heroic virtues, and so many steps to perfection and to eternal glory.

### ST. ELEUTHERIUS, ABBOT.

A WONDERFUL simplicity and spirit of compunction were the distinguishing virtues of this holy man. He was chosen abbot of St. Mark's near Spoleto, and favoured by God with the gift of miracles. A child who was possessed by the devil, being delivered by being educated in his monastery, the abbot said one day: "Since the child is among the servants of God, the devil dares not approach him." These words seemed to savour of vanity and thereupon the devil again entered and tormented the child.

<sup>6</sup> Cotel. Apothegm. p. 640, n. 8.

<sup>7</sup> Pallad. in Lausiaca. ib.

<sup>8</sup> Cotel. ib. n. 90, p. 640.

The abbot humbly confessed his fault, and fasted and prayed with his whole community till the child was again freed from the tyranny of the fiend. St. Gregory the Great not being able to fast on Easter-eve, on account of the extreme weakness of his breast, engaged this saint to go with him to the church of St. Andrew's and put up his prayers to God for his health, that he might join the faithful in that solemn practice of penance. Eleutherius prayed with many tears, and the pope coming out of the church, found his breast suddenly strengthened so that he was enabled to perform the fast as he desired. St. Eleutherius raised a dead man to life. Resigning his abbacy, he died in St. Andrew's monastery in Rome about the year 585. His body was afterward translated to Spoleto. See S. Greg. Dial. l. 3. c. 14. 21. 33. l. 4. c. 35.

### ST. BEGA, OR BEES, V.

SHE was a holy Irish virgin, who flourished about the middle of the seventh century, led an anachoretic life, and afterward founded a nunnery in Copeland near Carlisle. Her shrine was kept there after her death, and became famous for pilgrims.\* There is in Scotland a place called Kilbees from her name, according to a note of Th. Innes on the manuscript calendar kept in the Scotch College of Paris. See Alford, Annal. t. 2. p. 294. Monast. Anglic. Suysken, t. 2. Sept. p. 694, &c.

The Irish Calendar commemorates on this day St. Macculindus, bishop of Lusk, who departed to our Lord in 497. See Colgan, MSS.

\* According to Alford and Suysken, St. Bees was the same with St. Heyne or Hieu, who was the first nun in Northumberland, and received the veil from St. Aidun; having founded a monastery at Heorthu, she appointed St. Hilda abbess, and retired to Tadcaster, where she died about the year 650. She is honoured on the 22d of November under the name of St. Bees. Bede calls her Hieu. The inhabitants of the islands near Cumberland had then a frequent intercourse with Ireland, took wives from thence, and were themselves many of them originally Irish.

Amongst the monasteries founded by St. Bega, are those of Copeland, Heorthu, and Hartlepole. This last was seven miles from the mouth of the Tees, and probably at Heortnesse a promontory in the diocese of Durham. She quitted this place and built for herself a cell at Calcaria, which Bede says was called Helcæster by the Saxons. Camden thinks it is the present Tadcaster. If we are to believe the author of the Monast. Anglic. and Mabillon, t. 1. Annal. p. 436, she left Calcaria, and retired to the monastery of Hacanos, within three miles of Scarborough, where she died. Bede makes no mention of this last migration; he only says, that after being replaced by St. Hilda at Heorthu, she founded a monastery amongst the Hacani, thirteen miles distant from that of Streneschalt or Whitby. The Bega whom Bede places at Hacanos upon the death of St. Hilda, and who had then served God in the monastic state for more than thirty years, seems to be different from St. Bees, as St. Aidan died one hundred years before her. We must therefore conclude that our saint died at Calcaria. Her body was afterward removed to Whitby according to the Aberdeen Breviary. She died about the middle of the seventh age.



## SEPTEMBER VII.

## ST. CLOUD, CONFESSOR.

From St. Gregory of Tours, *Hist. Fr.* l. 3. c. 11, and 18, and from the *Life of this saint*, with the remarks of Mabillon, *Sac. Ben.* 3. p. 136. See Abbé Lebeuf, *Hist. du Diocèse de Paris*, t. 7. An. 1757. Stülting, t. 3. Sept. p. 91.

A. D. 560.

ST. CLOUD, called in Latin Chlodoardus, is the first and most illustrious saint among the princes of the royal family of the first race in France. He was son of Chlodomir king of Orleans, the eldest son of St. Clotilda, and was born in 522. He was scarce three years old when his father was killed in Burgundy in 524; but his grandmother Clotilda brought up him and his two brothers Theobald and Gunthaire at Paris, and loved them extremely. Their ambitious uncles Chilbert, king of Paris, and Clotaire king of Soissons, divided the kingdom of Orleans betwixt them, and stabbed with their own hands the two elder of their nephews, Theobald and Gunthaire, the former being ten, the latter seven years old. Cloud, by a special providence, was saved from the massacre, and cut off his hair with his own hands, by that ceremony renouncing the world, and devoting himself to the service of God in a monastic state. He had many fair opportunities of recovering his father's kingdom; but, young as he was, he saw by the light of grace that all that appears most dazzling in worldly greatness is no better than smoke, and that a Christian gains infinitely more by losing than by possessing it. In the true estimation of things, he most emphatically deserves to be styled a king who is master of himself, and has learned the art of ruling those passions to which kings are often miserably enslaved. This victory over himself the pious prince gained, and constantly maintained by humility, meekness, and patience, by austerity of life, watchfulness, assiduous prayer, and holy contemplation. By this means he enjoyed in a little cell a peace which was never interrupted by scenes of ambition or vanity, and he tasted in the service of God too solid a joy to think of exchanging it for the racking honours or bitter pleasures of a false world, or of converting the tranquillity and real delight which he possessed into the dangers, confusion, and perplexity of a court. Coarse clothing gave him more satisfaction than the richest purple could have done; he enjoyed in his own breast and in his cell all he desired to possess in this world, and he daily thanked God who had drawn him out of Babylon before he was infected with its corruption and intoxicating Circean wine. His contempt of all earthly things increased in proportion as he advanced in virtue and heavenly light

After some time he removed from his first abode to put himself under the discipline of St. Severinus, a holy recluse who lived near Paris, from whose hands he received the monastic habit. Under this experienced master the fervent novice made great progress in Christian perfection; but the neighbourhood of Paris being a trouble to him who desired nothing so much as to live unknown to the world, he withdrew secretly into Provence, where he passed several years, and wrought many miracles. Seeing he gained nothing by the remoteness of his solitude, after his hermitage was once made public by many resorting to him, he at length returned to Paris, and was received with the greatest joy imaginable. At the earnest request of the people he was ordained priest by Eusebius, bishop of Paris, in 551, and served that church some time in the functions of the sacred ministry. He afterward retired to Nogent on the Seine, now called St. Cloud, two leagues below Paris, where he built a monastery dependent on the church of Paris. In this monastery he assembled many pious men, who fled out of the world for fear of losing their souls in it. St. Cloud was regarded by them as their superior, and he animated them to all virtue both by word and example. All his inheritance he bestowed on churches, or distributed among the poor; the village of Nogent he settled on the episcopal see of Paris, as is mentioned in the letters patent, by which this place was erected into a duchy and peerage in favour of the archbishop.<sup>1</sup> St. Cloud was indefatigable in instructing and exhorting the people of the neighbouring country, and piously ended his days at Nogent about the year 560. He is commemorated in the Roman Martyrology on the 7th of September, which seems to have been the day of his death. The monastery has been since changed into a collegiate church of canons, where the relics of the saint are still kept, and the place bears his name.

John Picus, prince of Mirandula, who died in the year 1494, the thirty-second of his age, a prodigy of wit and learning, and after his conversion from the love of applause and pleasure had lived a truly Christian philosopher, expressed himself on the happiness of holy retirement and contempt of the world as follows:<sup>2</sup> "Many think it a man's greatest happiness in this life to enjoy dignity and power, and to live in the plenty and splendour of a court; but of these you know, I have had a share; and I can assure you I could never find in my soul true satisfaction in any thing but in retreat and contemplation. I am persuaded the Cæsars, if they could speak from their sepulchres, would declare Picus more happy in his solitude than they were in the govern-

<sup>1</sup> See Abbe Lebeuf, *Hist. du Diocèse de Paris*, t. 7.

<sup>2</sup> Joan. Picus de Mirand. ep. ad amicum Andream cornucum.

ment of the world ; and if the dead could return, they would have chose the pangs of a second death rather than risk their salvation a second time in public stations.

#### ST. REGINA, CALLED IN FRENCH ST. REINE, V. M.

AFTER undergoing many cruel torments, she was beleaded for the faith at Aliza, formerly a large town called Alexia, famous for the siege which Cæsar laid to it, now a small village in the diocese of Autun in Burgundy. Her martyrdom happened in the persecution of Decius, in 251, or under Maximian Hercules in 286, as some Martyrologies mention. She is honoured in many ancient Martyrologies. Her relics are kept with great devotion in the neighbouring abbey of Flavigni, a league distant, whither they were translated in 864, and where they have been rendered famous by miracles and pilgrimages, of which a history is published by two monks of that abbey. See Lubin, Not. in. Martyr. Rom. p. 41. Suassaye, Martyr. Gallic. Suysken, the Bollandist, t. 3. Sept. p. 24 ad 43.

#### SAINT EVURTIUS, BISHOP OF ORLEANS, C.

LOURISHED in the reign of Constantine the Great, and died about the year 340. His name is famous in the ancient western Martyrologies, but his history of no authority, as Stilling complains. Three translations have been made of his relics. A famous abbey at Orleans bears his name. See Gallia Christ. Nov. t. 8. p. 1573. and Stilling.

#### ST. GRIMONIA OR GERMANA, V. M.

WAS an Irish maiden of illustrious birth who left her country to consecrate herself to God. She was martyred in defence of her chastity in the place of her retirement in Picardy in the diocese of Laon. On the spot a chapel was built which grew famous for her relics and miracles, and grew into a considerable town, called from its original Capelle. In the wars in the fifteenth century her relics were translated to the abbey of regular canons of Hennin Lictard, between Donay and Lens, where she is honoured together with St. Proba her fellow martyr. See Stilling, ad 7 Sept. p. 80.

#### ST. MADELBERTE, V.

ABBESS of Maubeuge, niece to St. Aldegundis, (honoured on the 30th of January,) had the happiness to be educated in her monastery with her sister Aldetrudis, who, upon the death of her aunt, was chosen second abbess of Maubeuge, and succeeded by her sister Madelberte. This last died about the year 705. She is honoured on the 7th of September in

the Belgic and other Martyrologies. Her relics were translated from Maubeuge to Liege by St. Hubert about the year 722. See Perier the Bollandist, p. 109.

#### SS. ALCHMUND AND TILBERHT, CC. BISHOPS OF HEXHAM IN NORTHUMBERLAND.

THE former was consecrated to this see in 767, and passed to eternal glory on the 7th of September, 780. Gilbert or Tilberht succeeded him in the episcopal dignity, which he held to his happy death in 789. Their eminent sanctity is celebrated by Simeon of Durham, Roger of Hoveden, the Annals of Peterborough, and all our Martyrologies. The history of the translation of their relics by a canon regular of the monastery of Hexham, an eye-witness, in the middle of the twelfth century, is published by Mabillon, Act. SS. sæc. 3. part. 1. and Suysken the Bollandist, p. 117.

#### SAINT EUNAN, FIRST BISHOP OF RAPHOE IN IRELAND, IN THE PROVINCE OF ULSTER.

THE monastery founded there by St. Columb, and restored by St. Adamnan, being converted into an episcopal see, St. Eunan was appointed to govern it. He is the titular saint of the Church, and a mass for his festival on the 7th of September is approved by pope Clement XII. among the masses printed for the Irish churches, at Paris in 1734.

### SEPTEMBER VIII.

#### THE NATIVITY OF THE BLESSED VIRGIN.

THE birth of the Blessed Virgin Mary announced joy and the near approach of salvation to the lost world : therefore is this festival celebrated by the Church with praise and thanksgiving. It was a mystery of sanctity, and distinguished by singular privileges. Mary was brought forth into the world, not like other children of Adam, infected with the loathsome contagion of sin, but pure, holy, beautiful, and glorious, adorned with all the most precious graces which became her who was chosen to be the Mother of God. She appeared indeed in the weak state of our mortality ; but in the eyes of heaven she already transcended the highest seraph in purity, brightness, and the richest ornaments of grace. *I am black, but beautiful, O ye daughters of Jerusalem.*<sup>1</sup> The spouse says to her much more emphatically than to other souls sanctified by his choicest graces : *As the lily among*

<sup>1</sup> Cant. i. 4.



thorns, so is my beloved among the daughters.<sup>2</sup> *Thou art all fair, and there is not a spot in thee.*<sup>3</sup> Man was no sooner fallen in paradise through the woman seduced by the infernal spirit, but God promised another woman whose seed should crush that serpent's head. *I will put enmities, said he to the serpent, between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.*<sup>4</sup> This curse is evidently to be understood of the devil who seduced Eve, and with implacable malice sought the destruction of her posterity. It is not the real serpent that is here meant; the sense would be too low; and why should the serpent, which was not in fault, be so treated, and the true offender the devil, who had either taken the figure of the crafty serpent, or concealed himself in that reptile, escape all punishment? The Hebrew original expresses the latter part of this prophecy as follows: *It (i. e. her seed) shall crush thy head.*<sup>5</sup> In the birth of the Virgin Mary was the accomplishment of this solemn prediction begun.

To understand the great present that in her God bestowed on the world, we must consider her transcendent dignity, and the singular privileges by which she was distinguished above all other pure creatures. Her dignity is expressed by the evangelist when he says, *That of her was born Jesus, who is called the Christ.*<sup>6</sup> From this text alone is that article of the Catholic faith sufficiently evinced, that she is truly Mother of God. It is clear this is not to be understood as if she could be in any sense mother of the Divinity, the very thought whereof would imply contradiction and blasphemy, but by reason that she conceived and brought forth that Blessed Man who subsisting by the second divine person of the adorable Trinity, is consequently the natural, not the adoptive Son of God, which was the Semi-Nestorian error broached by Felix and Eupandus. In the Incarnation the human nature of Christ was assumed by, and hypostatically, that is, intimately and substantially, united to the person of God the Son, so that the actions done by this nature, are the actions of that Divine Person, whose assumed or appropriated nature this is. Hence we truly say with St. Paul, that we are redeemed by the blood of a God, and with the Church, that God was born of the Virgin Mary, suffered and died on the cross; all which he did in that human nature which he had wonderfully taken upon him.

Nestorius, a man ignorant in ecclesiastical learning, but vain, opinionated, and presumptuous to a degree of extravagance, introduced a new heresy, teaching that there are in Christ two persons no less than two natures, the divine and human united; not intrinsically, but only

morally, by the divinity dwelling in the humanity of Christ as in its temple. Thus the hierarch destroyed the incarnation, held two Christs, the one God, and the other man, and denied the Blessed Virgin to be the mother of God, saying she was mother of the man Christ, whom he distinguished from the Christ who is God. The constant faith of the Catholic Church teaches, on the contrary, that in Christ the divine and human nature subsist both by the same divine person, that Christ is both truly God and truly man, and that the Virgin Mary is the Mother of God by having brought forth him who is God, though he derived from her only his assumed nature of man. The errors of Nestorius were condemned in the general council of Ephesus in 431, and from the ancient tradition of the Church, the title of the Mother of God was confirmed to the Virgin Mary. Socrates and St. Cyril of Alexandria, prove that this epithet\* was given her by the Church from primitive tradition; and it occurs in the writings of the fathers who flourished before that time, as in the letter of St. Dionysius of Alexandria to Paul of Samosata,<sup>7</sup> in the Alexandrian manuscript of the Bible, which, according to Grabe,<sup>8</sup> was writ before the year 390, &c. So notorious and ordinary was this appellation, that, as St. Cyril of Alexandria testifies, Julian the Apostate reproached the Christians that they never ceased calling Mary Mother of God: † and so clearly was Nestorius convicted in this point, as to be obliged to confess this title, though he never departed from his heretical tenets.

The dignity of mother of God is the highest to which any mere creature is capable of being raised.‡ What closer alliance could any pure creature have with the Creator of all things? What name could be more noble, what prerogative more singular, or more wonderful? He who was born of the Father from all eternity, the only-begotten and consubstantial Son, Maker and Lord of all things, is born in time, and receives a being in his nature of man from Mary. "Listen and attend, O man," cries out St. Anselm,<sup>9</sup> "and be transported in an ecstasy of astonishment, contemplating this prodigy. The infinite God had one only-begotten co-eternal Son: yet he would not suffer him to remain only his own, but would also have him to be made the only son of Mary." And St. Bernard says,<sup>10</sup> "Choose which you will most admire, the most beneficent conde-

<sup>7</sup> Conc. t. 1. p. 853.

<sup>8</sup> Grabe Proleg. in. 70.

<sup>9</sup> St. Anselm. Monol.

<sup>10</sup> Hom. 1. super Missus est. See also St. Bonaventure, Spec. B. Virginis, c. 8.

\* Θεοτόκος Δεῖραρα.

† Θεοτόκον δι' ἡμῶν οὐ πίνισσας Μαρὴν καλοῦντες, St. Cyr. Alex. l. 8. contra Julian.

‡ The words mere and pure creature are used to except the sacred humanity of Christ, which though created, is by the hypostatical union, raised above the class of all other created beings.

<sup>2</sup> Cant. ii. 2.    <sup>3</sup> Cant. iv. 7.    <sup>4</sup> Gen. iii. 15.

<sup>5</sup> See Houbigand, t. 1. p. 159. Also A Lap. ib. and Bp. Sherlock, on Prophecy.

<sup>6</sup> Matt. i. 16.

scension of the Son, or the sublime dignity of the Mother. On each side it is a subject of wonder and astonishment: that a God should obey a woman is a humility beyond example, and that a woman commands a God, is a pre-eminence without a rival." The first which is the humiliation of him who is infinite, in itself can bear no comparison with the other; but the astonishing exaltation of Mary transcends what we could have imagined any creature capable of. No creature can be raised to what is infinite: yet the object or term of this dignity of Mary is infinite, and the dignity has a nearer and closer relation to that object than could have been imagined possible by creatures, had not omnipotence made it real.<sup>11</sup> To this transcendent dignity all graces and privileges, how great and singular soever, seem in some measure due. We admire her sanctity, her privileged virginity, all the graces with which she was adorned, and the crown with which she is exalted in glory above the cherubims; but our astonishment ceases when we reflect that she is the Mother of God. In this is every thing great and good that can suit a mere human creature, naturally comprised.

To take a review of some other singular privileges of this glorious creature, we must further consider that she is both a mother and a spotless virgin. This is the wonderful prerogative of Mary alone; a privilege and honour reserved to her, which shall not be given to any other, says St. Bernard. The ancient prophets spoke of it as the distinguishing mark of the Mother of the Messiah, and the world's Redeemer, and frequently call the Christ Jehovah or the true God, as Dr. Waterland demonstrates by many passages. This was the miraculous token of the assured deliverance of mankind by the long-expected Saviour, which God himself was pleased to give to the incredulous king Achaz, doubtful and anxious about his present deliverance from his temporal enemies. *The Lord himself shall give you a sign, said Isaías: Behold, a Virgin shall conceive, and bear a son, and his name shall be called Emmanuel.*<sup>12</sup> This must evidently be understood of the Messiah, to whom alone many qualities and epithets in this and the following chapter can agree, though a son of the prophet mentioned afterward was also a present type of the king's temporal deliverance. The title of Virgin must here mean one who remained such when a mother; for this circumstance is mentioned as a stupendous miracle.\* Jeremy also, contemplating this mystery in

spirit,<sup>13</sup> expressed his astonishment at this prodigy unheard of on earth, that a woman should encompass in her womb a man, the great Redeemer of the world.

The perpetual virginity of the Mother of God has been denied by several heretics. Ebion and Cerinthus had the insolence to advance that she had other children before Jesus: but this impious error is condemned by all who receive the holy gospels, by which it is manifest that Jesus is the first-born. In the fourth age Helvidius, and soon after him Jovinian, pretended she had other children after Christ. Jovinian, and among modern Protestants, Beza, Albertin, and Basnage,<sup>14</sup> will not allow her the title of Virgin in the birth of Christ. Against these errors the Catholic Church has always inviolably maintained that she was a virgin before, in, and after his birth; whence she is styled *ever Virgin*. This article is defended in all its points by St. Jerom,<sup>15</sup> St. Epiphanius,<sup>16</sup> and other fathers. St. Jerom shows that the expression of the evangelist, that Joseph *knew her not till she had brought forth her first-born*,<sup>17</sup> no ways intimates that he knew her afterward, as no one will infer that because God says: *I am till you grow old*, he should then cease to be, &c. The same father proves, that first-born in the sacred writings means the first son, whether any other children followed or no; and that those who were called the brothers of our Lord according to the Hebrew phrase, were only cousins-german, sons of another Mary, called of Alphæus and of Cleophas, sister to the Blessed Virgin. He confirms the belief of her perpetual virginity from the testimony of St. Ignatius, St. Polycarp, St. Irenæus, St. Justin, &c. St. Epiphanius further observes, that no one ever named Mary without adding the title of virgin; and that had she had other children, Jesus would not have recommended her on the cross to St. John, &c. The fathers apply to her many emblems and types of the old law and the prophets expressive of this prerogative, calling her the Eastern Gate of the Sanctuary shown to Ezechiel, through which only our Lord passed,<sup>18</sup> the bush which Moses saw burning without being consumed, Gideon's fleece continuing dry whilst the earth all round it was wet, &c. Her virginity was not only a miraculous privilege, but also a voluntary virtue, she having, by an early vow, consecrated her chastity to God, as the fathers infer from her answer to the angel.<sup>19</sup> Such a privileged mother became the Son of God. The earth, defiled by the abominations of impurity, was loaded with the curses of God, who said; *My spirit shall not*

<sup>11</sup> See St. Thomas Aquinas, 1. p. q. 25. a. 8. ad 4.

<sup>12</sup> Isa. vii. 14. Rosweide, Vit. Patr. l. 3. n. 105. l. 5. Libello, 7. n. 1.

\* See Abbadie, t. 2. also the dissertation on the prophecy prefixed to the new French Commentary on Isaiah, t. 8. and chiefly Houbigand, (t. 4. p. 5.) who sets the literal sense of the prophecy in a clear light, and enforces this genuine authentic proof of the perpetual virginity of the Mother of God.

<sup>13</sup> Jer. xxxi. 22. <sup>14</sup> See Basnage, Annal. t. 1. p. 113.

<sup>15</sup> L. Contra Helvid. &c.

<sup>16</sup> Hær. 78. See on each part Nat. Alex. Hist. Eccles. Witasse and Tournely. Tr. de Incarn. &c.

<sup>17</sup> Matt. i. 25.

<sup>18</sup> Ezech. xlv. 2.

<sup>19</sup> St. Jerom. l. adv. Helvid. S. Ambr. l. 2. in Luc. p. 14, 15. S. Austin, &c.



remain in man for ever, because he is flesh.<sup>20</sup> But God choosing Mary to take himself flesh of, prepared her for that dignity by her spotless virginity, and on account of that virtue said to her: *The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee.*<sup>21</sup> It is by imitating her perfect purity according to our state, that we shall recommend ourselves to our heavenly spouse, who is the lover of chaste souls, and is called by St. Gregory Nazianzen, the virgin by excellence, and the first of virgins. In the example and patronage of Mary we have a powerful succour against the opposite most abominable and destroying vice. We can only be victorious in its most dangerous conflicts by arming ourselves with her sincere humility, perfect distrust in ourselves, constant spirit of prayer and flight of the shadow of danger, and with the mortification of our own will, and of our senses and flesh.

The Virgin Mary was the most perfect model of all other virtues. St. Ambrose, in the beginning of his second book, On Virginity, exhorts virgins in particular to make her life the rule of their conduct: "Let the life and virginity of Mary," says he, "be set before you as in a looking-glass, in which is seen the pattern of chastity and virtue. The first spur to imitation is the nobility of the master. What more noble than the Mother of God!—she was a virgin in body and mind, whose candour was incapable of deceit or disguise; humble in heart; grave in words; wise in her resolutions. She spoke seldom and little; read assiduously, and placed her confidence, not in inconstant riches, but in the prayers of the poor. Being always employed with fervour, she would have no other witness of her heart but God alone, to whom she referred herself, and all things she did or possessed. She injured no one, was beneficent to all, honoured her superiors, envied not equals, shunned vain-glory, followed reason, ardently loved virtue. Her looks were sweet, her discourse mild, her behaviour modest. Her actions had nothing unbecoming, her gait nothing of levity, her voice nothing of overbearing assurance. Her exterior was all so well regulated that in her body was seen a picture of her mind, and an accomplished model of all virtues. Her charities knew no bounds; temperate in her diet, she prolonged her fasts several days, and the most ordinary meats were her choice, not to please the taste, but to support nature. The moments which we pass in sleep, were to her a time for the sweetest exercises of devotion. It was not her custom to go out of doors, except to the temple, and this always in the company of her relations," &c. The humble and perfect virtue of Mary raised in St. Joseph the highest opinion of her sanctity, as appeared when he saw her with child. "This is a testimony of

the sanctity of Mary," says St. Jerom,<sup>22</sup> "that Joseph knowing her chastity, and admiring what had happened, suppresses in silence a mystery which he did not understand." Another ancient writer improves the same remark, crying out:<sup>23</sup> "O inestimable commendation of Mary! Joseph rather believed her virtue than her womb, and grace rather than nature. He thought it more possible that Mary should have conceived by miracle without a man, than that she should have sinned." Yet this sanctity of Mary, which was a subject of admiration to the highest heavenly spirits, consisted chiefly in ordinary actions, and in the purity of heart and the fervour with which she performed them. *All her glory is from within!*<sup>24</sup> From her we learn that our spiritual perfection is to be sought in our own state, and depends very much upon the manner in which we perform our ordinary actions. True virtue loves to do all things in silence, and with as little show and noise as may be; it studies to avoid whatever would recommend it to the eyes of men, desiring to have no other witness but him who is its rewarder, and whose glory alone it seeks. A virtue which wants a trumpet to proclaim it, or which affects only public, singular, or extraordinary actions, is to be suspected of subtle pride, vanity, and self love.

To study these lessons in the life of Mary, to praise God for the graces which he has conferred upon her, and the blessings which through her he has bestowed on the world, and to recommend our necessities to so powerful an advocate, we celebrate festivals in her honour. This of her nativity has been kept in the Church with great solemnity above a thousand years. The Roman Order mentions the homilies and litany which were appointed by pope Sergius in 688 to be read upon it; and a procession is ordered to be made on this day from St. Adrian's church to the Liberian basilic or St. Mary Major.<sup>25</sup> In the Sacramentary of St. Gregory the Great, published by Dom. Menard, particular collects or prayers are prescribed for the mass, procession, and matins on the Nativity of the Blessed Virgin Mary, with a special preface for the mass.<sup>26</sup> A mass with particular collects for this festival occurs in the old Roman Sacramentary or Missal, published by cardinal Thomasius, which is judged by the learned to be the same that was used by pope Leo the Great, and some of his predecessors.<sup>27</sup> This feast is mentioned by St. Ildefonsus, in the seventh century.<sup>28</sup> The Greeks, (as appears from the edict of the emperor Emmanuel Comnenus,) the Copts in Egypt, and the other

<sup>20</sup> S. Hier. in c. 1. Matt.

<sup>21</sup> Op. imp. in Matt. c. 1. apud S. Chrysost.

<sup>22</sup> Ps. xlv. 14.

<sup>23</sup> Liber Pontificalis in Vita Sergii I. apud Thomassin, Tr. des Fêtes, l. 2. c. 20. et Card. Lambertini, part. 2. de Festis B. M. Virg. c. 135.

<sup>24</sup> P. 123.

<sup>25</sup> L. 2. p. 172.

<sup>26</sup> S. Ildefons. l. de Perpetua Virginit. B. M. Virg. t. 12. Bibl. Patr. p. 566.

<sup>20</sup> Gen. vi.

<sup>21</sup> Luke i. 35.

Christian Churches in the East, keep with great solemnity the feast of the Nativity of the Blessed Virgin.\* St. Peter Damian pathetically exhorts all the faithful to celebrate it with great devotion.<sup>29</sup>

We celebrate the anniversaries of the birth-days of earthly princes, who on those occasions dispense freely their favours and liberalities. How ought we to rejoice in that of the Virgin Mary, presenting to God the best homage of our praises and thanksgiving for the great mercies he has shown in her, and imploring her mediation with her Son in our behalf! We shall doubtless experience the particular effects of her compassion and goodness on a day observed by the whole Church with so great devotion in her honour. Christ will not reject the supplications of his mother, whom he was pleased to obey whilst on earth. Her love, care, and tenderness for him, and the sorrows which she felt for his sake in the state of his mortality: those breasts which gave him suck, those hands which served him, must move him to hear her; the titles and qualities which she bears, the charity and graces with which she is adorned, and the crown of glory with which she is honoured, must incline him readily to receive her recommendations and petitions.

#### ST. ADRIAN, M.

THIS saint was an officer in the Roman army, who, having persecuted the Christians in the reign of Maximian Galerius, was so moved by their constancy and patience, that he embraced their faith, and suffered many torments and a glorious martyrdom for the same at Nicomedia, about the year 306, in the tenth or last general persecution. His relics were conveyed to Constantinople, thence to Rome, afterward into Flanders, where they were deposited in the Benedictin abbey of Declie, dedicated in honour of St. Peter, in the time of the first abbot

<sup>29</sup> S. Pet. Dam. Sermon 2 et 3. de Nativ. B. M. Virg.

\* On the history of this festival see Florentinus and F. Fronto, each in their notes on the old calendars, which they published; Martenne l. de Antiq. Eccles. disciplina in div. Officiis, c. 34. n. 1. Tillemont, note 4. sur la Vie de la Ste. Vierge; Baillet, Hist. de cette Fête; Pagius in Breviar. Gestorum Rom. Pontif. in Vitâ Innoc. IV. n. 18. Thomassin Tr. des Fêtes, l. 2. ch. 20. and principally Card. Prosper Lambertini, Part. 2. De Festis B. M. Virg. p. 301. cap. 131—136. Schmidius objects (Prolus. Marian.) that the feast of the B. Virgin's Nativity is not mentioned in the Capitulars of Charlemagne; but it was certainly celebrated in Italy long before that time. Thomassin did not find the feast of the Nativity of the B. V. mentioned by any authors before Fulbert of Chartres in the year 1000; but it is expressed on the 8th of September in the famous MS. calendar, kept in the treasury of the cathedral of Florence, writ in 813. See F. Leonard Ximenes, Del Gnomene Fiorentino, at Florence in 1757. In France it is spoke of by Walter, Bp. of Orleans, in 871. cap. 13. Conc. Labb. t. 8. p. 643.

Severald. Baldwin VI. earl of Flanders, surnamed of Mons, because he married the heiress of that county, bought of a rich lord, named Gerard, the village of Handelghem, in which stood a famous chapel of our Lady. The count founded there in 1088, the town now called Geersbergen or Gerard's-mount, on which, by a famous charter, he bestowed great privileges. Besides many pious donations made to that place, he removed thither this abbey of St. Peter, which has since taken the name of St. Adrian, whose relics, which it possesses, have been rendered famous by many miracles. Geersberg, called in French Grammont, stands upon the Dender in Flanders, near the borders of Brabant and Hainault. Saint Adrian is commemorated in the Martyrologies which bear the name of St. Jerom, and in the Roman, on the 4th of March, and chiefly on the 8th of September, which was the day of the translation of his relics to Rome, where a very ancient church bears his name. See on the translation of his relics to the abbey of Geersberg, Gramay's Antiquitates Gerardi-montii, p. 40. Sanderus in Flandria Illustrata, &c. Stilting, p. 231.

#### ST. SIDRONIUS, M.

HE was crowned at Rome in the persecution of Aurelian; his principal festival is kept on the 11th of July. Baldwin IV. surnamed of Lille and the Pious, founded the collegiate churches of canons at Harlebeck, near Courtray, at Aire, and at Lille, in which last he was buried. His widow, Adela, after his death in 1067, went to Rome, received the religious veil from the hands of pope Alexander II. and, bringing back with her the relics of St. Sidronius, enriched with them the Benedictin nunnery of Meessene, two leagues from Ipres, which she had founded, and in which she died. See Miræi, Annales Belgici, p. 609. Adela, the foundress, is honoured among the saints in this famous monastery, on the 8th of January. See Gramaye, p. 182. Lubin in Martyr. Rom.

#### SS. EUSEBIUS, NESTABLUS, ZENO, AND NESTOR, MARTYRS.

IN the reign of Julian the Apostate, Eusebius, Nestablus, and Zeno, three zealous Christian brothers at Gaza, were seized by the pagans in their houses, where they had concealed themselves: they were carried to prison, and inhumanly scourged. Afterward the idolaters, who were assembled in the amphitheatre at the public shows, began loudly to demand the punishment of the sacrilegious criminals, as they called the confessors. By these cries the assembly soon became a tumult; and the people worked themselves into such a ferment that they ran in a fury to the prison, which they forced, and hauling out the three brothers, began to drag them, sometimes on their



bellies, sometimes on their backs, bruising them against the pavement, and striking them with clubs, stones, or any thing that came in their way. The very women, quitting their work, ran the points of their spindles into them, and the cooks took the kettles from off the fire, poured the scalding water upon them, and pierced them with their spits. After the martyrs were thus mangled, and their skulls so broken that the ground was smeared with their brains, they were dragged out of the city to the place where the beasts were thrown that died of themselves. Here the people lighted a fire, burned the bodies, and mingled the bones that remained with those of camels and asses, that it might not be easy for the Christians to distinguish them. This cruelty only enhanced the triumph of the martyrs before God, who watches over the precious remains of his elect, to raise them again to glory. With these three brothers there was taken a young man named Nestor, who suffered imprisonment and scourging as they had done: but as the furious rioters were dragging him through the street, some persons took compassion on him on account of his great beauty and comeliness, and drew him out of the gate. He died of his wounds, within three days, in the house of Zeno, a cousin of the three martyrs, who himself was obliged to fly, and, being taken, was publicly whipped. See Theodoret, *Hist.* l. 3. c. 7. and Sozomen, l. 5. c. 9.

#### SAINT CORBINIAN, BISHOP OF FRISINGEN, C.

HE was a native of France, being born at Chatre, on the road to Orleans, and he lived a recluse fourteen years in a cell which he built in his youth near a chapel in the same place. The fame of his sanctity, which was increased by the reputation of several miracles, and the prudence of the advice which he gave in spiritual matters to those who resorted to him, rendered his name famous over the whole country, and he admitted several fervent persons to form themselves into a religious community under his discipline. The distraction which this gave him made him think of seeking some new solitude in which he might live in his former obscurity; and his devotion to St. Peter determined him to go to Rome, and there choose a cell near the church of the prince of the apostles. The pope, whose blessing he asked, becoming acquainted with his abilities, told him he ought not to live for himself alone, whilst many nations, ripe for the harvest, were perishing for want of strenuous labourers, and ordaining him bishop, gave him a commission to preach the gospel. Corbinian was affrighted at such a language, but being taught to obey, lest he should resist the voice of God, returned first to his own country, and, by his preaching, produced great fruit among the people. In a

second journey to Rome he converted many idolaters in Bavaria, as he passed through that country. Pope Gregory II. sent him back from Rome into that abandoned vineyard, commanding him to make it the field of his labours. Corbinian did so, and having much increased the number of the Christians, fixed his episcopal see at Frisingen, in Upper Bavaria. Though indefatigable in his apostolic functions, he was careful not to overlay himself with more business than he could bear, lest he should forget what he owed to his own soul. He always performed the divine office with great leisure, and reserved to himself every day set hours for holy meditation, in order to recruit and improve the spiritual vigour of his soul, and to cast up his accounts before God, gathering constantly resolution of more vigilance in all his actions. Grimoald, the duke of Bavaria, who, though a Christian, was a stranger to the principles and spirit of that holy religion, had incestuously taken to wife Biltrude, his brother's relict. The saint boldly reproved them, but found them deaf to his remonstrances, and suffered many persecutions from them, especially from the princess, who once hired assassins to murder him. They both perished miserably in a short time. After their death, St. Corbinian, who had been obliged to conceal himself for some time, returned to Frisingen, and continued his labours till his happy death, which fell out in 730. His name occurs in the Roman Martyrology. See his life, with an account of many miracles wrought by him, compiled by Aribio, his third successor in the see of Frisingen, thirty years after the saint's death, extant in Surius, Mabillon, *Acta Bened.* t. 3. p. 500. and *The History of Frisingen*, published in folio, in the year 1724. See also Bulteau, *Hist. Monast. de l'Occid.* t. 2. Suysken the Hollandist, p. 261.

#### ST. DISEN, OR DISIBODE, B. C.

THIS saint was a holy Irish monk, who, having in his youth, grafted learning upon sanctity, illustrated not only his own island but also France and part of Germany. By preaching he had taught many souls to walk in the narrow paths of Christian perfection in his native country, when he travelled into France about the year 652. His zealous exhortations, enforced by the weight of his example, produced wonderful fruit in all places which were blessed with his presence. Sermons infected with vanity, studied eloquence, or a worldly spirit, lose their attractive force; but sincere humility and a perfect spirit of piety gave to the words of our saint a secret energy which opened to him the hearts of those to whom he spoke, and made the pure maxims of the gospel to sink deep into their souls. The example of his meekness, patience, and charity softened the most hardened. St. Disibode founded the

great monastery, called from him Disenberg, at present a collegiate church of canons in the diocese of Mentz; and, on account of the extraordinary success of his apostolic labours, was himself ordained a regionary bishop without any fixed see. He died about the year 700. See in Surius the history of his life and miracles written by St. Hildegardis, abbess of Mount St. Robert, or Rupert, at Bingen, in the Lower Palatinate on the Rhine, about the year 1170. Also Solier, p. 581.

## THE FESTIVAL OF THE HOLY NAME OF THE VIRGIN MARY.

ON SUNDAY WITHIN THE OCTAVE OF HER NATIVITY.

THIS festival was appointed by pope Innocent XI. that on it the faithful may be called upon in a particular manner to recommend to God, through the intercession of the B. Virgin, the necessities of his Church, and to return him thanks for his gracious protection and numberless mercies. What gave occasion to the institution of this feast was a solemn thanksgiving for the relief of Vienna, when it was besieged by the Turks in 1683.\* If we desire

\* The Turks had formerly laid siege to Vienna, under Solymán the Magnificent, in 1529, in the reign of Charles V. But after losing sixty thousand men, and lying a month before the place, without making any considerable advances against it, they raised the siege. (See Surius in *Commentariis sui temporis*, anno 1529.) The danger was much more formidable when those infidels made a second attempt upon this bulwark of Germany, in the reign of the emperor Leopold. Great part of Hungary having taken up arms against that prince, the revolted cities were reduced to his obedience, and the ringleaders, the counts Nadasti and Serini, with Christopher Frangipani, were beheaded in 1671. Count Serini had in view to make himself sovereign of Hungary, and his son-in-law prince Ragotzi of Transylvania. The flame of this rebellion was only covered, not extinguished, by these executions: it soon broke out again, and Emeric, count Tekeli, who had married Ragotzi's daughter, at the head of thirty thousand good troops, carried all before him; and the better to stand his ground, invited the Turks into Hungary, Cara Mustapha being then Grand Vizier under Sultan Mahomet IV. The opportunity was embraced by the infidels; and on the 2d of January 1683, the fatal horse-tails, the usual ensigns of an ensuing war, were seen upon the gates of the seraglio at Adrianople, and the whole Ottoman empire was in motion, to carry fire and sword into the bosom of the German empire.

The vizier with great expedition marched through Hungary at the head of a mighty army, meeting with no opposition till he came to Raab or Javarin, a small strong town in Lower Hungary, on his road toward Vienna. This place he despised, and leaving it behind him, in the month of July, came within sight of the capital of Austria. At the view of the fire kindled in the camp of the Tartars on both sides of the Danube, the emperor, in the utmost consternation, yielding to the earnest entreaties of his generals, quitted Vienna with his empress, who was six months gone with child, and retreated with the greatest precipitation, without carrying with him either furniture, money, or jewels. The court narrowly escaped falling into the hands of the Tartars; the emperor retired first to Lintz, and finding himself not safe there, fled with equal precipitation to Passaw.

to deprecate the divine anger, justly provoked by our sins, with our prayers, we must join the tears of sincere compunction, and a perfect

In this flight the empress and her ladies were obliged to pass a whole night in a forest, where nothing but a truss of straw could be procured, and this not without difficulty, to lay her majesty upon. Tekeli joined the Turkish army with forty thousand men, and was master of Buda, and almost all Hungary.

The vizier with one hundred and fifty thousand Turks (besides Hungarians, Transylvanians, and Tartars) sat down before Vienna, and began to open the trenches on the 14th of July. His army took up an incredible tract of ground; his own quarter was upon the little rising hills which surround the palace: in it, a display of immense riches in gold and jewels made the most splendid show amidst all the terrors of war. The infidels burnt the suburbs, with the palace called the Favourite, and the houses of the nobility in the suburb of Leopoldstad. The fortifications of the city were at that time very weak in many places; the counterscarp was in a sad condition. The place where the attack was made, was flanked by two small bastions, and fortified by a ravelin which covered the curtain. The rampart lay close to the houses, and if the outworks and first posts had been carried, it would have been impossible for the city to have held out much longer. There was in it good store of provisions and ammunition, with skilful engineers to manage the artillery: the garrison was joined by a great number of citizens, who seemed resolved either to save their country or to perish in its ruins. The count of Staremberg, the governor, supported the drooping spirits of those that seemed to despond, and by his courage, address, and indefatigable industry, held out till succour arrived. This, however, he could not have done, had not the vizier been slow in his attacks, probably for fear of taking the city by assault, that he might preserve the plunder. All his mines were countermined; not one of them succeeded; a battery of seventy pieces of cannon was not able, in six weeks' time, to break down one single pan of the ravelin. The duke of Lorraine, the emperor's general, came out of Hungary with thirty thousand men; but could not attempt to relieve the besieged. The elector of Saxony joined him with ten thousand men, and the emperor implored the succours of all the Christian princes. Pope Innocent XI. and John Sobieski, king of Poland, had entered into a league the year before to support him against the common enemy. Vienna indeed is the key not only of Germany, but also of Italy and Poland, and a great bulwark of Christendom.

Upon the first news of the siege, Sobieski put himself in readiness to march to the relief of the place. The name of the Poles was at that time terrible to the Turks. Sigismund III. the pious and zealous king of Poland, who lost the crown of Sweden for the sake of his religion, defeated in 1611, on the banks of the Niester, an army of two hundred and ninety-two thousand Turks, commanded by the young sultan Osman in person, having killed, in different engagements, sixty thousand of their men, and twenty-five thousand in one battle. John Sobieski, whilst he was grand-marshal of the crown under king Michael, vanquished the Turks near the strong city of Kamienieck, and in several other places on the frontiers of Poland, commanded by several famous Bashaws, and by Coproli himself, so famous for his magnanimity, and for his great victories over the Christians in other parts. Being for his great merit chosen king of Poland in 1673, he, the following year, with small armies, gave the Turks so great overthrows near Leopold, Choczim, and in other places, that the vizier Coproli represented to the sultan the necessity of granting him all the conditions he required, telling him that Poland was invincible so long as the arm and fortune of Sobieski fought for it. The emperor had refused to send him succours in these wars, into which Poland had chiefly been drawn by supporting the interest of the house of Austria against the infidels, and their allies in Transylvania. King John had also received from him several affronts. Yet, on this occasion,



conversion of our manners. This is the first grace we must always beg of God, that he would bring us to the dispositions of condign

he thought of nothing but what he owed to an ally, to all Christendom, and to God himself; and, with all possible expedition, marched towards Austria at the head of twenty-four thousand chosen men. He joined the duke of Lorraine near Ollerbrun, crossed the Danube at Tala, led his army through the narrow passes which the enemy might easily have guarded, and seized upon the mountains near Vienna, and on the castle of Claremburg, which commands the whole country. The Christian army encamped, on the 11th of September, on the tops of these mountains, and rested that whole day, that they might be fitter for action. This interval was chiefly employed in exercises of devotion.

On the 12th, early in the morning, king John with the duke of Lorraine heard mass in St. Leopold's chapel, at which the king served himself, holding his arms stretched out in the form of a cross all the time, except when it was necessary to employ them in ministering to the priest. He received the holy communion, and after mass the blessing which the priest gave to him and to the whole army. Then rising from his knees he said aloud: "Let us now march to the enemy with an entire confidence in the protection of heaven, under the assured patronage of the Blessed Virgin." The body of the army was commanded by the electors of Bavaria and Saxony, and prince Waldec; the right wing by the king of Poland, and the left by Charles duke of Lorraine. In this order they made a descent upon the Turks, whom they attacked on three sides, in the absence of Tekeli, whom the vizier had sent into Hungary. The different posts seized by the infidels were covered with inundations; but, notwithstanding this advantage, they were driven from them; and, by noon, Sobieski was master of all the higher ground, and prepared to fall upon the quarters of the grand vizier.

Mustapha, all this while, making a jest of the assault, was drinking coffee in his tent, with his two sons, and the cham of Tartary. He contented himself with sending a body of troops to the engagement on the side of Claremburg, and declined giving any assistance to his horse, though attacked by the whole imperial army. Whilst his troops were driven from hill to hill, he kept about him one hundred and fifty thousand men to be, as it were, spectators of the combat, and waited in a state of insensibility, as if it had been to deliver into the hands of Sobieski the immense wealth he had brought with him from Turkey, and the plunder he had gathered in his march. A mistaken confidence blinded him, and concealed his danger from him; but as soon as he saw the standards of Sobieski so near him, he passed from one extreme of presumption to another of terror and consternation. His courage forsook him, and he had no strength left but to fly. With him the whole Turkish army fled in the utmost disorder. The Germans first entered the camp, they being nearest to it. The king reached it by six in the evening, and before night there was not a Turk to be seen. The conquerors found immense riches. Sobieski wrote to his queen, that the grand vizier had made him his sole executor. The great standard that was found in the grand vizier's tent, made of the hair of a sea horse, wrought with a needle, and embroidered with flowers and Arabic figures, the emperor caused afterward to be hung up in the great church at Vienna. He sent to Rome, as a present to pope Innocent XI. the standard of Mahomet, which was erected in the middle of the camp, near the grand vizier's tent. It was of gold brocade upon a red ground, with a rim of silver and green, and a border ornamented with Arabic letters. The Turks left behind them all their artillery, consisting of one hundred and fourscore pieces of heavy ordnance. This great victory is said to have cost the Christians no more than six hundred men.

The grand vizier owed his ruin to his senseless confidence, by which he neglected to guard the passes of Claremburg, vigorously to press the siege, to behave with

penance. Our supplications for the divine mercies, and our thanksgivings for benefits received will only thus be rendered acceptable. By no other means can we deserve the blessing of God, or be recommended to it by the patron-

vigilance and address in the engagement, or to conquer Javarin before he attacked Vienna, which omission was a step contrary to all the known rules of the art of war. But this was a special effect of a merciful providence, which also inspired the Christians with wonderful courage and prudence, and protected the city from many imminent dangers, especially from the following fatal accident. The stately and rich church of the Scots in Vienna was consumed by fire, and the flames reached the arsenal in which the powder and ammunition were laid up. Had this magazine been blown up, a breach had been made in the ramparts, and the city would have fallen a prey to the furious enemy. But the flame stopped on a sudden of itself, and the citizens had time enough to remove the powder and ammunition. This happened on the feast of the Assumption of our Lady, whose patronage the faithful most earnestly implored in this time of distress, in imitation of St. Pius V. before the battle of Lepanto.

Sobieski, after his victory, upon his entrance into Vienna, went directly, and presented himself before the altar, to return thanks to God, and joined in the *Te Deum* that was sung, with his countenance fixed upon the ground, and with the most lively expressions of humility, gratitude, and devotion. In the streets, whilst the people were busied in proclaiming his praises, and looking upon him with astonishment, the king attributed the whole success of his arms to God. The emperor returned into his capital on the 14th day of the same month, and assisted at a second *Te Deum*; but, by his haughty behaviour towards his deliverer, seemed to think it beneath him to acknowledge so great an obligation. However he afterward excused himself by a letter to the young prince James Sobieski, who attended his father, saying that the remembrance of his past dangers, and the sight of the prince to whom he owed his preservation, had made at once so great an impression upon him, as to render him in a manner insensible. Sobieski had too much greatness of soul to take notice of vain ceremonies, or punctilios of courts, and with his Poles pursued the Ottoman army. He came up with them near Gran, at the fort and bridge of Barkham upon the Danube, but being overpowered by numbers was repulsed with some loss. The Turks thinking he had been slain in this engagement, took courage, and prepared themselves to destroy his whole army; but two days after, on the 11th of October, the king fell upon them with such courage, and in so good order, that they were entirely routed, and lost on that day twelve thousand men. Sobieski wrested some places out of the hands of the infidels in Hungary, beat forty thousand Turks and Tartars near Filgrutin, and returned to Warsaw crowned with laurels. In 1686 he led a victorious army through Moldavia, and many other countries subject to the Turks, over whom he gained several advantages; and though Cantemir, the perfidious Hospodar, contrary to his treaty, sided with the infidels, the king was everywhere successful, and conducted his army safe home through deserts, rocks, woods, narrow lanes, and over part of the Krapack mountains, with so much skill and order, as to outdo the famous retreat of the ten thousand Greeks from Persia. Yet this great king was treated with ingratitude both by the emperor and his own subjects. He died of a dropsy in the year 1696, of his age seventy-two. The victories of Sobieski over the Turks saved Christendom. The house of Austria have from that time gained great advantages over them by the bravery and conduct of several renowned generals, namely, Charles duke of Lorraine, Maximilian duke of Bavaria, prince Lewis of Baden, and prince Eugene of Savoy. The Turks yielded to the emperor Leopold the greatest part of Hungary by the peace of Carlowitz in 1698. See Abbé Des Fontaines, Mr. Savage, and F. Barre, *Hist. d'Allemagne*, t. 10. Vienna obsessa, &c.

age of his holy mother. To the invocation of Jesus it is a pious and wholesome practice to join our application to the Virgin Mary, that, through her intercession, we may more easily and more abundantly obtain the effects of our petitions. In this sense devout souls pronounce, with great affection and confidence, the holy names of Jesus and Mary.

## SEPTEMBER IX.

### SS. GORGONIUS, DOROTHEUS, AND COMPANIONS, MM.

From Lact. l. de Mort. Persec. et l. 6. Instit. Euseb. l. 8. A. D. 304.

DOROTHEUS was first chamberlain to the emperor Dioclesian; Gorgonius and Peter were under chamberlains. They were the three principal eunuchs of the palace; had sometimes borne the weight of the most difficult affairs of state, and been the support both of the emperor and of his court. When the palace of Nicomedia was set on fire, probably by the contrivance of Galerius, who unjustly charged the Christians with it, Dorotheus, with Gorgonius, and several others under his dependence, were very cruelly tortured, and at length strangled. Peter having refused to sacrifice, was hung up naked in the air, and whipped on all parts of his body. After the executioners had torn his flesh in such a manner that the bones started out, without being able to shake his constancy, they poured salt and vinegar into his wounds; then had a gridiron brought, and a fire made, on which they broiled him as we do meat, telling him at the same time that he should continue in that condition if he would not obey; but he was resolute to the last, and died under the torture. The bodies of St. Dorotheus and his companions were cast into the sea by an order of Dioclesian, lest the Christians should worship them as gods, as Eusebius mentions: which mistake of the heathens, could only arise from the veneration which Christians paid to the relics of martyrs. The martyr Gorgonius, whose name was famous at Rome, seems different from the former. The Liberian Calendar published by Bucherius mentions his tomb on the Lavican way, and he was honoured with an office in the sacramentary of pope Gelasius. Sigebert in his chronicle on the year 764, Rabanus Maurus in his Martyrology and others, relate that St. Chrodegang obtained from Rome, of pope Paul, the relics of St. Gorgonius, and enriched with that treasure his great monastery of Gorze, situated two leagues from Metz. Among the poems of pope Damasus is an epigraph on St. Gorgonius.<sup>1</sup>

The martyrs show by example, that a true

<sup>1</sup> Damas. Carin. 14. p. 156.

Christian is invincible in virtue and fortitude; for, as St. Gregory Nazianzen says, he looks upon misfortunes and crosses as the seeds of the most heroic virtues; therefore he exults in adversity. Torments do not discompose the serenity of his countenance; much less do they change the steadfastness of his heart. Nothing is able to pull him down; everything yields to the magnanimity and wisdom of this philosopher. If he is stripped of the goods and conveniences of life, he has wings to raise him even to heaven. He flies even to the bosom of God, who abundantly makes him amends for all, and is to him all things. He is in the world with a body as if he were a pure spirit. In the midst of passions and sufferings, he is as invincible as if he were impassible: he lets himself, be vanquished in every thing except in courage; and where he submits, he triumphs by humility, patience, and constancy, even in torments, and in death itself. Do we maintain this character even under the light trials we meet with?

### ST. OMER, B. C.

From his life in Mabillon, t. 2. Act. Bened. p. 629. writ forty or fifty years after his death by one who received the account of his actions from persons who were present at his death. See also the Bollandists.

A. D. 670.

St. OMER, called in Latin Andomarus, was the only son of Friulph and Domitilla, persons of noble extraction, and possessed of a plentiful fortune, in the territory of Constance, now an imperial town in Suabia near the Switzers. The place of his birth was called Guldendal, (*i. e.* Golden valley,) not far from the Lake of Constance. He was born about the close of the sixth century. The thoughts of his parents were wholly taken up in him, and his education was their chief care. Though they applied him to the study of human literature, their principal aim was to train him up in the most perfect maxims and practice of virtue and religion. The saint made the most happy progress, and his father, (charmed with his virtue, and moved by his feeling discourses on the great truths of eternal salvation,) upon the death of his wife Domitilla, sold his estate, distributed the price of his whole substance among the poor, and accompanied his son to the monastery of Luxeu, situated in the diocese of Besançon. St. Eustasius, who had succeeded St. Columban the founder in the government of that house, received them kindly, and they both made their religious profession together with great fervour. The humility, obedience, mildness, and devotion, accompanied with an admirable purity of manners, which shone forth in every action of Omer, distinguished him among his brethren in that house of saints. His proficiency in sacred literature was very remarkable, and his reputation spread over the



whole kingdom. The city of Tarvanne or Terouenne, the capital of the ancient Morini in Belgic Gaul, stood in need of a zealous pastor; and that extensive country which contained great part of what is now called Lower Picardy, Artois, and Flanders, was overrun with the thorns of vice and error, when king Dagobert, at the suggestion of several zealous persons, looked about his dominions for a person every way the best qualified to establish the faith and practice of the gospel in that important and most extensive part of the French empire. The abbey of Luxeu was at that time the most flourishing school of learning and piety in all France, and a fruitful seminary of holy prelates. In it St. Omer was pointed out as a person the most capable of this arduous employment, and proposed as such to the king by St. Acarius bishop of Noyon and Tournay. The choice was applauded by that prince, and also by the bishops and nobility of the whole kingdom. St. Omer had been happy in his retreat above twenty years, when he was torn by violence from the pleasure of his solitude. Upon receiving the message with a severe command to obey without demur, he cried out: "How great is the difference between the secure harbour in which I now enjoy a sweet calm, and that tempestuous ocean into which I am pushed, against my will, and destitute of experience." The deputies, without listening to the objections which his humility formed against the choice, presented him to the bishops, by whom he was obliged to receive the episcopal character, toward the close of the year 637.

The humility with which the saint entered upon this weighty charge drew down upon his missions the most abundant blessings of heaven. Assiduous prayer was his comfort and support under his labours, and he consecrated all his thoughts to the obligations of his ministry; and, by his endeavours, the spirit of piety soon began to reign where that of the world and the devil had before prevailed. Much the greatest part of the inhabitants of this country were still slaves to superstition and the worship of idols, though several holy prelates had taken no small pains for their conversion. St. Fuscian and St. Victorius, who are honoured on the 11th of December, had long before carried the gospel among them: also St. Quintin, who is honoured on the 31st of October. These three saints suffered under Rictius Varus in the beginning of the reign of Dioclesian and Maximian Hercules. In the following age, St. Victricius, bishop of Rouen, laboured to convert them; but through a want of pastors during the incursions of the Suevi, the Vandals and the Alans, even the few Christians that remained, were fallen into a strange corruption of manners. Likewise St. Remigius sent two holy priests, Antimund and Adelbert,\* between

the years 500 and 552, to preach to the Morini, but with little success. To complete the great and difficult work of their conversion was reserved for St. Omer.

This holy prelate, assisted by the powerful grace of God, threw down their idols, demolished their temples, and instructed the deluded people in the saving doctrine of eternal life. It was the first part of his pastoral care to reestablish faith in its purity among the few Christians he found, whose reformation was a task no less difficult than the conversion of the idolaters. Yet such was the success of his labours, that he left his diocese not inferior to those that were then most flourishing in France. Though his discourses were full of a divine fire which could scarce be resisted, his exemplary life preached still more powerfully; for it was not easy for men to reject a religion which they saw produce so many good works, animate men with so divine a temper, and such a spirit of devotion towards God, and of meekness humility, and beneficence toward all men, whether friends or enemies. It made many lay themselves out continually in redeeming captives, feeding the poor, comforting the sick, reconciling enemies, and serving every one without any other view than that of promoting their eternal salvation, and the glory of God. This was the character of our holy bishop and his fellow-labourers who were employed under his direction. The chief among these were St. Mommolin, St. Bertin, and St. Ebertran, monks whom St. Omer invited to his assistance from Luxeu. He founded the abbey in Sithiu, now called St. Bertin's, in 654, in which he applied the monks not only to manual labour, but many among them to sacred studies; so that this famous abbey became one of the greatest seminaries of sacred learning in France, and was possessed of a very large and curious library in the eleventh and twelfth centuries,<sup>1</sup> at which time schools were established in all the priories dependent of this monastery. Several immediate disciples of St. Bertin were persons eminently learned. St. Omer also built the church of our Lady at Sithiu, with a small monastery adjoining, and a burial-place for the monks of St. Bertin's or Old Sithiu. The author of his life recounts many miracles performed by him. In his old age he was blind some years before his death; but that affliction made no abatement in his pastoral concern for his flock. When St. Aubert, bishop of Arras and Cambray, translated the relics of St. Vedast from the cathedral to the monastery which he had built in his honour, St. Omer and St. Lambert, bishop of Tongres, assisted at that ceremony in 667, and the former is related to have recovered his sight for a short time on that occasion. The most probable opinion is that St. Omer died in the year 670, on the 9th of September, the day on which his feast is celebrated. His body was buried by

\* Antimund is a Christian name, signifying an enemy to the world; Adelbert is a Teutonic name, compounded of *Adel* or *Ethel*, noble, and *bert*, bright or illustrious.

<sup>1</sup> See Martenne, *Anecd. t. 3. p. 592. 652. 668.*

St. Bertin at our Lady's church, which is now the cathedral.\*

### ST. KIARAN, ABBOT IN IRELAND.†

HE was converted by hearing a passage of the gospel read at church. He put himself under the discipline of St. Finian, who, admiring his great proficiency and fervour, foretold that half the monasteries of Ireland would receive a rule from him.† St. Kiaran afterward founded a numerous monastery in the isle of Inis-Aingean, which was bestowed on him by king Dermotus. Committing the government of this house to another, he built, by the liberality of the same king, another great monastery and school in West Meath, called Cluain-Macnois,§ on the river Shannon, which soon became a bishop's see, Allemagne in his inaccurate Monasticon Hib. thinks in the life-time of our saint; but Cumman, in his letter to the abbot Segienus in the seventh century, does not give him the title of bishop.<sup>1</sup> The monastic rule, or, as it is called in the Annals of Ulster, the Law of Kiaran, was very austere.|| This saint died

<sup>1</sup> Ap. Usher. in Sylloge Epist. Hib.

\* The village of Sithiu by means of this abbey grew into a town, which was encompassed with a wall by Fulco, the eighteenth abbot, who afterward succeeded Hincmar in the archiepiscopal see of Rheims. The city of Tarvanne having revolted to the French its ancient masters, was utterly destroyed by Charles V. in 1553. The bishop retired to Boulogne, which became the episcopal see for that part of the diocese which was then subject to France. The rest of it was divided into two other dioceses, those of St. Omer and Ypres, which were erected six years after, in 1559. See Guicciardini's Descr. Belgii, Gramaye in Ipreno, p. 178.

† This saint is surnamed Macantsaor, being the son of a carpenter; and is also called the Younger, to distinguish him from St. Kiaran, first bishop of Saigir, now a part of Ossory, who is honoured on the 5th of March.

‡ About a mile's distance from the parish church of Kileroghan, near the river Blackwater in the county of Kerry, is a curious hermitage or cell, hewn out of the solid rock, situated on the top of a hill; this cell is named St. Croghan's, who is the patron saint of the parish. The intelligent among the antiquaries say, that in this place the celebrated St. Kiaran Saigar, who according to Usher was born in the island of Cape Clear, composed his rule for monks; although others say it was in an adjacent grotto. Be this as it may, the stalactical exudations of the above-mentioned cell are held in great estimation by the country people, who carefully preserve them as imagining them to have many virtues from the supposed sanctity of the place they grow in. See Smith's ancient and present state of Kerry, Dublin, 1756, p. 93.

§ Usher tells us that the name *Cluainmacnois* was in the provincial dialect *Dun-heran*; i. e. hill or habitation of Kiaran, *Dun* signifying a house or fortress on an eminence. *Cluain* in the Irish signifies a plain or lawn between woods or bogs.

|| The Scots honour on this day another St. Kiaran, or Quiran, abbot of the monastery of Faile, near that of Kilwenin at Cunningham, and not far from Irwin in the country of Clydesdale. In the same province stood the celebrated abbey of Paisley, described by bishop Lesley, Descript. Scot. p. 11. It was founded by Walter Stuart, great-grandson of him who was created grand-master of

on the 9th of September in 549, and was honoured as chief patron of Connaught in the same manner as St. Brigit was of Leinster. See his Acts quoted by Usher, Antiq. p. 471, Suysken the Bollandist, t. 3. Sept. p. 370 to 383. Sir James Ware, &c.

### ST. OSMANNA, VIRGIN.

SHE was descended from an illustrious family in Ireland, and retired to France to live in a state of virginity. She fixed her residence in Lesser-Brittany, served God there in solitude with great fervour, and died near St. Brieuc, about the seventh age. For several centuries her relics were kept in a shrine in a chapel dedicated to God under her patronage in the abbatial church of St. Denys near Paris; but part of them was dispersed by the Calvinists in 1567. She is mentioned in several Martyrologies under this day. See her two lives, one by Capgrave, the other shorter and more exact, published by Suysken, Act. SS. tom. 3. Sept. 419.

### ST. BETTELIN, HERMIT, C.

INGULPHUS, in his history of Croyland, mentions four disciples of St. Guthlac who led penitential lives in separate cells not far from that of their director; viz. Cissa a young nobleman lately converted to the faith; 2. Bettelin who served St. Guthlac, and was of all others most dear to him; 3. Egbert; 4. Tatwin. After the death of St. Guthlac they continued the same anchoretical life in their cells with the leave of abbot Kenulph, and died happily in the same manner of life. Their bodies were burnt with those of the monks and the church, in the ninth century, by the Danes, incensed at finding no treasure in the monastery.

St. Bettelin or Beccelin, patron of the town of Stafford, in which his relics were kept with great veneration, is related by Capgrave to have lived a hermit in the practice of the most austere penance, and of continual prayer, in the forest near Stafford. But the legend given us by Capgrave, which is also found in MS. before his time, is of no authority; it is not impossible but part of the relics of the disciple of St. Guthlac, might have been conveyed to Stafford before the plunder and burning of Croyland by the Danes. See Capgrave, Wilson in the first edition of his English Martyrology on the 12th of August, and in the second on the 29th of September, Molanus, and others on the 9th of September. Suysken the Bollandist on this day, p. 446.

Scotland by king Malcolm III. See Lesley, Hist. l. 6. &c. Some Scottish writers place this St. Quiran in the ninth age; but it is probable that they have confounded him with our Irish saint, who was in that age honoured at Paisley with particular devotion.







ST NICHOLAS OF LINCOLNPOPE IN SWEDEN, CONFESSOR.



## SEPTEMBER X.

## ST. NICHOLAS OF TOLENTINO, C.

His life was writ by several hands, principally by three pious and learned men of his Order, very soon after his death; viz. Peter de Monte Rubiano in the Marca of Ancona; 2dly, by Henry of Urimaria; 3dly, by Jordan de Saxonia. See also Nævius, in his Eremus Augustiniana, p. 166; Brulius Historiæ Peruanae ordinis Eremitarum St. Augustini, l. 15; and Suysken, Act. SS. t. 3. Sept. p. 636.

A. D. 1306.

THIS saint received his surname from the town which was his fixed residence for the most considerable part of his life, and in which he died. He was a native of St. Angelo, a town near Fermo, in the Marca of Ancona, and was born about the year 1245. His parents were of mean condition in the world, but rich in virtue, and he was reputed the fruit of their prayers, and a devout pilgrimage to the shrine of St. Nicholas of Bari, in which his mother especially, who was then stricken in years, had earnestly begged of God a son who should faithfully serve him. At his baptism he received the name of his patron, and appeared by his towardsly dispositions from his infancy to be prevented by an extraordinary share of divine grace. In his childhood he spent whole hours together at his prayers with wonderful application of his mind to God, and he heard the divine word with the utmost eagerness, and with a modesty which charmed all who saw him. He had a tender love for the poor, and used to conduct home those that he met, in order to divide with them whatever he had for his own subsistence. From his infancy he made it a cardinal maxim to renounce all superfluities, practised great mortifications, and from his tender age contracted a habit of fasting three days a week, namely, on Wednesdays, Fridays, and Saturdays to which, when he was grown up, he added Mondays, allowing himself on these days only one refection, and that of bread and water. From his very infancy he seemed exempt from the weaknesses and passions to which children are generally liable, his greatest pleasure was in reading good books, in his devotions, and in pious conversation, and his heart was always in the church. His parents neglected nothing that was in their power to improve his genius and happy dispositions. In his studies, as his parts were quick, his apprehensions lively, and his memory and judgment strong, so his progress was rapid.

He was yet a young student, when for his extraordinary merit, he was preferred to a canonry in our Saviour's church. This situation was extremely agreeable to his inclination, as by it he was always employed in the divine service. But he aspired to a state which

would allow him to consecrate his whole time and thoughts directly to God, without interruptions or avocations. Whilst he was in this disposition, a sermon preached by an Austin friar or hermit, on the vanity of the world, determined him to take a resolution absolutely to quit the world, and to embrace the Order of that holy preacher. This he executed without loss of time, entering himself a religious man in the convent of that Order of Tolentino, a small town in the ecclesiastical state. He went through his novitiate under the direction of the preacher himself, and made his profession before he had completed the eighteenth year of his age. His humility made him look on all his brethren as so many superiors, and he studied in all things as much as possible to do the will of every one, that he might the more perfectly learn to deny his own, and the love of humiliations gave him particular affection for the meanest and most mortifying employments in the house, and he embraced whatever was most painful and abject with the greatest pleasure. Such was the unalterable sweetness of his temper, and the equality of his mind, that he never betrayed the least impatience or irregularity of humour: a mark of the constant tranquillity of his soul, and the perfect victory which he had gained over himself. His extraordinary fasts and austerities showed that he looked on his body as a constant enemy to his soul. The disciplines and iron girdles with which he afflicted it, are shown to this day in his convent. His ordinary food was only coarse bread with pulse or herbs; his bed was the bare floor, with a stone for his pillow. In obedience to his general, he once in time of sickness took a mouthful of flesh-meat; but immediately begged with tears, that since he had satisfied his precept, he might be allowed not to eat any more; to which the general assented.

He was sent successively to several convents of his Order at Recanati, Macerata, and others; in that of Cingole he was ordained priest by the bishop of Osimo. From which time, if he seemed an angel in his other actions, he appeared like a seraph at the altar; so wonderfully did the divine fire which burned in his breast manifest itself in his countenance, and sweet tears flowed in streams from his eyes. Devout persons strove every day to assist at his mass as at a sacrifice offered by the hands of a saint. In the secret communications which passed between his pure soul and God in contemplation, especially after he had been employed at the altar or in the confessional, he seemed already to enjoy a kind of anticipation of the delights of heaven. The last thirty years of his life he resided at Tolentino, and his zeal for the salvation of souls, produced there wonderful fruit. He preached almost every day, and his sermons were always signalized by remarkable conversions. His exhortations, whether in the confessional or in

giving catechism, were always such as reached to the heart, and left lasting salutary impressions on those that heard him. What time could be spared from those charitable functions, he spent in prayer and contemplation. He was favoured with visions, and wrought several miraculous cures. For the exercise of his virtue he was long afflicted with divers painful distempers. His holy death happened on the 10th of September in 1306, and he was canonized by Eugenius IV. in 1446. His body was buried in the church of his convent at Tolentino, in a chapel in which he used to say mass, and his tomb there is held in veneration.

The saints, how much soever they had subdued their passions, and strengthened themselves in habits of all virtues, always watched with extraordinary vigilance over all their words and actions, and every motion of their hearts, knowing this life to be a state of perpetual warfare and danger. To prevent all attacks from the enemy, it is the duty of a Christian to be always provided, and in time of peace to expect his return: this disposition will contribute to keep him at a distance; and a neglect of it will certainly invite him to take advantage of our supine sloth, and, by subtle stratagems, or by open force, easily to overthrow us at unawares. By frequent self-examination, the practice of self-denial, the dispositions of humble fear and compunction, and by watchfulness against all occasions of danger, we must continually be armed, and ready to repulse him: if we leave the avenues of our soul open or unguarded, and trust him within our gates, he enters smoothly, but, like a cancer, brings death.

### T. PULCHERIA, V. EMPRESS.

From Sozomen, l. 9. Theodorus Lector, the Paschal Chronicle of Alexandria, &c. See amongst the moderns Tillemont, t. 15, and especially Orsi. Stilling the Bollandist, t. 3. Sept. p. 504. Pinus the Bollandist, ib. t. 5. p. 778. in an Appendix, and Benedict XIV.'s Bull to grant an office in her honour to several Congregations of Regular Canons, to the Jesuits, &c. an. 1752.

A. D. 453.

IN this incomparable princess virtue shone forth on the imperial throne in the brightest lustre, and showed itself equally happy in itself, and equally invincible in the trials of adversity and those (which are usually more dangerous) of flattering prosperity. The empress Pulcheria was granddaughter to Theodosius the Great, and daughter to Arcadius, emperor of the East, and his wife Eudoxia. She was born in 399, and had three sisters. Flaccilla, who was the eldest, but died soon, and Arcadia and Marina who were younger than Pulcheria. Arcadius was a weak prince, always governed by his wife and his eunuchs; he reigned thirteen years and three months

from the death of his father Theodosius, and died on the 1st of May, in the year 408, having lived thirty-one years and some months. He left a son eight years old, and appointed for his minister and tutor Anthemius, one of the wisest men in the empire, who had been a constant friend to St. Aphraates and St. Chrysostom. St. Pulcheria was only five years old when she lost her mother, and nine when she lost her father; but for her prudence and piety she was, from her infancy, the miracle of the world. On the 14th of July in 414, though only fifteen years of age, she was declared, in the name of her young brother, Augusta and partner with him in the imperial dignity, and charged with the care of his instruction, though but two years older than him. Her wisdom, capacity, and sedateness, in which she far exceeded any of her age, supplied her want of experience. To cultivate her brother's mind, and give him an education suitable to his rank, she placed about him the most learned and virtuous masters, and made it her first concern to instil into him sentiments of religion and piety, being sensible that all other qualifications are useless and often dangerous when not guided by these principles. She taught him to pray with great devotion, to love the places of divine worship, and to have a great zeal for the Catholic Church and its holy doctrine. Whatever was valuable in that prince, was, under God, owing to Pulcheria, and if she did not make him greater, all agree that nothing was wanting on her side. She also took care of the education of her two surviving sisters, who, to the end of their lives, endeavoured to tread in her steps.

Out of a motive of perfect virtue (not out of views of prudent policy lest suitors for marriage should embroil the state) at fifteen years of age she made a public vow of virginity, and induced her sisters to do the same. They had a share in all her employments except those that regarded the state; they ate together, were united in all acts of devotion and charity, and what time was not devoted to exercises of piety, and to useful studies, they employed in working tapestry or embroidery. Pulcheria only absented herself when she was obliged to attend upon business of the state, finding a solitude in the palace itself. The penitential austerities which she practised, were such as seemed rather to suit a recluse than one who lived in a court. Men were denied entrance in hers and her sisters' apartments for avoiding the least suspicion or shadow of danger; and she never saw or spoke to any man but in public places. The imperial palace, under her direction, was as regular as a monastery. Upon all emergencies, in imitation of Moses, she consulted heaven by devout prayer; then listened to the advice of able counsellors before she took any resolution in matters of weight. The imperial council was, through her discernment, composed of the wisest, most virtuous, and



most experienced persons in the empire ; yet, in deliberations, all of them readily acknowledged the superiority of her judgment and penetration. Her resolutions were the result of the most mature consideration, and she took care herself that all orders should be executed with incredible expedition, though always in the name of her brother, to whom she gave the honour and reputation of all she did. She was herself well skilled in the Greek and Latin tongues, in history and other useful branches of literature ; and was, as every one must be who is endowed with greatness of soul, and a just idea of the dignity of the human mind, the declared patroness of the sciences, and of both the useful and polite arts. Far from making religion subservient to policy, all her views and projects were regulated by that virtue ; and by this the happiness of her government was complete. She prevented by her prudence all revolts which ambition, jealousy, or envy might stir up to disturb the tranquillity of the Church or State ; she cemented a firm peace with all neighbouring powers, and abolished the wretched remains of idolatry in several parts. Never did virtue reign in the Oriental empire with greater lustre, never was the state more happy or more flourishing, nor was its name ever more respected even among the barbarians, than whilst the reins of the government were in the hands of Pulcheria.

Theodosius was twenty years old when it was thought proper for him to marry, and by the advice of Pulcheria, he pitched upon Athenais, the daughter of an Athenian philosopher, who had given her an excellent education, but had disinherited her. She came to court to procure his will to be made void on that account, and, by her beauty, genius, and uncommon accomplishments, raised the admiration of every one, insomuch that the emperor judged her most worthy to be made his consort. She was first baptized, for she had been brought up an idolater. Her name Athenais being derived from Athena or Minerva, she changed it into that of Eudocia, and Theodosius was married to her on the 7th of June, 421. Two years after, in 423, he declared her Augusta. This marriage made no alteration in the state, the chief administration being still intrusted to Pulcheria, till the eunuch Chrysaphius, a great favourite with the emperor, prepos-essed Eudocia against her, who had been long mortified at the great sway her sister had in the government. In 431 Nestorius was condemned in the council of Ephesus. Chrysaphius and Eudocia were indefatigable in their intrigues and practices to ruin Pulcheria ; and the emperor, (whose misfortune was supine indolence, and weakness of understanding,) after having been long deaf to their insinuations, at length was so far worked upon as to give heartily into all that they said against her. Upon their suggestion he sent an order to St. Flavian, bishop of Constantinople, to make

her a deaconness of his church. The good prelate waited on the emperor, and urged cogent reasons against the proposal. Finding the prince resolutely bent on the thing, he went home, promising to return to court at an appointed time ; but he first sent a private message to Pulcheria, desiring her to take care to be out of the way. The princess understood by this hint the contrivance of her enemies, and retired to a country seat in the plains of Hebdomon, with a resolution of spending the remainder of her days in silence and holy retirement. This happened in the year 447. The consequences of this removal were most unhappy both to the emperor and to the State and Church ; for the eunuch and empress, out of revenge, persecuted St. Flavian, patronized Eutyches, the heresiarch, whom he had condemned, and supported Dioscorus and other Eutychians in the most outrageous acts of fury and violence in the *Latrocinale* of Ephesus in 449. Theodosius himself was prevailed upon blindly to publish an edict, declaring an approbation of all these proceedings, and of the second council of Ephesus, as he styled the violent assembly of Dioscorus and the other furious heretics, usually called the *Latrocinale* or assembly of robbers.

Pulcheria looked upon her retreat as a favour of heaven, and in it she consecrated all her time to God in prayer, contemplation, and the exercise of good works. She made no complaints of her brother's ingratitude, of the empress who owed every thing to her, or of their unjust ministers. Her desire was both to forget the world and to be forgotten by it, esteeming herself most happy in having no other business on her hands than that of conversing with God, and meditating on divine truths. Nothing could have drawn her from the pleasure she enjoyed in this sweet solitude but the dangers which threatened the Church and State, and compassion for her brother, whose credulity was so basely abused. Seeing at length impiety and malice carried to the highest pitch, and pressed by the letters of the holy pope St. Leo, she boldly went to court, and having procured admittance, spoke in such a manner to the emperor, that, upon the spot, he opened his eyes, saw the brink of the precipice to which he had been pushed by designing persons, disgraced Chrysaphius, banished him into an island, and caused him there to be put to death. The emperor was thus happily disabused of his errors a little before his death, which happened on the 29th of July, in the year 450, the forty-ninth of his age, and forty-first of his reign. His widow Eudocia retired into Palestine, where she ended her days.

St. Pulcheria, by the death of her brother, remained mistress of the Eastern empire. To strengthen her authority she chose a partner in the throne, who was an excellent general, a wise statesman, very zealous for the Catholic faith, exceeding virtuous, and particularly cha-

ritable to the poor. His name was Marcian; he was a native of Illyricum, and a widower. By a former marriage he had a daughter named Euphemia, who married Anthemius, afterward emperor of the West. Pulcheria, judging it might be of great advantage to the State, and enhance Marcian's credit and authority, proposed to marry him, on condition she should be at full liberty to preserve her vow of virginity. Marcian readily embraced the proposal; and these two great souls governed together like two friends who had in all things the same views and sentiments, which all centered in the advancement of religion, piety, and the public weal. They received favourably, and with great joy, four legates sent by St. Leo the Great to Constantinople, and their zeal for the Catholic faith deserved the highest commendations of that pope, and of the general council of Chalcedon, which, under their protection, condemned the Eutychian heresy in 451. They did their utmost to have the decrees of this synod executed over all the East, but met with great difficulties in Egypt and Palestine, from the obstinacy of the Eutychians in those parts. St. Pulcheria wrote herself two letters, one to certain monks, another to an abbess of nuns, in Palestine, to convince them that the council of Chalcedon did not revive Nestorianism, but condemned that error together with the opposite heresy of Eutyches.<sup>1</sup>

This great empress built many churches, and among these, three in honour of the Blessed Virgin, namely, that of Blaguerna, that of Chalcopratum, and that of Hodegus.<sup>2</sup> In this last she placed a famous picture of the Blessed Virgin, which the empress Eudocia had sent her from Jerusalem, as the work of St. Luke the Evangelist.<sup>3</sup> Historians assure us that volumes would be required to sum up all the churches, monasteries, and especially the hospitals which St. Pulcheria founded and richly endowed. After despatching public affairs her whole employment was to pray, read good books, and visit and serve the poor with her own hands. Sozomen relates, that she was admonished by several visions to procure a solemn translation to be made of a considerable part of the relics of the forty martyrs, which she enclosed in a rich shrine. That historian, who was an eye-witness to this ceremony, makes mention of the extraordinary devotion with which the people applied cloths and handkerchiefs to those relics.<sup>4</sup> This good empress having been all her life the protectress of the Church, and the tender mother of the poor, she at her death gave to these latter, by her will, all her goods or private estates, which were very considerable in different parts of the empire. If we consider her great actions and heroic virtues, we shall be persuaded that the

great commendations which St. Proclus in his panegyric on her, St. Leo, and the general council of Chalcedon bestowed on this empress, were so far from being compliments or strains of eloquence, as to fall far short of her extraordinary merit, which no words can sufficiently celebrate. A little before her death she had finished the court of the church of Saint Laurence, in her own palace, which was of most excellent workmanship. She passed from a temporal to an eternal crown in 453, on the 10th of September, being sixty-eight years and some months old. Marcian punctually executed her will in favour of the poor, and being enriched with the treasure of his devotion, almost boundless charities and good works, followed her to immortal bliss on the 26th of January, 457, aged threescore and five years, having reigned six and a half. His memory is blessed for his virtues, and for the great services he did religion. Leo, a native of Thrace, was chosen his successor in the empire. Both Latins and Greeks celebrate the feast of St. Pulcheria as of a holy virgin. The learned pope Benedict XIV. expresses a singular veneration for her memory.

SS. NEMESIANUS, FELIX, LUCIUS, ANOTHER FELIX, LITTEUS, POLIANUS, VICTOR, JADER, AND DATIVUS, BISHOPS; WITH MANY PRIESTS, DEACONS, AND OTHER COMPANIONS, PART MARTYRS, PART CONFESSORS, IN NUMIDIA.

IN the first year of the eighth general persecution, raised by Valerian, St. Cyprian was banished by the proconsul of Carthage to Curubis. At the same time the president of Numidia,\* proceeded with more severity against the Christians, tortured many, and afterward put several to barbarous deaths, and sent others to work in the mines, or rather in quarries of marble; for Pliny tells us there were no other in Numidia. Out of this holy company some were frequently culled to be tormented afresh, or inhumanly butchered, whilst others continued their lingering martyrdom in hunger, nakedness, and filth, exhausted with hard labour, and tormented with daily stripes, and perpetual reproaches and insults. Saint Cyprian wrote from the place of his banishment to comfort and encourage these gallant sufferers for their faith.<sup>1</sup> He tells them, that hearing of their glorious conflicts he earnestly desired to wait upon them in person, and hasten to their embraces; but was not

<sup>1</sup> Ep. 76. Bishop Fell's edition.

\* A governor among the Romans inferior to a proconsul, but who had power of life and death, was styled a president. Such was the Roman governor of Palestine, &c. In Africa the Romans had only one proconsul, who resided at Carthage, and commanded in what was called the Province or proconsular Africa. The other districts had presidents.

<sup>1</sup> Conc. Chalced. par. 3. l. et vit. S. Euthym. p. 67.

<sup>2</sup> Du Cange, Constant. l. 4. c. 5. n. 57. c. 2.

<sup>3</sup> Theodor. Lector, l. 1. initio, et p. 552.

<sup>4</sup> Sozom. l. 9. c. 2.



able, being himself in banishment, and confined to the limits of the place appointed for him. He adds: "Yet in heart and spirit I am with you, and my letter must perform the office of my tongue, in expressing to you the joy of my soul for the glory of your virtues, and the share I reckon myself to have in it, though not by a participation of your sufferings, yet, by the communion of charity. It is impossible for me to be silent when I hear such glorious things of my nearest and dearest friends, whom the favourable providence of God hath vouchsafed to honour with such extraordinary graces; some of your happy company having already attained the crown of martyrdom, whilst others stay yet behind in bonds, or in the mines, and by the delay of their consummation, encourage our brethren to follow their example, and to aspire after like honours with them. Their slow and lingering torments enhance their crowns, and each day of their continuance in a state of suffering will entitle them to a distinct reward. That our Lord should prefer you to the highest honours, I cannot wonder, since you have all along proceeded in one regular and uniform course of faith and obedience; and the Church hath ever found you peaceable and orderly members, diligent and faithful in the charge committed to you; careful always of the poor; vigorous and constant in defence of the truth; firm and strict in your observance of her discipline;" (viz. never giving into the faction of those who encouraged unreasonable relaxations;) "and, to crown your other virtues you now by your example lead on the rest of our brethren to martyrdom.—As to the entrance you made upon your gallant confession by being beaten with clubs, Christians should not shrink at a club, who have all their hopes founded in the wood of the cross, by which they were redeemed unto life eternal. A servant of Christ discerns in wood a figure of his salvation, and embraces in it the instrument by which he is preferred to the martyr's glory. They have manacled your feet with fetters marked with infamy; but they cannot reach your souls; and that iron sits rather as an ornament upon persons devoted to God. Happy are the feet so bound, which are moving forward in their blessed journey to paradise.—You have nothing but the ground to receive your weary limbs after the labours of the day; but surely you will not account it a punishment to lie on the ground with your master Christ. Your bodies are loathsome and nasty for want of bathing;\* but your spirits are cleansed in the inner man, proportionably as the flesh of the outer suffers through dirt and filth. Your bread is poor and scanty; but man doth not live by bread alone, but by the word of God. You are in want of clothing to keep out the cold; but he who hath put on Christ is abundantly clothed and

adorned. The hair of your head, when half of it is shaved, hath a dismal and ignominious aspect;\* but nothing can misbecome a head, renowned for its adherence to Christ. How will all these deformities, which make such a shocking appearance in the eye of the Gentile world, be recompensed in eternal glory with honours proportionable to your disgrace! Neither can your religion suffer, even from that hard circumstance, that the priests among you have not the liberty, nor the opportunity to offer, and celebrate the divine sacrifice;† but you present yourselves victims to God with the sacrifice of a contrite and humbled heart, which he will not despise, and which you cease not to offer day and night."

The holy archbishop goes on pathetically encouraging the confessors to take the cup of salvation with readiness and alacrity, and to receive with courage and constancy that death which is precious in the sight of God, who graciously looks down upon their conflict, approves and assists their ardour, and crowns them when victorious, recompensing the virtues which himself hath wrought in them. That great saint puts them in mind that their crowns would be multiplied by all those whom their courage should excite to virtue. "Accordingly," says he, "a great number of our lay-brethren have followed your example, have confessed our Lord, and stand thence entitled to a crown with you; as being united to you in the bonds of an invincible charity, and not suffering themselves to be divided from their bishops, either in the mines, or in the prison. Nor are you without the company of tender virgins, who move forwards to their crown with the double title of virgins and martyrs. Even the courage of children hath approved itself beyond their age, and the glory of their confession hath surpassed their years; so that your blessed troop of martyrs hath each age and sex to adorn it. How strong, my beloved brethren, is even now the sense of your victory! How joyful must it be to you to consider that each of you stand in readiness to receive the promised recompense at the hands of God: that you are secure of the issues of the last judgment: that Christ affordeth you his gracious presence, and rejoiceth to see the fortitude and patience of his servants

\* They were thus served at the mines, &c. that if they should escape, they might be found out. See Bishop Fell, and Mr. Marshall, *ibid*.

† This privilege of celebrating the eucharist or mass had not been denied the confessors in prison in the former Decian persecution, or at least it was enjoyed by them by stealth. For St. Cyprian ordered that a priest and a deacon should attend upon them to offer the holy eucharist every day in all their prisons, but that the deacon and priest should every day be changed, that by being new faces and persons they might not be observed. The holy eucharist was also received by the confessors every day. (Ep. 5. n. 2. ed. Oxon.) St. Cyprian, who then caused priests and deacons to celebrate before lay-confessors, and to communicate them every day with danger of their own lives, was not able in the persecution of Valerian to contrive any means for these bishops and priests to celebrate themselves, or to have others celebrate among them.

\* Frequent bathing was necessary before the ordinary use of linen, especially in hot countries. On its advantages and conditions, see Sir John Floyer, &c.

who follow his steps to their joy and crown. You live in daily expectation of being dismissed to your proper home, to your heavenly habitation," &c. The confessors thanked Saint Cyprian for his letter, which, they say, had alleviated their stripes and hardships, and rendered them insensible of those noisome exhalations with which the place of their confinement abounded. They tell him, that by gloriously confessing his faith in the proconsul's court, and going before them into banishment, he had sounded the charge to them, and animated all the soldiers of God to the conflict. They conclude begging his prayers, and say: "Let us assist one another by our prayers, that God and Christ, and the whole choir of angels may lend us their favourable succour when we shall most want it."<sup>2</sup> This glorious company of saints is commemorated on this day in the Roman Martyrology.

#### ST. FINIAN, CALLED WININ BY THE WELCH, B. C.

HE was born in Ireland about the beginning of the sixth century, travelled abroad for his spiritual improvement, and returning home, founded the monastery of Maghbiile. He was at length chosen bishop, and since his happy death, is honoured as chief patron of Ulster in Ireland. See Colgan, Usher, and Britannia Sancta.

#### ST. SALVIUS, BISHOP OF ALBI IN LANGUEDOC.

HE was the seventh bishop of Albi, which see had been founded by St. Clarus, who is said to have suffered martyrdom in the third age, and who is honoured the 1st of July. Before this he had been employed in the first offices of magistracy in the province; but his love for retirement, and the desire of being wholly freed from the distractions which impede a constant union with God, induced him to embrace the monastic state, in which he exhibited an example of piety to his brethren, who afterward chose him for their abbot. He chiefly confined himself to a cell at a distance from the rest. Here, being seized by a violent fever, he grew so ill, that he lay for dead in the opinion of all about him. Indeed the saint himself was always persuaded that he really died, and was restored to life by a miracle; be that as it will, he was soon after taken from his retreat, and placed in the see of Albi. He lived as austere as ever, and constantly refused the presents that were made him; but, if any thing were forced upon him, he on the spot distributed the whole among the poor. The patrician Momolus having taken a great number of prisoners at Albi, the saint followed, and redeemed them all. Salvius flourished in the reigns of

Gontran, Childebert, and Chilperic: he withdrew the last of these princes from an error he had fallen into concerning the Trinity. In the eighteenth year of his episcopacy, an epidemic disorder made great havoc among his flock: at this season of peril, it was in vain his friends advised him to be careful of his health; animated with a zeal, unwearied as it was undaunted, he flew every where he thought his presence necessary. He visited the sick, comforted them, and exhorted them to prepare for eternity by the practice of such good works as their condition admitted. Perceiving that his last hour was near, he ordered his coffin to be made, changed his clothes, and prepared himself with a most edifying fervour, to appear before God. He did not long survive the synod of Brennac, at which he assisted in 580.\* See the Roman Martyrology, St. Greg. of Tours, and the Gallia Christ. Nova, t. 1. p. 5.

#### SEPTEMBER XI.

#### SS. PROTUS AND HYACINTHUS, MARTYRS.

THE saints whose victory the Church commemorates on this day are honoured among the most illustrious martyrs that ennobled Rome with their blood, when the emperors of the world attempted, with the whole weight of their power, to crush the little flock of Christ.

\* The following extract is taken from a MS. of Count de Boullain-villiers, which his family carefully preserves in the castle of St. Saire: "The titles of the metropolitan of Rouen prove that about the year 800, and near a century after, there was a place in the forest of Bray, consecrated to the memory and honour of Saint Salvius, who had been a solitary there. Whether this saint was bishop of Albi or Amiens, or even whether he was any more than a hermit, whose penitential life God hath glorified by divers miracles, is what must remain undecided; the memory of these facts being entirely lost. There remain however formal proofs of St. Salvius being a Solitary, in an ancient MS. from five to six hundred years, which contains the office of his feast. He is also represented in a pane of glass in an ancient subterraneous chapel in the dress of a hermit, on his knees, praying with his hands extended. The devotion of the people who visited the church or chapel which was built where his hermitage stood, was supported by miracles and extraordinary cures, which the divine power wrought there inasmuch that the reputation of it went very far. Some houses were built in the neighbourhood for the convenience of pilgrims; but the nature of the country rendered it inaccessible, and the horror of the marshes, augmented by the woods which covered them, hindered the progress of the establishment, which the piety of particulars might have otherwise founded. The canons of Rouen were at the expense of clearing some of the more accessible lands for the subsistence of the priests, who there performed the divine office; and this is the first origin of the parish of St. Saire, and the foundation of the lordship, which the chapter of Rouen possesses there." This village is about a league and a half from the little town of Neuchatel in Bray.

<sup>2</sup> Ep 77. inter Cyprianicas, ed. Oxon.



Their epitaph, among the works of pope Damasus, calls them brothers, and informs us, that Hyacinthus sustained the first conflict, but that Protus obtained his crown before him. They are said, in the Acts of St. Eugenia, to have been eunuchs and retainers to that virtuous lady and martyr, who is honoured on the 25th of December. Their martyrdom, and that of Eugenia, is placed in these acts under Valerian, in 257, but the Liberian Calendar assures us, that St. Basilla, who seems to have been a companion of St. Eugenia, received her crown on the 22d of September, in the persecution of Dioclesian, in 304, and was buried on the Salarian Way. St. Avitus of Vienne, about the year 500, Fortunatus, and others, make mention of St. Eugenia among the most celebrated virgins and martyrs.<sup>1</sup> The ancient calendar, drawn up in the pontificate of Liberius, mentions the festival of SS. Protus and Hyacinthus on the 11th of September, as celebrated at their tomb on the old Salarian Way, in the cemetery of Basilla, who lay buried at some distance. Her name ought rather to be writ Bassilla, as it is in the Liberian Calendar; for it is derived from Bassus. This cemetery was afterward comprised under that of St. Priscilla, who was buried not far off on the new Salarian Way.<sup>2</sup> Saints Protus and Hyacinthus are honoured in the sacramentary of St. Gregory, in the ancient Martyrology, published by F. Fronto, and in those of Bede, Usuard, Vandelbert, &c. Pope Damasus, in 366, removed the earth which hid the tomb of these two martyrs from the view of the faithful; and, during his pontificate, a priest, named Theodorus, built over it a church, as appears from an ancient epitaph published by Baronius. Anastasius relates, that pope Symmachus afterward adorned it with plates and vessels of silver. Pope Clement VIII. in 1592, caused the sacred remains of SS. Protus and Hyacinthus to be removed from this church into the city, and to be deposited in the church of St. John Baptist, belonging to the Florentines; of which translation an account is given us by Sarazanius, an eye-witness, in his notes on the poems of pope Damasus. A considerable part of their relics was given to the Benedictin abbey at Mulinheim, now called Saligunstat, (*i. e.* seat of the blessed,) in the diocese of Mentz, in 829, as Eginhard and others relate; part to the church of St. Vincent at Metz, about the year 972, &c. See Perier the Bollandist, t. 2. Sept. p. 758. Pope Damasus's poems, *carm.* 27. p. 74. Tillemont, *Persecut. de Valerien*, art. 6.

What words can we find sufficiently to extol the heroic virtue and invincible fortitude of the martyrs! They stood out against the fury of those tyrants whose arms had subdued the most distant nations; to whose yoke almost

the whole known world was subject, and whose power both kings and people revered. They, standing alone, without any preparation of war, appeared undaunted in the presence of those proud conquerors, who seemed to think that the very earth ought to bend under their feet. Armed with virtue and divine grace, they were an over-match for all the powers of the world and hell; they fought with wild beasts, fires, and swords; with intrepidity and wonderful cheerfulness they braved the most cruel torments, and by humility, patience, meekness and constancy, baffled all enemies, and triumphed over men and devils. How glorious was the victory of such an invincible virtue! Having before our eyes the examples of so many holy saints, are we yet so dastardly as to shrink under temptations, or to lose patience under the most ordinary trials?

### ST. PAPHNUTIUS, B. C.

THE holy confessor Paphnutius was an Egyptian, and after having spent several years in the desert, under the direction of the great St. Antony, was made bishop in Upper Thebais. He was one of those confessors who, under the tyrant Maximin Daia, lost their right eye, and were afterward sent to work in the mines. Sozomen and Theodoret add, that his left ham was cut; by which we are to understand that the sinews were cut so as to render the left leg entirely useless. Eusebius takes notice, that this punishment was inflicted on many Christians in that bloody reign. Peace being restored to the Church, Paphnutius returned to his flock, bearing all the rest of his life the glorious marks of his sufferings for the name of his crucified master. The Arian heresy being broached in Egypt, he was one of the most zealous in defending the Catholic faith, and for his eminent sanctity, and the glorious title of confessor, (or one who had confessed the faith before the persecutors, and under torments,) was highly considered in the great council of Nice. Constantine the Great, during the celebration of that synod, sometimes conferred privately with him in his palace, and never dismissed him without kissing respectfully the place where the eye he had lost for the faith was once situated.

The fathers of the council of Nice, in the third canon, strictly forbid all clergymen to entertain in their houses any woman, except a mother, aunt, sister, or such as could leave no room for suspicion.\* Socrates<sup>1</sup> and Sozomen<sup>2</sup> relate, that the bishops were for making a general law, forbidding all bishops, priests, deacons, and subdeacons, to live with wives whom they had married before their ordination; but that

<sup>1</sup> L. 1. c. 11.

<sup>2</sup> L. 1. c. 23.

<sup>1</sup> Avit de Virgin. p. 1312.

<sup>2</sup> Bosius and Aringhi, *Roma Subterranea* l. 3. c. 30. l. 4. c. 34. 37.

\* On account of this canon St. Basil would not suffer a certain priest to keep a woman servant who was seventy years old. St. Basil, *ep.* 55. t. 3.

the confessor Paphnutius rose up in the midst of the assembly and opposed the motion, saying, that it was enough to conform to the ancient tradition of the Church, which forbade the clergy marrying after their ordination. These authors add, that the whole council came into his way of thinking, and made no new law on that point. On account of the silence of other writers, and on the testimonies of St. Jerom, St. Epiphanius, and others, Bellarmin and Orsi<sup>3</sup> suspect that Socrates and Sozomen were misinformed in this story.\* There is,

<sup>3</sup> L. 12. n. 48.

\* It is indeed certain, that though the modern Greeks are content to forbid clergymen to marry after their ordination, and do not exclude from Orders those that are married before, yet the ancient discipline of the Greek Church was contrary, and the same with that of the Latin. St. Jerom and St. Epiphanius lived before Socrates; the former assures us, (*adv. Vigilant.* p. 281.) that the Churches of the East, of Egypt, and of Rome, took none for clerks but such as were continent, or if they had wives, lived as if they had none. These are the three great patriarchates, Rome, Alexandria, and Antioch; for this last is what he calls the East. St. Epiphanius says (*Hæres.* 59. *Cathar.* n. 4.) that he who has been married but once is not admitted to be a deacon, priest, bishop, or subdeacon, whilst his wife is alive, unless he abstained from her; especially in those places where the canons are exactly observed. He objects to himself, that in certain places some of the clergy had children. To which he answers: "This is not done according to the canon, but through sloth and negligence, or on account of the multitude of the people, and because other persons are not found for those functions."

This law was evidently in force in Egypt; for Synesius, when chosen bishop of Cyrene or Ptolemais, hoped to put a bar to his ordination by alleging (*ep.* 10. p. 248) that he would not be separated from his wife. He was, notwithstanding, ordained bishop; whether this law was dispensed with, or whether, as is most probable, he afterward complied with it. Socrates indeed says, that customs varied in this article in some parts; that he had seen in Thessaly, that a clerk is excommunicated if he cohabited with his wife, though he had married her before his ordination; and that the same custom was observed in Macedon and Greece; that in the East that rule was generally observed, though without the obligation of an express law. St. Jerom and Saint Epiphanius were certainly better informed of the canons and discipline of the Church of Syria and Palestine, where they both spent part of their lives, than the Constantinopolitan lawyer could be; whose relation is rejected by some, who think it not reconcilable with their testimony, though the fact is not a point of such importance as some who misrepresent the relation, seem desirous to make it.

The celibacy of the clergy is merely an ecclesiastical law, though perfectly conformable to the spirit of the gospel, and doubtless derived from the apostles. In the modern Greek Church a married man is not compelled to quit his wife before he can be admitted to Orders, though this was the ancient discipline of the oriental, no less than of the western Churches. However, this rule, though established by express canons in the principal churches, yet, for some time (as Socrates was well informed) was, in certain places, a law only of custom. St. Epiphanius tells us, that contrary examples were abuses, unless they were done by express dispensation, necessary where ministers were scarce; and violence was sometimes used by the people in the choice of persons the best qualified among the converts that were engaged in a state of wedlock. Nor could the law of celibacy be imposed on married persons, but by the voluntary consent of the parties. Yet such dispensations were not allowed in any of the principal Churches. Socrates should have called

however, nothing repugnant in the narration; for it might seem unadvisable to make too severe a law at that time against some married men, who, in certain obscure churches, might have been ordained without such a condition. St. Paphnutius remained always in a close union with St. Athanasius, and the other Catholic prelates. He and St. Potamon, bishop of Heraclea, with forty-seven other Egyptian bishops, accompanied their holy patriarch to the council of Tyre, in 335, where they found much the greater part of the members who composed that assembly to be professed Arians. Paphnutius seeing Maximus, bishop of Jerusalem, among them, and full of concern to find an orthodox prelate who had suffered in the late persecution, in such bad company, took him by the hand, led him out, and told him, he could not see that one who bore the same marks as he in defence of the faith, should be seduced and imposed upon by persons that were resolved to oppress the most strenuous assertor of its fundamental article. He then let him into the whole plot of the Arians, which, till that moment, had been a secret to the good bishop of Jerusalem, who was by this means put upon his guard against the crafty insinuations of hypocrites, and fixed for ever in the communion of St. Athanasius. We have no particular account of the death of St. Paphnutius; but his name stands in the Roman Martyrology on the 11th of September. See Stilling, p. 778.

#### SAINT PATIENS, ARCHBISHOP OF LYONS, C.

God, by an admirable effect of his holy providence, was pleased to raise up this holy prelate for the comfort and support of his servants in Gaul, under the calamities with which that country was afflicted during great part of the fifth century. For his extraordinary virtues he was placed in the archiepiscopal chair of Lyons some time before the year 470: many think soon after the death of St. Eucherius in 450.<sup>1</sup> By the dignity of his see he was metropolitan of the province called the Second of Lyons; but he diffused the effects of his boundless charity over all the provinces of

<sup>1</sup> See Tillemont, *Hist. Eccl.* t. 15. p. 129. t. 16. p. 97.

contrary examples, where a dispensation had not been granted, abuses, had been as well informed as St. Epiphanius and St. Jerom. See Stilling, *Diss. ante Tomum* 3. *Septembris*, § 8. p. 13, 14. 18. In Gaul, Urbicus, bishop of Clermont, in the beginning of the fourth century, who had formerly been a senator, after his ordination returned to his wife; but to expiate this transgression retired into a monastery; and, after doing penance there, returned to the government of his diocese, as St. Gregory of Tours relates. (*Hist. l. i. c. 39.*) All agree that this proves the law to have been observed in Gaul. A like example demonstrates the same law in the Eastern Churches. For Antoninus, bishop of Ephesus, was accused before St. Chrysostom among other things to have cohabited with his wife whom he had left at his ordination, as Palladius mentions in *Vita S. Chrysostomi*.



Gaul. Providence wonderfully multiplied his revenues in his hands, to furnish him with abundant supplies to build a great number of rich and stately churches, to repair, adorn, and embellish many old ones, and to feed the poor in the greatest part of the towns in Gaul, as St. Apollinaris Sidonius assures us.<sup>2</sup> That illustrious contemporary prelate and friend of our saint declares, that he knew not which to admire and praise more in him, his zeal for the divine honour or his charity for the poor. By his pastoral solicitude and assiduous sermons many heretics were converted to the faith, and the Catholic Church every day enlarged its pale. A great field was opened to the holy prelate for the exercise of his zeal; for the Burgundians, who were at that time masters of the city of Lyons, were a brutish and savage nation, and infected with the heresies of the Arians and Photinians. St. Patiens found the secret first to gain their hearts, and afterward to open their understandings, convince them of the truth, and draw them out of the abyss of their errors.

The forty-eighth sermon among those attributed to Eusebius of Emisa, which is ascribed by the learned to our saint, is a confutation of the Photinian and Arian heresies.\* By order of St. Patiens, Constantius, a priest among his clergy, wrote the life of St. Germanus of Auxerre, which work he dedicated to our saint, and to Censurius of Auxerre. All pastoral virtues shone in an eminent degree in this apostolic bishop, says St. Apollinaris Sidonius. Like another Ambrose, he knew how to join severity with compassion, and activity with prudence and discretion. He seems to have died about the year 480.<sup>3</sup> His name is honoured on the 11th of September in the Roman Martyrology. See Apollinaris Sidonius, Tillemont, Dom. Rivet, Hist. Littér. de la France, t. 2. p. 504.

## SEPTEMBER XII.

### ST. EANSWIDE, V. ABBESS.

From her life in Capgrave: another MS. life by Ralph Buckland; Harpsfield, sæc. 7. c. 10. Alford's Annals, t. 2. p. 640. Lambert's Peramb. of Kent, fol. 160. Narrat. vet. de SS. Angl. quiesc. ap. Hicces, Thesaur. ling. Sept. Diss. Ep. p. 115. t. 1.

#### SEVENTH AGE.

St. ETHELBERT, the first Christian king among the English, was succeeded in the kingdom of

<sup>2</sup> Apoll. Sidon. l. 2. ep. 10. l. 6. ep. 25. et ep. 12.

<sup>3</sup> See Gall. Chr. Vet. a fratibus Sammarthanis, t. 1. p. 295.

\* Eusebius, bishop of Emisa, (otherwise called Apamea, Hama, and at present Hems, upon the Orontes, in

Kent by his son Eadbald, who, though he was at first an impious and idolatrous prince, became afterward a zealous Christian, and a fervent penitent, as appears from his religious foundations, and from the letters which were addressed to him by the popes. His daughter Eanswide added lustre to her birth by the eminent sanctity of her life. The great truths of our holy religion sunk so deep in her tender heart, that, from her infancy, her whole delight was in prayer and the love of God. Hence she despised the world, and all its foolish vanities and amusements. She rejected all proposals that tended to engage her in marriage, fearing the duties of that state, though good and just in themselves, would interrupt her darling exercises of devotion and heavenly contemplation. Having, by perseverance and importunity, obtained at length her father's consent, she founded a monastery of nuns upon the sea-coast, hard by Folkstone, in Kent. Here she sacrificed the affections of her heart to her heavenly Spouse night and day in penance and prayer, till she was called to rest from her labours on the last day of August, in the seventh century. The sea having afterward swallowed up part of this priory, the nunnery was removed to Folkstone, and the saint's relics were deposited in that church which had been built by her father, king Eadbald, in honour of St. Peter; but, after this translation of her relics, was often known by her name. St. Eanswide was famous for many miracles; her chief festival in the English calendar was kept on the 12th of September, probably the day of the translation of her relics, or of the dedication of some church in her honour.

Holy retirement, perfect purity of mind and body, and the uninterrupted exercises of heavenly contemplation and prayer, are then only great and excellent virtues, when founded in sincere humility, and improved by divine charity. By neglecting this, many may so quit the world, and embrace a severe course of life, as only to be martyrs of the devil, by seeking themselves even in the things they have renounced. The saints, who made this sacrifice to God, were always solicitous to render it complete, and they showed themselves more perfect as they saw more and more their own spiritual poverty, and continually aspired with the utmost ardour after greater perfection; for, as St. Bernard remarks, no one is perfect but in proportion to the fervour with which he labours to become more so, and to the sincere

Syria, thirty miles from Aleppo,) was linked with the Semi-Arians, and flourished in 340. It is agreed that the homilies published under his name were mostly compositions of Gallican prelates in the early ages of that Church. Several seem to belong to St. Patiens, to whom Miræus, (Auctor. de Scriptor. Eccles. c. 118.) Papirius Masson, and the Jesuit, Theophilus Raynaudus, (t. 8. p. 1671.) think the acts of St. Genesis are to be ascribed.

humility wherewith he sees how far he falls short in every duty, and how much he is a slothful and unprofitable servant.

## ST. GUY, C.

From his life in Surius; also Mireus, in his *Fasti*, and *Annales*, Gramaye in *Bruxellâ*, p. 10. and particularly in Sanderus, in *Chron. Brabant, et Lacâ Partheniâ*, sect. 41, 42. The Bollandists, t. 3. Sept. p. 36.

About A. D. 1012, or rather 1033.

St. Guy, in Latin Guido, commonly called The Poor Man of Anderlecht, was born in the country near Brussels, of mean parents, but both very virtuous, consequently content and happy in their station. They were not able to give their son a school education, nor did they on that account repine, but redoubled their diligence in instructing him early in the rudiments of the Christian doctrine, and in all the maxims of our holy religion, often repeating to him the lesson which old Toby gave his son, "We shall be rich enough if we fear God." But their own example was the most powerful constant instruction, and inspired him more strongly than words could do with the Christian spirit of humility, meekness, and piety, and with a fear of God, animated by charity, which is fruitful in all manner of good works. Guy was from his cradle serious, obedient, mild, patient, docile, and an enemy to the least sloth. He conceived the highest sense of all religious duties, and was inured, both by his parents' care and by his own fervour, to the practice of them. The meanness of his condition much delighted him as soon as he was of an age to know its value. He rejoiced to see himself placed in a state which Christ had chosen for himself. This conformity to his divine Master, who lived and died in extreme poverty, and the humiliation inseparable from his condition, were very pleasing to him, and it was his chief care to make use of the advantages it afforded him for the exercise of all heroic virtues. He showed to the rich and the great ones of the world all possible respect, but never envied or coveted their fortunes, and sighed sincerely to see men in all states so eagerly wedded to the goods of the earth, which they so much over-rate. When he met with poor persons who grieved to see themselves such, he exhorted them not to lose by murmuring, impatience, and unprofitable inordinate desires the treasure which God put into their hands. The painful labour, hardships, inconveniences, and humiliations to which his condition exposed him, he looked upon as its most precious advantages, being sensible that the poverty which our Redeemer chose was not such a one as even worldlings would desire, abounding with all the necessities and comforts of life, but a poverty which is accompanied with continual privations, sufferings, and denials of the gratifications of the senses. The

great curse which Christ denounces against riches regards the inordinate pleasure that is sought in the abundance of earthly goods, and in the delights of sense.

St. Austin says, that God ranks among the reprobate, not only those who shall have received their comfort on earth, but also those who shall have grieved to be deprived of it. This was the misfortune which Guy dreaded. In order to preserve himself from it, he never ceased to beg of God the grace to love the happy state of poverty, in which divine providence had placed him, and to bear all its hardships with joy and perfect resignation, in a spirit of penance, without which all the tribulations of this world are of no advantage for heaven. The charity which Guy had for his neighbour was not less active than his love of mortification and penance. He divided his morsel with the poor, and often fed them whilst he fasted himself. He stole from himself some hours every day to visit the sick, and carried to them all that he was able. At his labour he was faithful and diligent; and a spirit of prayer sanctified all his actions. Such was his life even in his youth. As virtue is infinitely the most precious inheritance that parents can leave to their children, his father and mother entertained, as much as was in their power, this rich stock of pious inclinations which grace had planted in their son, and daily begged of God to preserve and increase in that innocent heart the holy fire which he himself had kindled. Their prayers were heard: Guy's early virtues, by diligent culture and exercise, grew up with him to greater strength and maturity, and advanced more and more towards perfection.

As Guy was one day praying in the church of our Lady, at Laken, a mile from Brussels, the curate of the place was charmed to see his recollection and devotion, and, taking an opportunity afterward to discourse with him, was much more struck with the piety and unction of his conversation, and retained him in the service of his church in quality of beadle. This church is the most ancient of all the famous places of devotion to the Blessed Virgin in those parts. The name of Laken signifies a convent or house in a moist or marshy ground, as Sanderus shows. The saint, who rejoiced to have an opportunity of being always employed in the most humble offices of religion, embraced the offer with pleasure. His business was to sweep the church, dress the altars, fold up the vestments, take care of the linen and other movables used in the service of God, ring the bell for mass and vespers, and provide flowers and other decorations which were used in that church: all which he performed with the utmost exactness and veneration which the most profound sense of religion can inspire. The neatness and good order that appeared in every thing under his direction edified all that came to that



church ; for, out of a true spirit of religion, the servant of God looked upon nothing as small which belonged to the service of God, or to the decency of his house. His religious silence, modesty, and recollection in the church seemed to say to others, "This is the house of the Lord: tremble you that approach his sanctuary." During his employments, he walked always in the divine presence, praying in his heart. When they were done, he refreshed his soul at the foot of the altar in fervent exercises of devotion ; and often passed whole nights in prayer. He chastised his body by rigorous fasts, and endeavoured, by constant compunction and the severity of his penance, to prevent the anger of his Judge at the last day. Had it been reasonable to form a judgment of the enormity of his sins by the humble sentiments he entertained of himself, and by the penitential tears he shed, he would have passed for the most grievous sinner upon the face of the earth ; whereas the sins he so grievously bewailed were only the lightest faults of inadvertence, such as the just fall into, and which only his great purity of heart could have discerned, and which it magnified in his eyes. To wipe away these daily stains (through the merits of Christ's passion applied to his soul) he lived in constant compunction, learning every day to become more watchful over himself in all his words and actions, and in all the motions of his heart. By humility and meekness he was sweet and courteous to all, showing that true virtue is amiable to men, and that nothing so much civilizes the human soul. Out of his small salary he found a great deal for the poor ; and, for their sake, he always lived himself in the greatest poverty, and often begged to procure them relief. For his humiliation God permitted the following trial to befall him.

A certain merchant of Brussels persuaded him to endeavour, by a little commerce, to gain something for the succour of the poor, and offered to put him in a way of thus making a more plentiful provision for them, by admitting him into a partnership in trade with himself. Guy's compassion for the necessitous wrought more powerfully with him than any other regard could have done ; nor was it easy for him to throw off the importunities of his tenderness for them. The bait was specious, and he was taken by it : but God did not suffer him long to remain in that illusion. The vessel, which was chiefly freighted by his partner, perished in going out of the harbour, and Guy, whose place in the church of Laken, upon his quitting, had been given to another, was on a sudden left destitute. He saw his mistake in following his own prudence, and in forsaking a secure and humble employment in which Providence had fixed him, to embark, though with a good intention, in the affairs of the world, in which, by dissipation, his virtue would perhaps have

been much impaired, and worldly attachments secretly have taken root in his heart. For, though this employment was good in itself, yet he considered that God had justly punished his rashness in forsaking a station so suitable to the practice of piety, and had, in mercy, turned another way that affluence which might more probably have produced in him an affection to avarice or luxury, than have enlarged his charity. For plenty, riches, and worldly prosperity do not always, like soft distilling rains and dew, cherish, refresh, and increase the tender plant of virtue ; but much more frequently, like a flood, wash away the earth from its roots, and either utterly extirpate it, or leave it oppressed and buried in rubbish, according to the maxims of eternal truth, condemning the spirit of the world, which the experience as well as reason of mankind confirms. This St. Guy clearly saw under his disappointment, and he condemned himself for the false step he had taken.

Another danger to which he had lived long exposed, was the persecution, if we may so call it, of the applause and praises of the world, which his virtue drew upon him in his low station. He had always carefully studied to arm himself against this temptation by the most sincere humility and constant watchfulness ; but now, upon a review of his heart and whole conduct, he resolved to avoid this flattering enemy, by seeking out some foreign retirement. In this disposition, and in a spirit of penance for his reputed fault, he made an austere pilgrimage, first to Rome, and then to Jerusalem, and visited all the most celebrated places of devotion in the Christian world. Being returned as far as Rome, he there met Wondulf, dean of the church of Anderlecht, (a little town about two miles from Brussels,) who, with some others, was ready to set out for the Holy Land. Guy was prevailed upon by them to be their guide, and to take another penitential journey thither. The dean and his companions were all carried off by a pestilential distemper, just as they were going to set sail from Palestine to return to Europe. Guy attended them in the time of their sickness, took care of their funerals, and, after seven years' absence, returned to Anderlecht. The subdean of the chapter gave him an apartment in his house, not suffering him to return to Laken. The fatigues of his journeys, and other great hardships he had undergone, brought upon him a complication of distempers, of which he died soon after, on the 12th of September, about the year 1012, or rather 1033.\* The canons buried him

\* Baronius and Molanus, by mistake, place the death of St. Guy in 1112 ; it is more surprising that Baillet fell into the same error, since it has been demonstrated, from the original life of the saint, and the deeds of several donations made to his church, that his death happened one hundred years before. See Miræus, both in his *Fasti Belgici* and his *Annales Belgici*, *ad ann.* 1012 ; also Gramaye, professor of laws at Louvain,

honourably in the ground belonging to their church. Many miracles that were performed by his intercession gave occasion to Gerard II. bishop of Arras and Cambray, about the year 1090, to order his sacred bones to be taken up, and a chapel to be built over the spot where they had been buried in the church-yard; for Anderlecht and Brussels were then in the diocese of Cambray, though they are now in that of Mechlin. In place of this chapel a magnificent collegiate church, under the patronage of St. Guy, was erected, and his relics translated into it in 1112. This church is endowed with very rich canonries, and is famous over the whole country.

### ST. ALBEUS, B. C.

THIS saint, who is honoured as chief patron of Munster, one of the four provinces of Ireland, was converted by certain Britons, and had travelled to Rome before the arrival of St. Patrick among the Irish. After his return home, he became the disciple and fellow-labourer of that great apostle of his country, and being ordained by him first archbishop of Munster, fixed his see at Emely,\* which has been long since removed to Cashel. With such a commanding authority did this apostolic man deliver the dictates of eternal wisdom to a rude and barbarous people, such was the force with which, both by words and example, he set forth the sanctity of the divine law, and so evident were the miracles with which he confirmed the heavenly truths which he preached, that the sacred doctrine easily made its way to the hearts of his hearers; and he not only brought over an incredible multitude to the faith of Christ, but infused into many the perfect spirit of the gospel, possessing a wonderful art of making men not only Christians but saints. King Engus having bestowed on him the isle of Arran, he founded in it a great monastery, which was so famous for the sanctity of its inhabitants, that from thence the island was long called Arran of Saints. The rule which St. Albeus drew up for them is still extant in old Irish, as bishop Usher testifies.

afterward public historián of Brabant and Flanders, and provost of Arnheim, *Antiquitates Brabantie*, an. 1708, p. 10. from memoirs furnished by Dr. Clement, a celebrated English theologian, dean of Anderlecht. This point, and other difficulties relating to the life of St. Guy, are fully cleared up by Sanderus, canon of Ipsres, in *Chorographia Brabantie*, in the account of *Laca Parthenia*, or the Virgin's Laken, § 41, 42. where he corrects the mistakes of Miræus concerning the first translation of St. Guy's relics, and proves, against the same author, that he was not a native of Anderlecht, since his life informs us that he was a stranger there.

\* The city of Emely was plundered by barbarians in 1122, and the mitre and principal relics of St. Albeus dispersed or burnt. The metropolitical dignity had been transferred to the city of Cashel about one hundred years before this; but the episcopal see of Emely still subsisted, till, in 1568, it was united to that of Cashel, the towns being only twelve miles distant. Emely is long since dwindled into an inconsiderable village.

Though zeal for the divine honour and charity for the souls of others fixed him in the world, he was always careful, by habitual recollection and frequent retreats, to nourish in his own soul the pure love of heavenly things, and to live always in a very familiar and intimate acquaintance with himself, and in the daily habitual practice of the most interior perfect virtues. In his old age it was his earnest desire to commit to others the care of his dear flock, that he might be allowed to prepare himself in the exercises of holy solitude for his great change. For this purpose he begged that he might be suffered to retire to Thule, the remotest country toward the northern pole that was known to the ancients, which seems to have been Shetland, or, according to some, Iceland, or some part of Greenland: but the king guarded the ports to prevent his flight, and the saint died amidst the labours of his charge in 525, as the Ulster and Inisfallen Annals testify.\* See Usher, *Antiquit.* p. 409. Sir James Ware, *Antiquit. Hibern.* p. 319. and on the bishops of Ireland, with additions, by Harris, p. 491.

### SEPTEMBER XIII.

### ST. EULOGIUS, C.

PATRIARCH OF ALEXANDRIA.

From Nicophorus's Chronicle, the Paschal Chronicle, Photinus, *Bibl. Cod.* 181. 208. 226. 230, &c.

A. D. 603.

ST. EULOGIUS was a Syrian by birth, and embraced young the monastic state in that country. The Eutychian heresy was then split into various sects, as it usually happens among such as have left the centre of union. These, by their tyranny and the fury of their contests, had thrown the churches of Syria and Egypt into much confusion, and a great part of the monks of Syria were at that time become remarkable for their loose morals and errors against faith. Eulogius learned from the fall of others to stand more watchfully and firmly upon his guard, and was not less distinguished by the innocence and sanctity of his manners than by the purity of his doctrine. Having, by an enlarged pursuit of learning, attained to a great variety of useful knowledge in the different branches of literature, he set himself to the study of divinity in the sacred sources of that science, which are the holy scriptures, and

\* The death of St. Albeus is placed (less probably) by the four masters in 541. Even by the first account he must have died in the hundred and sixty-fifth year of his age, as Harris observes. There must, therefore, be a mistake in the date of this saint's death. Probably chronologers have confounded him with Albens of Seanchua, who died in 545.



the tradition of the Church explained in its councils, and the approved writings of its eminent pastors. From the time of his retreat he made this his chief study, to which he directed every thing else; and, as his industry was indefatigable, his parts quick, his apprehensions lively, and his judgment solid, his progress was such as to qualify him to be an illustrious champion for the truth, worthy to be ranked with St. Gregory the Great and St. Eutychius as one of the greatest lights of the Church in the age wherein he lived. His character received still a brighter lustre from his sincere humility and spirit of holy compunction and prayer. In the great dangers and necessities of the Church he was drawn out of his solitude, and made priest of Antioch by the patriarch St. Anastasius, who was promoted to that dignity in 561, and, dying in 598, was succeeded by Anastasius the Younger. Saint Eulogius, whilst he lived at Antioch, entered into the strictest connexions with St. Eutychius, patriarch of Constantinople, and joined his forces with that holy prelate against the enemies of the truth.

The emperor Justinian and his nephew and successor, Justin the Younger, had been the plunderers of their empire, and the grievous oppressors of their subjects; the former to support his extravagance and vanity, the latter to gratify his insatiable avarice and scandalous lusts. Justin II. dying in 576, after a reign of ten years and ten months, Tiberius Constantine, a Thracian, and a virtuous prince, was raised to the throne. He applied himself to heal the wounds caused during the former reigns, both in the Church and State. His charities in all parts of the empire were boundless, and all his treasures were open to the poor. Amongst the evils with which the Church was then afflicted, the disorders and confusion into which the tyranny of the Eutychians had thrown the church of Alexandria, called aloud for a powerful remedy, and an able and zealous pastor, endued with prudence and vigour to apply them. Upon the death of the patriarch John, St. Eulogius was raised to that patriarchal dignity toward the close of the year 583, at the earnest desire of the emperor, who, having reigned only six years and ten months, died the same year, leaving his son-in-law, Mauritius, his successor in the imperial throne. Our saint was obliged to make a journey to Constantinople, about two years after his promotion, in order to concert measures concerning certain affairs of his church. He met at court Saint Gregory the Great, and contracted with him a holy friendship, so that, from that time, they seemed to be one heart and one soul. Among the letters of St. Gregory, we have several extant which he wrote to our saint. St. Eulogius composed many excellent works against the Acephali, and other sects of Eutychians. Photius has preserved us valuable fragments of some of these treatises; also of eleven dis-

courses of our saint, the ninth of which is a commendation of a monastic life; likewise of his six books against the Novatians of Alexandria, in the fifth of which he expressly sets himself to prove that the martyrs are to be honoured.<sup>1</sup> Photius makes no mention of the treatise of St. Eulogius against the Agnoëtæ, a sect of Eutychians, who ascribed to Christ, as man, ignorance of the day of judgment, and of many other things. St. Gregory the Great, to whose censure the author submitted it, sent him his approbation with high commendations, saying, "I have not found any thing but what is admirable in your writings, &c."<sup>2</sup> St. Eulogius did not long survive St. Gregory, for he died in the year 606, or, according to others, in 608.

We admire the great actions and the glorious triumphs of the saints; yet it is not so much in these that their sanctity consisted, as in the constant habitual heroic disposition of their souls. There is no one who does not sometimes do good actions; but he can never be called virtuous who does well only by humour, or by fits and starts, not by steady habits. It is an habitual poverty of spirit, humility, meekness, patience, purity, piety, and charity, which our Divine Master recommends to us. We must take due pains to plant the seeds of virtues in our souls, must watch and labour continually to improve and strengthen them, that they may be converted into nature, and be the principle by which all the affections of our souls, and all the actions of our lives are governed. If these pure heroic sentiments perfectly possess and fill our hearts, the whole tenour of our conduct, whether in private or in public life, will be an uniform train of virtuous actions, which will derive their perfection from the degree of fervour and purity from which they spring, and which, according to the essential property of virtue, is always improving, and always improvable.

#### ST. AMATUS, B. C.

St. AMATUS, called in French Amé, was born of a wealthy family, and had the happiness to learn the spirit of Jesus Christ, not that of the world, from the example and assiduous instructions of his pious parents. Being applied young to his studies, he discovered in them a clear apprehension, and a solid judgment; but set bounds to his curiosity in his application to profane sciences, religiously practising the maxim of St. Jerom, that it is better never to learn what cannot be known without danger. In the mean time his ardour was unquenchable in learning the true science of the saints, that is, the knowledge of God and himself: and in the most profound humility of heart he never ceased to ask of God the grace of his most pure and holy love. His parents were careful to

<sup>1</sup> Phot. Cod. 182. p. 411. <sup>2</sup> St. Greg. 1. 8. ep. 42.

fence his mind from his infancy against the love of vanity and pleasure, and against the other snares that are incident to youth; they watched to remove out of his way all dangers of bad company, and whatever could in the least sully the purity of his mind, take him off from the gravity of his deportment, and his application to his studies, or damp his ardour in the pursuit of virtue. In this they were to him themselves a constant spur, being aware that the corruption of a young man's mind in one particular, generally draws others after it, and that to fall from fervour into slackness, or into the least habitual infidelity to divine grace, is to slide insensibly, and, as it were, blindfold into the broad way of vice.

Amatus, formed by these maxims to virtue, seemed in his youth to have already attained to perfection; but this consists in more and more strenuous endeavours always to advance higher. He some time deliberated with himself what course of life to steer, in which every desire of his soul, every action of his life might be a step advancing in a direct line toward that happiness for which he was created by God; and him he consulted, by earnest and humble prayer, upon this important and critical choice. The issue of his deliberation was, that, with the consent and advice of those to whom prudence or duty obliged him to listen, he embraced an ecclesiastical state. No sooner had he from the bottom of his heart said to God, that he was his portion and his inheritance for ever, but prayer, sacred studies, and exercises of charity and other virtues, became his whole employment. It was his great comfort and joy that the very habit which he wore freed him from many dangers and importunities of the world, and exempted him from visits, amusements, and idle employments, which in other states various circumstances make sometimes necessary, and which though they may be sanctified by a good intention yet are often dangerous, and always great consumers of the little time we have here, to purge our affections, to strengthen our souls in habits of virtue, and to lay in a due provision for eternity by actions which are the most conducive to those great purposes. Such being his inclinations and views, there was no danger of his entertaining any superfluous commerce with the world by frequenting its company or amusements: a commerce always pernicious and contrary to the spirit of ecclesiastics, and which the world itself is just enough to condemn, even though by allurements it invited them into the snare. The closest retirement afforded our saint leisure and means for all those exercises of compunction, devotion, and heavenly contemplation, and for laying in a good store of sacred learning and practical knowledge, by which he qualified himself for the high functions of the ministry, to which he aspired. He prepared himself afresh for every new step in holy orders by the fervent practice of virtue, and by all suitable dispositions, that

when he was raised to the priesthood he might receive the plenitude of its graces. Out of a desire of greater perfection he took the monastic habit at Agaunum, a monastery at that time famous both for regular discipline, and the sacred studies. St. Amatus, with the leave of the abbot, dwelt in a little cell cut in a rock, with an oratory adjoining which is now called our Lady's in the rock.

Some time after, Amatus was chosen bishop of Sion in the Valais,\* about the year 669. In this exalted station the example of his virtue shone forth with new lustre, and greater authority, he was enabled to deal his alms more plentifully among the poor, and was furnished with the means of every way exerting his zeal more powerfully in advancing the divine honour, and the spiritual good of souls. He preached, instructed, comforted, and relieved all persons according to their particular necessities. In a word, he was an accomplished pastor, sanctifying both himself and those that were committed to his charge. He had governed his diocese almost five years, when the devil, jealous of the victories which the holy pastor daily gained over his empire, stirred up against him certain wicked instruments, who could not bear in others that virtue which they had not courage to practise themselves.

Theodoric III. son of Clovis II. king, first of Austrasia, afterward of all France, was for several years abandoned to vice and evil counsellors, and is the first of those who, governing

\* The chronicle of Auxerre calls St. Amatus bishop of Sens, (Senonensis,) which mistake has been followed by many, even by the Bollandists, Baillet, &c. But Huebald, a monk of St. Amand's, in the tenth age, in his life of St. Rietrudes, assures us, that he was bishop of Sion (Sedunensis) in the Valais; and that he was abbot of St. Maurice's at Agaunum, before he was made bishop of Sion, appears from the lists and registers of both places, says Mabillon. (Annales Bened. t. i. l. 16. p. 521.) This is fully proved by L'Abbé Baiffé, (Merc. Fr.) and the Journalists of Trevaux, for June 1753, who draw an argument that St. Amatus came from Agaunum, because certain relics of the Theban martyrs are kept at St. Amé's church. The old Gallia Christiana, published in 1656, by the two brothers of Ste. Marthe, calls St. Amatus archbishop of Sens: but the new more accurate Gallia Christiana, compiled by the Maurist monks, D. Dennis of Ste. Marthe, D. Brice, and their associates, has in the latter volumes, corrected this mistake. It is mentioned (t. 9.) that St. Amatus, bishop of Sion, was banished by king Theodoric, at the instigation of Ebroin, and was received at St. Furse's in Peronne, by St. Ultan, who was made first abbot of that house in 409. It is related in the tenth tome, printed in 1751, that St. Bainus, fifth bishop of the Morini or Tarvanne, performed the translation of the body of St. Amatus, formerly bishop of Sion, who died in 690, and who was buried at Breüil, in Latin Broëlus, otherwise called Maurontivilla and Mervilla, now called by the French Merville, and by the Flemings Mergem, on the Lis. D. Henry, and D. Tacheureau, the present learned Maurist continuators of Gallia Christiana, prove more fully that St. Amatus was the sixteenth bishop of Sion, which also appears from F. Bucelin's Germania Sacra, Smiler's Vallesia Sacra, Briguet's Vallesia Christiana, Murer's Helvetia Sacra, &c. nor is his name found in the ancient catalogues of the archbishops of Sens, as those of Fontenelle and the Vatican, both compiled in the tenth age.



by the mayors of his palace, are called by some historians the Idle Kings. Ebroin, mayor of his palace, was one of the wickedest tyrants that ever had any share in the administration of the French kingdom; the murder of St. Leodegarius, and the persecution and banishment of many other holy bishops and saints, of which he was the author, are instances of his injustice, cruelty, and irreligion. The enemies of St. Amatus found it an easy matter to accuse him before such a king, and such a minister, of crimes which had not the least foundation in truth; some say, of accusing Ebroin of tyranny. Theodoric, without further examination, or so much as allowing the holy man a hearing, banished him to St. Furse's monastery at Peronne, where St. Ultan, the abbot, treated him with all imaginable respect and veneration. The holy exile rejoiced in his disgrace to find the tranquillity of holy retirement, in which he enjoyed a sweet calm, with the happy means of living to himself and God, conversing always in heaven, and giving free scope to his zeal in the practice of the most rigorous penitential austerities. The flagrant injustice that was done him never drew from him the least complaint, though no synod had been assembled to hear him, no sentence of deposition issued out, no crime so much as laid to his charge in a juridical manner. The only circumstance which afflicted him was to see a wolf intruded by the king into his see, not to feed, but to devour his flock.

After the death of St. Ultan, St. Mauront was charged with the custody of St. Amatus, and took him first to the monastery of Hamaye; but soon after built a new abbey upon an estate of his own, at a place called Breüil or Broile, now Merville, (that is, Little Town,) upon the Lis in Flanders. St. Amatus removed with him to Breüil. St. Mauront rejoiced to be possessed of such a guest, and resigned to him the government of that abbey. St. Amatus, both by words and example, excited the monks to fervour and humility, and having settled the house in excellent order, shut himself up in a little cell near the church, in which he occupied his soul with so much ardour in heavenly contemplation, as scarce to seem to be any longer an inhabitant of the earth. Thus he lived five years with these monks, and only left them to become an intercessor with Christ in his glory for them, about the year 690. Ebroin, who had sacrificed many innocent bishops and noblemen to his cruel policy, was himself massacred in 679. King Theodoric died in 691, but entering into himself some time before his death, had severely condemned himself for having unjustly persecuted St. Amatus, and in satisfaction made several donations to the abbey of Breüil. Gramaye takes this house to have been a community of secular priests; but that they were monks is evident, since the Capuchin friars, in digging up the ground, found remains of their bodies buried

in the monastic habit, as Castillion remarks.<sup>1</sup> In the incursions of the Normans these monks retired with the relics of St. Amatus first to Soissons, but soon after to Douay.\* This translation was made on the 1st of May, in 870, by Eruannicus, abbot of Breüil, and St. Bainus, fifth bishop of Tervanue,<sup>2</sup> when these relics were deposited in the chapel which St. Mauront had built in honour of St. Amatus, soon after his death, in the church of our Lady, which, four years after, began to be called St. Amatus's or St. Amé's, when these monks obtained of John, bishop of Arras and Cambrai, king Charles the Bald, and Baldwin I. surnamed the Iron-armed (who had been made by that prince sovereign count of Flanders and Artois or the Morini) proper authority to remove from Breüil, and fix their residence at this church in Douay. The monastery thus settled at Douay, was secularized, and converted into a college of canons in 940. A priory and a holy chapel subsisted long after this at Breüil, on the spot where St. Mauront received St. Amatus, and where both led an anachoretic life. The land to this day belongs to this church of St. Amatus or Amé, in Douay. The relics of St. Mauront were translated to St. Amé's in Douay, from Marchiennes, in 1485. See the life of St. Amatus, written before the translation of his relics, or the destruction of the monastery of Breüil, or Merinville, or Merville. Also Bulteau, l. 3. c. 36. Gramaye, Antiqu. Duac. p. 202. Castillion, Chronol. Eccl. Belgic. seu Episc. Belgic. in Duaco, p. 38, 39. and D. Henry and D. Tachereau in the last part of Gallia Christiana, and the Bollandists, p. 120—123.

<sup>1</sup> Chronol. Belg. in Duaco, p. 38, 39.

<sup>2</sup> Gallia Christiana, t. 10. col. 1531.

\* Some improbably pretend that Douay was the metropolis of the Catuaci in Cæsar's time, as Guicciardin takes notice. Huchald, and several other writers quoted by Gramaye, testify, that Douay was the patrimony of St. Rictudes, and that her husband Adalbald, the most noble duke, founded there the church of our Lady, now called of St. Amé, and rebuilt upon the same hill, a castle which was fallen to decay. From this time Douay was called a castle, and always mentioned as a place of strength. St. Mauront gave this hill and church to the monks of Breüil, but the castle was kept by the lords, afterward counts, of Ostrevant, with the title of Advocates of this abbey and church. This was called the castle of Douay, and the quarter about St. Albin's church, Old Douay. The town on the other side of the Scarpe was built afterward and called New Douay. At that time Lambras, now a small village, a mile from Douay, was the most considerable place in the territory of Ostrevant, famous for its mart, its harbour or station for boats on the river, the royal treasury, &c. Meierus says Douay was destroyed by the Normans and Danes in 879; but it soon recovered itself, has been ever since one of the most considerable towns in Flanders, and was for some time the residence of the sovereign counts of Flanders. The collegiate church of St. Peter was founded by those counts in the twelfth century. See Gramaye, Antiquitates Flandriæ, in Duaco, p. 201. Castillion, Chronol. Sacra Belgii, p. 39.

## ANOTHER ST. AMATUS, OR AME,

ABBOT AND CONFESSOR,

Is commemorated in the Roman Martyrology on this day. His youth he consecrated to God in the most fervent exercises of all virtue in the monastery of Agaunum, and was called by obedience to Remiremont in Lorraine, and constituted abbot of that numerous community. Continually enlarging the capacity of his soul by purifying his desires, and inflaming his affections more and more, he received continually new accessions of grace and virtue, and thereby made perpetual approaches towards the fountain of all perfection. He considered that a uniform religious life is not an idle dull round of the same exercises, but a daily advancing in fervour and purity of heart, by which all the regular practices of devotion and penance become, as it were, every day new. Thus persevering and improving in every grace, and in every virtue, he happily attained to the prize of eternal bliss, to which he was called about the year 627. His relics are enshrined at Remiremont, or Romberg, in the diocese of Toul. See his life, and those of his two successors, SS. Romaric and Adelplus, wrote in a clear plain style by a monk of that house, who lived under the two latter; extant in Mabillon, *Acta Bened.* t. 2. p. 135. 415. 602. See also Bulteau, *Hist. Monast. d'Occid.* t. 1. p. 419. The Bollandists, t. 3. Sept. p. 95.

SAINT MAURILIUS, BISHOP OF  
ANGERS, C.

IN the fifth century, leaving a large estate and a tender mother at Milan, in order to serve God in holy retirement, he addressed himself to St. Martin of Tours, by whom he was directed in the narrow path of Christian perfection. He founded a monastery on a hill called Prisciach, near the village Calon on the Loire, four miles from Angers, to which he often retired, even after he was made bishop, and where, after his death, his body rested and was held in great veneration till it was translated from this church, which bore his name, into that of St. Martin, by Nésing, bishop of Angers, about the year 970. It is there exposed in a rich shrine, and has been honoured with many miracles. His Life was written by St. Magnobodus, bishop of Angers, about two hundred years after his death, and by others. That which bears the name of St. Gregory of Tours, does not seem to be his work. See the Bollandists, p. 64, who prefer his life by Magnobodus.

## SEPTEMBER XIV.

THE EXALTATION OF THE HOLY  
CROSS.

A. D. 629.

THE miraculous appearance of the cross to Constantine,\* and the discovery of that sacred wood by St. Helen,<sup>1</sup> gave the first occasion to this festival, which was celebrated under the title of the Exaltation of the Cross on the 14th of September, both by the Greeks and

<sup>1</sup> See May 3. t. 1. p. 563.

\* How weak soever the Church appeared in its infancy, the whole power of the Roman empire, exerted against it with the utmost fury, was not able to stop its progress, much less to extinguish it. The little flock of Christ grew by its own losses, and gathered strength from the most violent persecutions; the very emperors who had so long waged war against the Cross, confessed themselves vanquished, laid down their arms, and became its votaries and protectors. This wonderful change was not the work of men, but of God; nor was it effected without miracles, though it was itself most miraculous. Christ, who conquered the world, not by the sword, but by the ignominy of his Cross, was pleased to make Constantine triumph by that sacred sign, that he might know the hand by which he was raised. This emperor marched from the border of the Rhine through Gaul and part of Italy by Verona to Rome, against the tyrant Maxentius, who had declared war against him, and was at Rome with an army much superior to his. Constantine, though he was not yet a Christian, earnestly invoked the one true God, both on his march, and the day before he gave battle, and Christ was pleased by a double vision to show him from what power he received the empire of the world. Some have thought that Eusebius and Prudentius (l. 1. adv. Symmachum) recount the vision of the Cross in the sky to have happened in Gaul; but the former mentions neither the time nor the country, and the latter expressly says it was shown him after he had passed the Alps, *transmissis Alpibus*. Lactantius determines both the time and place of this nocturnal vision, with which he assures us the emperor was favoured near Rome, the night before the battle. Eusebius himself expressly distinguishes the vision which he saw in the day, and another the night following. The former this historian relates as follows: Constantine, just after he had put up an earnest prayer to the true God, was travelling with part of his army at mid-day, says the martyr Artemius; about noon, says Socrates; most accurately Eusebius, a little after mid-day, the sun beginning to decline, when he and all those that were with him, beheld with astonishment in the sky, above the sun, a bright Cross of light, as has been related in the Notes on the Life of St. Helen (t. 2. p. 250.) and that of St. Cyril of Jerusalem, (t. 1. p. 360.) The night following, Christ appeared to Constantine in his sleep, with the same sign, and commanded him to have a representation of it to be made, and to make use of it for his standard in battle. The emperor rose very early the next morning, imparted this second vision to his friends, and gave orders for the famous imperial standard to be made in that form. It was known by the name of the Labarum, the etymology of which word is very uncertain. (See Gretser, De Cruce, l. 1. c. 4. Gothefred. in Cod. Theodos. Tit. de Propositis Labarum. Fuller, l. 2. Miscell. Sac. c. 1. Suicer, v. *Λαβάρω*, Du Cange, v. *Labarum*, or as it is called by Sozomen, the glosses on the Code, and some other Greeks, *Labarum*.) It was a pole plated with gold, upon which was laid horizontally a



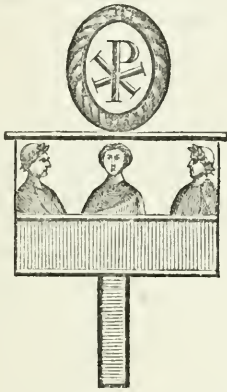
Latins as early as in the fifth and sixth ages,<sup>2</sup> at Jerusalem from the year 335. The recovery of this precious instrument and memorial of

<sup>2</sup> See the Bollandists on May 3. Thomassin, Tr. des Fêtes, p. 479. Baillet, Hist. de cette Fête. Jos. Assemani, Comm. in Calend. Univ. t. 5. p. 236. ad 14 Sept. See also on the 3d of May

our redemption out of the hands of the infidels, in the reign of Heraclius, in the seventh century, was afterward gratefully commemorated

præclaram de Maxentio victoriam, &c. Constantine himself attributed this victory to the Cross, in the inscription which he caused to be put under his statue with which the senate honoured him in Rome, as Eusebius testifies. (Vit. Constant. l. 1. c. 33.) The same historian mentions that in his triumph, he did not mount the capitol, to offer sacrifices and gifts to the false Gods, according to the custom of his predecessors, but "by illustrious inscriptions promulgated the power of Christ's saving sign." Codinus assures us, (Orig. Constantinop.) that he caused the sign of the Cross which he had seen in the air to be erected in the chief square at Constantinople. Eusebius testifies (Vit. Const. l. 3. c. 49.) that he also set up in the principal hall of his palace at Constantinople, a great figure of the Cross which he had seen in the heavens, and by the power of which he had been victorious. That not only the monogram, but also the figure of the Cross was placed in the Labarum, &c. is clear from the description in Eusebius, and from the ancient medals in which it is represented. The figure and sign of the Cross were held in veneration before Constantine, who herein only practised what the Church had learned from the apostles. The century-writers (cent. 3. c. 10.) pretend that Tertullian borrowed his respect for this saving sign from the Montanists. But he proves it from the tradition and custom of the Church, as do the other Fathers. St. Ephrem (l. de pœnit.) says, "The Christians marked their very doors with the precious and life-giving Cross." That the figure of the Cross was usually marked on the tombs of the primitive Christians, see the learned canon John de Vita. (De Antiquitatibus Beneventanis, Dissert. 11. p. 291. Romæ 1721.) See also Mamachi (Origines Christ. l. 1. c. 3. n. 6.) Aringhi, &c. Also the Greek monogram of the name of Christ was in use long before Constantine's time, and is found engraved on the tombs of St. Laurence and many other martyrs. See Bosius and Aringhi, (Roma sub. l. 3. c. 22. &c.) Mamachi, (t. 5.) Boldetti, (Observ. ad Cæmet. Sacra, l. 1. c. 39.) Menekienius, (Diss. de Monogram.) Georgi, (Diss. de Monogr. Christi.) Bonaroti, (Præf. l. De Vitreor. Frag. Vascul. Cæmet. Urb.) &c. Another monogram was I. K. Θ. T. Z. the initial letters of Ἰησοῦς Χριστός, Θεοῦ Υἱός, Σωτὴρ, Jesus Christ, Son of God, Saviour. These initial letters being worn by Neophytes or persons newly baptized, they were called Ἰχθὺς, which word is formed of those Greek letters, and signifies a fish; whence they are called symbolically by Tertullian (De Monog. c. 5) *Pisces* or Fish, and are distinguished by the emblem of a fish engraved on their tombs in the catacombs, &c. See Aringhi; Jacutius, p. 94, &c. The two apparitions with which Constantine was favoured, are attested in so authentic a manner, that Baluze had reason to cry out, (Not in Lactant.) "What history will men believe, if it be allowed to call in question a fact confirmed by the most unexceptionable witnesses, and by ancient medals and other monuments?" Eusebius assures us, that he received the account he gives us of this double apparition, from Constantine's own mouth, who confirmed the truth of his narration by a solemn oath. (Eus. de Vita Const. l. 1. c. 38.) That emperor loudly ascribed his victories to this miraculous sign of the Cross, (ib. l. 2. c. 6, 7, 8, 10, &c.) which appears also from various inscriptions which he set up in public places, and from several medals which he and his successor struck. Lactantius, who was preceptor to Crispus Cæsar, Constantine's son, ascribes Constantine's victory over Maxentius to the miraculous vision which he had in his sleep before the battle. See his book, On the Death of the Persecutors, c. 44. which work he wrote before Eusebius compiled his Life of Constantine. Philostorgius, an Arian contemporary historian, in certain fragments of his history preserved by Photius, (l. 1. c. 6.) describing Constantine's vision of the Cross in the air, says the heavenly sign extended very wide in the East with a wonderful light, and with the following inscrip-

cross bar, so as to form the figure of a Cross. The top of the perpendicular shaft was adorned with a crown wrought with gold, and ornamented with sparkling precious stones. In the middle of this crown was a monogram representing the name of Christ by the two initial Greek letters, X *Chi*, equivalent to our CH, and P *Rho*, equivalent to our R. This last-mentioned letter was formed in the *Chi*, and rose a little above it. A purple veil of a square figure hung from the cross bar, spangled with bright jewels, which dazzled the eyes of the beholders. Above the veil were afterward set the images of the emperor and his children.

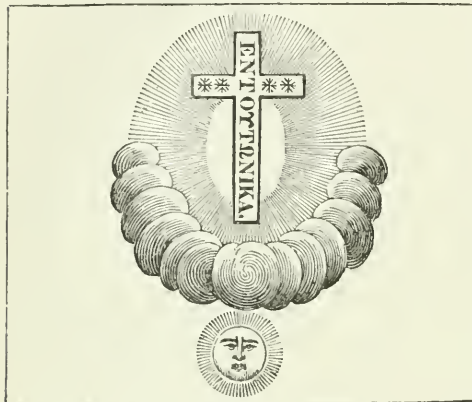


The emperor chose fifty men of the stoutest and most religious among his guards, to carry this banner by turris; it was always borne before the emperor in battles. Constantine caused banners of the same fashion, but less, to be made for every legion, and had the monogram of the name of Christ framed, in the form of a Cross, on his helmet, and in the shields of his soldiers. Julian the Apostate changed on his medals this sacred monogram into the old letters S. P. Q. R. But Jovian and the succeeding emperors restored it.

Maxentius's army, which consisted of the united forces of three armies of veteran soldiers, esteemed the best in the empire, engaged Constantine in the Quintian fields, near the bridge Milvius, now called Ponte-Mole; and being defeated, Maxentius was drowned in the Tiber in his flight, on the 27th of October, 312, as it is related by Libanius, Aurelius Victor, Eusebius, &c. Constantine's camp was near Ponte-Mole, but Maxentius was drowned at another bridge made of boats, which he had caused to be thrown over the Tiber, at the Red Rocks, nine miles from Rome, as is clear from Eusebius and Zosimus, though Prudentius and the panegyrist mistake it for Ponte-Mole. Constantine on the same day entered Rome in triumph. The senate and people of Rome, four years after, erected to his honour, in memory of his victory, a magnificent triumphal arch at the head of the Appian road, behind the amphitheatre, in which the inscription runs, "That by the instinct of the Deity he delivered the commonwealth from the tyrant." "Quod instinctu Divinitatis, mentis magnitudine—de tyranno justis reimp. ultus est armis." (Ap Gruter, p. 282.) The Cross could not be decently mentioned among Romans, who looked upon it as an unlucky omen, and as Cicero says, (pro Rabir.) not to be named by a freeman. Pope Clement XII. caused this triumphal arch to be repaired in 1733, adding this inscription: "Arcum Imp. Constantino M. erectum ob relatam salutari crucis signo

on the same day; and the feast of the Invention or Discovery of the Cross has been removed in the Latin Church to the 3d of May

tion, 'Εν Τούτῳ Νικῶ. *By this conquer.* In several ancient medals it is expressed in Latin; *In hoc victor eris.* This memorable event is recorded in the Acts of St. Artemius, the martyr under Julian, Gelasius Cyzicenus, the Alexandrian or Paschal Chronicle, (published by F. Raderus, and more accurately by Du Cange) compiled in 630, Socrates, Sozomen, Glycas, Eutychius, (Chr. Orient.) &c. who do not copy Eusebius, but write from various memoirs and as vouchers of a fact to which many had been eye-witnesses. Among these authors if any disagreement be found in certain circumstances, the authority of Eusebius ought to have the greatest weight. According to the Paschal Chron. &c. the inscription was formed in letters as it were of gold, in the perpendicular shaft or body of the Cross from the middle down to the bottom.



See Tillemont, *Vies des Emp.* L'Abbé de Lestocq, dean and grand vicar at Amiens, *Discours Historique sur la Conversion de Constantin*, an. 1751. Langlet Dufresnoy, *Tr. Hist. sur les Apparitions*, t. 1. p. 47. F. Jacutius, a Roman Benedictin monk, *Syntagma de apparentis Constantino M. Crucis Historia*, Romæ, 1755; and the elegant and judicious Mons. Beau, *Hist. du Bas Empire*, t. 1. Among the Protestants some pretend the history of this apparition to be a forgery and an imposture, as Hornbeck, (*Comm. in Bullam Urb. VIII. de Imag. cultu*, p. 182.) Oiselius, (*in Thes. Numism. Antiq.* p. 463.) Tollius, (*Pref. in Longin. et Adnot. in Lactant. de Mort. Persec.* c. 44.) and Christ. Thomasius. (*Observ. Hallens. t. 1. p. 380.*) At so harsh and extravagant a censure other Protestants are shocked. For who can hear without indignation a religious emperor (who embraced the divine faith in opposition to the Roman senate and the principal orders of men in the whole empire, and a faith which declared war against all his passions) charged in this very action with hypocrisy, imposture, and perjury? Could he, moreover, impose upon the senses of his whole army? Could so many historians and monuments of the same age be made to conspire in a fact which was either publicly notorious or manifestly false? To defeat this miracle, John Albert Fabricius (*Diss. de Cruce a Constantino visa in Bibl. Græc. vol. 6. c. 1. p. 8.*) and John Andrew Schmidius (*Diss. de Luna in Cruce visa Helmstadii*, 168.) have endeavoured to explain the diurnal apparition by a natural solar or lunar halo. A halo is a circle of light, often red, which compasses the sun and moon at a small distance. It differs from the rainbow, which consists always of the seven colours, and appears in opposition to the sun; also from a parhelion, which is a second or a false sun formed by an image of the sun reflected by a light cloud. (See *Philosophical Transactions*, an. 1670. *Mem. de l'Acad.* 1721. *Mem. de Trevoux*, 1701. *Newton's Optics*, p. 155, &c.) But light is not more distant from darkness than a circular halo from the figure of a Cross. If, by

ever since the eighth century. The history of the recovery of this sacred relic from the Persians is gathered from the continuation of the Paschal Chronicle, Theophanes, Cedrenus, and other historians.

Chosroes II. the most barbarous and perfidious king of Persia, availing himself of the weakness of the reign of the cruel and covetous usurper Phocas, broke peace with the empire, upon the specious pretence of revenging the murder of the emperor Mauritius and his family, whom Phocas had most inhumanly massacred. But the conduct of this barbarian showed how opposite his views were to those of public justice, and that his aim was merely to gratify his ambition, and his implacable hatred of the Christian and Roman name. The Persians, meeting with no opposition, plundered Mesopotamia and part of Syria. Heraclius, prefect of Africa, being pressed by the chief statesmen and senators to assume the purple, and rid the empire of a usurper, went with his forces by sea to Constantinople, after a successful battle made Phocas prisoner, and put him and his children to death in the year 611, the tyrant having reigned eight years and four months. The new emperor, by suppliant entreaties, begged a peace of Chosroes, with the proffer of an annual tribute; but the haughty barbarian dismissed his ambassadors without an audience, and in the first year of the reign of Heraclius the Persians took Edessa and Apamea, and advanced as far as Antioch: in the second they took Cæsarea in Cappadocia; in the fourth Damascus, and in the fifth (which was the year 614) in the month of June they possessed themselves of Jerusalem, filling that city with outrages which cannot be mentioned without horror. Many thousands of clerks, monks, nuns, and virgins were cruelly massacred, ninety thousand Christians were sold for slaves to the Jews, and afterward many of them were tortured and slain. The churches, even that of the holy sepulchre, were burnt, and all the rich movables were carried away, among which were an infinite number of consecrated vessels, many precious relics, and that part of the wood of

an oblique reflection of certain pencils of rays, a halo might form a cross in its middle, on the solar disc, (which Fabricius does not show ever to have happened,) what affinity has this with a cross appearing above the sun? not to mention the inscription and many other circumstances. Whence Mosheim, at this day the oracle of the German protestants in ecclesiastical history, having mentioned these opinions of Tollius and Fabricius, says: "It is easy to confute both those who call this apparition a forgery of the emperor, and those who ascribe it to the natural causes of a halo," &c. (*Mosheim, Instit. Histor. Eccl. Helmstadii*, 1755. *Sæc. 4. p. 145.*) Those likewise show their distress for an answer, who would have this vision pass for a dream, and seem themselves asleep if they imagine Constantine and his army to have dreamed all together in the midst of their march. The connexion of the diurnal and nocturnal visions, and of the event remove all cavil about this miracle. See *Benedict XIVth's Rules for distinguishing Supernatural Visions*. *De Canoniz. SS. t. 3. l. 3. c. 51.*



the true cross, which had been left there by St. Helen. The patrician Nicetas found means, by the help of one of the friends of Sarbazara, the Persian general, to save two holy relics, namely the sponge with which the soldiers gave our Saviour vinegar to drink; and the lance which pierced his side; both which he sent to Constantinople. The sacred sponge was exposed to the view of the people in the great church, on the feast of the Exaltation of the Cross, on the 14th of September, the same year. The sacred lance was brought thither on the Saturday, the 26th of October: it was publicly venerated in the great church on the following Tuesday and Wednesday by the men, and on Thursday and Friday by the women. The patriarch Zachary was carried away captive into Persia, with a great multitude of other persons. During his absence the abbot Modestus took care of the city of Jerusalem, and began to rebuild several churches and monasteries that had been destroyed. The next year the Persians took Alexandria, and plundered all Egypt; and in the year following they conquered Carthage. These losses and calamities forced Heraclius again suppliantly to beg peace of the victorious tyrant, who laughed at his request, and blasphemously declared, "That he would never let those men rest, so long as they should adore one who had been crucified by other men, and should refuse to worship the sun." Heraclius depending wholly upon the Saviour of the world, whose glory he was to assert, in the extreme poverty of the state, borrowed the gold and silver which was found in the churches, and coined it into money, to raise an army for the protection of his subjects. Saez, lieutenant-general to the Persian king, took Ancyra, pillaged all Galatia, and being advanced as far as Chalcedon, offered to treat of peace. Heraclius sent to him seventy noblemen of great worth to negotiate with him; but the perfidious infidel put them all in chains, and carried them into Persia. When he arrived there, his master caused him to be flayed alive, because he had not brought with him Heraclius himself, whom he had once seen, and had received presents from.

The emperor resolved at length to carry the war into Persia itself, to oblige the infidels to return home for the defence of their own country. That he might not leave any enemies behind him, he concluded a peace with the chan of the Turci Avari, who had attacked him on the side of Thrace, and in the year 622, the twelfth of his reign, began his march toward Persia immediately after Easter. When he put himself at the head of his army, holding in his hand a picture of Jesus Christ, he protested to his soldiers, that he would never abandon them till death, and set before them how the enemies of God had overrun their country, rendered the cities desolate, laid the countries waste before them, burnt the sanc-

tuaries, profaned the holy altars with blood, and defiled the sanctity of the most holy places by their brutal lusts and debaucheries. With this army he defeated the Persians the same year in Armenia, and in the ensuing summer took the city Gazac in Persia, and burnt in it the fine temple, and the palace of Chosroes, in which was a rich statue of that prince, sitting under a dome, which represented the heavens with the sun, moon, and stars, and round about it angels holding sceptres in their hands, with machines to make a noise like thunder. Leading his army back to take winter quarters in Albania, he there, out of compassion, released fifty thousand Persian captives he had brought with him, and supplied them with necessities; which act of humanity made them all to pray with tears for his success, and that he might deliver Persia from a tyrant, who by his cruelty and exactions was the destroyer of mankind. The emperor's campaigns in 624 and 625, were still more successful against numberless armies of the enemy. Sarbazara, a Persian general, arrived with a strong army before Chalcedon, and was seconded by the perfidious chan of the Avari, who, having broke the truce, attacked Constantinople on the European side of the Straits. They were, however, both repulsed by the Christians in July, 626, and in their disorder slew one another. This deliverance was looked upon as miraculous, obtained by the intercession of the Blessed Virgin, as the Paschal Chronicle, Theophanes, and particularly Cedrenus relate.

On the 12th of December, in 627, Heraclius gave the Persians an entire overthrow, almost without any loss on his side, near the ruins of the ancient city of Ninive, under the command of Rezastes, who was himself found among the slain, with his shield and armour of massy gold; and with him fell most of the field officers and the greatest part of the Persian army. The proud Chosroes was drove from town to town, yet continued obstinately deaf to all proposals of peace. Heraclius, in his pursuit burnt down all the king's houses of pleasure, but often released prisoners without a ransom, though the barbarian detained even his ambassadors. The disdain with which Chosroes rejected all means of peace, even though Heraclius was master of the greatest part of Persia, extremely exasperated his subjects; and his general Sarbazara, who was near Chalcedon, upon information that his master had condemned him to die, openly revolted from him to the Romans. Chosroes looked himself up with his wives and children in the strong city of Seleucia on the Tigris, and being there seized with a dysentery, declared Mardesanes or Medarses, his son by Sirem, the most beloved of his concubines, his successor, and ordered preparations to be made for his coronation. His eldest son Siroes, provoked at this injustice, appealed to the nobles, took up arms, released the Roman prisoners whom he

sent back to Heraclius, seized on his father, bound him in chains, and threw him into a strong dungeon which Chosroes had lately fortified to keep his treasures in. Exasperated more and more at his father's arrogance, even though the tyrant saw himself in his power, Siroes set no bounds to his rage, allowed him only a small quantity of bread and water for his subsistence, and bade him eat the gold which he had amassed by the oppression of so many innocent people. He sent his satrapes and his enemies to insult him, and caused Mardesanes, whom he would have crowned, and all the rest of his children, to be murdered before his eyes. In this manner was the old king treated for five days together, during which time he was frequently shot at and wounded with arrows, but not mortally, that his death might be the more lingering. He expired on the fifth day of these wounds. Thus, by God's just judgment, perished Chosroes II. by the hands of an unnatural son, having himself mounted the throne by imbruing his hands in the blood of his father Hormisdas, and filled not only his own kingdom, but all the East, with murders and desolation, during a reign of thirty-five years.\* Siroes concluded a firm peace with Heraclius, released all the Roman prisoners, and among the rest, Zachary, patriarch of Jerusalem; restored the provinces which the Christians had lost, and, among other spoils, the true Cross, which had been carried into Persia fourteen years before by Sarbazara, when he took Jerusalem.

The emperor brought this precious relic with him to Constantinople, where he made his entry with a most splendid triumph. In the beginning of the spring of the following year, 629, he embarked to carry the cross again to Jerusalem, and to return thanks to God in that holy place for his victories. He would carry it upon his own shoulders into the city, with the utmost pomp; but stopped suddenly at the entrance of the city, and found he was not able to go forward. The patriarch Zachary, who walked by his side, suggested to him, that his pomp seemed not agreeable to the humble appearance which Christ made, when he bore his Cross through the streets of that city; "You," said he, "walk in your gaudy imperial robes; he was meanly clad:

\* The strength of Persia was so broken by the victories of Heraclius, that it never recovered itself; and soon after the Saracens, under the caliph Osman in 632, conquered this kingdom, having defeated and slain Hormisdas II. a son of Siroes, the last Persian king of the race of Artaxerxes. Few princes ever behaved with greater valour and religion than Heraclius, during the six years he was engaged in the Persian war. But softened by the blandishments of prosperity, he afterward tarnished his laurels, suffered the Mahometan Saracens not only to conquer all Arabia, but also to make inroads into Syria and became a weak prince, and an abettor of the Monothelite heresy. God often chastised and delivered the flourishing nations of the Eastern empire, till he at length suffered his justice to take place. Thus he dealt with the Jews; thus he often deals with unfaithful souls.

you have on your head a rich diadem; he was crowned with a wreath of thorns; you go with your shoes on: he walked barefoot." Hereupon the emperor laid aside his purple and his crown, put on mean clothes, went along barefoot with the procession, and devoutly replaced the Cross where it stood before. It still continued in the silver case in which it had been carried away, and the patriarch and clergy finding the seals whole, opened the case with the key, venerated it and showed it to the people. The original writers always speak of this portion of the Cross in the plural number, calling it the pieces of the wood of the Cross,\* which shows that it consisted of different pieces. This solemnity was performed with the most devout thanksgiving, and honoured with miraculous cures of several sick persons. The ceremony of exposing this sacred relic, as the most lively memorial of the sufferings of our Divine Redeemer, to the veneration of the faithful, on this and several other days, was very solemn, and is often mentioned both before and after the recovery of this part of the Cross from the infidels. With what pomp and respect the like was done with the part of the Cross that was kept at Constantinople, and with what devotion and order the emperor, his court, the clergy, and all ranks among the people assisted at this religious act is described at length by the emperor Constantine Porphyrogeneta, both on this feast of the Exaltation of the Cross,<sup>4</sup> and on certain other solemn days:<sup>5</sup>

"About seven days before the 1st of August, the holy Cross (*i. e.* that large portion which Constantine the Great deposited in the imperial palace at Constantinople) was taken out of the holy treasury in which it was kept with other precious relics and rich holy vessels, betwixt the third and sixth ode of matins then singing. It was laid on the ground, that the Protopapa or chief priest of the palace might anoint it all over with balsam and precious perfumes. Then it was set up in the church of the palace of our Lady of the Pharos, or opposite to the Pharos, exposed to the veneration of the people. After matins, the clergy of the palace assembled before it, singing hymns in praise of the Cross, called Staurosima, or, of the Cross. Then the princes and lords came to venerate it before they assisted at the Sunday's procession, in which they attended the emperor every Sunday and holiday to the divine service in the church of the palace, or on certain great festivals to some other principal church in the city. The chief priest then took up the Cross on his head, having on a purple cassock, and over it a rich Scaramangium, (or great cope which covers the whole body,) and,

<sup>4</sup> Constant. Porphyrog. de Ceremoniis Aulae Constantinopolitane, curâ Joan. Henr. Leichii, et Joan. Jac. Reiskii, Lipsiæ, 1751. Folio, l. 1. c. 22. p. 74.

<sup>5</sup> L. 2. c. 18. p. 311, &c.



attended by the clergy and others in procession, carried it through the golden hall, before the oratory of St. Basil, placed it to be venerated by all the senate; then proceeded to the palace of Daphne, and exposed it in the church of St. Stephen. On the 28th of July the priests began to carry the Cross through all the streets and to all the houses, and afterward round the walls of the city, that by the devotion of the people, and their united prayers, God would, through the Cross and merits of his Son, bless and protect the city and all its inhabitants. On the 13th of September it was brought back to the palace, and placed on a rich throne in the Chrysotriclinium, or golden hall, where the clergy sung the hymns in praise of the Cross during its Exaltation there. It was afterward carried through all the apartments of the palace; then deposited in the chapel of St. Theodorus. In the evening it was delivered back to the keeper of the sacred treasure. Next morning it was carefully cleansed by the Protopapa and the keeper, and again deposited in the rich case in the treasury." See the emperor Constantine Porphyrogeneta, l. 2. c. 8. In the eleventh chapter he writes with what devotion and pomp the three great crosses kept in the great palace were taken out in the third or middle week of Lent, and exposed to veneration; one in the new church of this great palace, another in the church of St. Stephen, in the palace of Daphne; the third in the patriarchal church of St. Sophia. All were brought back on Friday in the same week with a procession, torches, adoration of the princes, senate, &c. hymns, &c. as above.

Our Divine Redeemer is the spiritual king of our souls; and it is by the love and spirit of his cross that he must reign in them. By this happy instrument he has rescued us from the power of sin, and conquered death and hell. But do not our sloth and malice still hold out against him? Have the boundless excess of his love, and the omnipotent power of his grace, yet triumphed over our hearts? Is his holy cross planted there? does it daily grow and spread itself in our affections? The spirit of the cross, or of Christ crucified, is the spirit of that perfect humility, meekness, charity, patience, and all other virtues, which he preaches to us by his cross. So long as self-love, pride, sensuality, or impatience find any place in us, we are so far strangers to this spirit of Christ, and enemies to his cross. We justly glory in this holy instrument of our salvation, in this adorable and sweet mystery of love, in this most tender and precious memorial of our infinitely amiable God and Saviour, and of the price by which he has redeemed us, and made us, by so many new strict titles, his own. But can we look on a crucifix, or form the cross on our foreheads, without being pierced with grief, and covered with shame and confusion to see ourselves so little acquainted with it, and

its happy fruits; so filled with the contrary spirit of the world? Let us most earnestly and assiduously conjure our loving Saviour, by his holy cross, and by his infinite love and mercy, to subdue our obstinacy, to extinguish in us whatever opposes his sweet reign, perfectly to form his spirit in our hearts, and entirely to subject all our powers and affections to himself. He promised, that when he should be exalted on his cross, he would draw all things to himself. Is it possible, that the malice of our hearts should be able to resist so wonderful a mystery of Love? Let us beg, that he fulfil his gracious word to us, and that his spirit of humility, meekness, and pure love may at length triumph in us. Then we shall begin to taste the most sweet hidden manna that is found in the cross, that is, in the devout remembrance and contemplation of that mystery, and in the participation or imitation of it by patient suffering. Then shall we understand the glory, the happiness, and unspeakable advantages and treasures that are its portion.

#### S. CATHARINE OF GENOA, WIDOW.

CATHARINE or Catterinetta Fieschi Adorno, was born at Genoa in 1447. Her father, James Fieschi, died viceroy of Naples under Renatus of Anjou, king of Sicily.\* From the first dawn of her reason, she appeared to be a child of spiritual benedictions. By a singular privilege of divine grace, and the attention of virtuous parents, she seemed from the cradle entirely exempt from frowardness, and little passions of anger or the like vices, with which infancy itself is often stained. It was something still more admirable and more edifying in her, to see a tender child, to join with the most perfect simplicity of heart, and obedience to her parents and others, a serious love of prayer, the most heroic practices of self-denial, and the most tender devotion, particularly toward the sacred passion of Christ. That at twelve years of age she was favoured by God with extraordinary supernatural comforts and illustrations of the Holy Ghost in prayer, we are assured by her own testimony. Experience teaches, that by humble obedience, and fervent love of prayer, the most tender age is capable of making great advancement in the

\* The family of the Fieschi was for many ages one of the most illustrious in Italy. Its chiefs were counts of Lavagna in the territory of Genoa. They were for some ages perpetual vicars of the empire in Italy, and afterward enjoyed very extraordinary privileges in the republic of Genoa, and among others that of coining money. This house gave to that commonwealth its greatest generals during its long wars, both in the East and against the Venetians; and to the Church many cardinals and two popes, Innocent IV. and Adrian V. The family of Fieschi suffered much by the miscarriage of the conspiracy formed by count John Lewis Fieschi against the Durias, then masters of the commonwealth, in 1547. The plot only failed by the death of count Fieschi, who was drowned by falling into the sea, as he was going out of one galley into another.

paths of divine love and interior solid virtue; and that the Holy Ghost delights wonderfully to communicate himself to those who so early open their hearts entirely to him. But whilst he attracts them after the sweet odour of his ointments, he prepares them for the most severe trials, which furnish them with occasions for the exercise of the most heroic virtues, and perfects the crucifixion of inordinate attachments in their hearts. This conduct of divine providence St. Catharine experienced.

At thirteen years of age she earnestly desired to consecrate herself to the divine service in a religious state, thinking a contemplative life the most secure for her, and it best suited her inclinations. But she was overruled by obedience to her parents, and by the advice of those from whom she hoped to learn what the divine will required of her. Three years after, she was married by her father to Julian Adorno, a gay young nobleman of Genoa. Her husband, drunk with youth, and giddy with ambition, brought on her a long series of grievous afflictions, which she suffered during ten years, and which, by the good use she made of them, exceedingly contributed to her more perfect sanctification. His brutish humour afforded a perpetual trial to her patience; his dilapidation of his own patrimony, and of the great fortune she had brought him, perfected the disengagement of her heart from the world, and his profligate life was to her a subject of continual tears to God for his conversion. This, her prayers, patience, and example at length effected, and he died a penitent in the third Order of St. Francis. Catharine had a cousin named Tommasa Fieschi, who being left a widow about the same time, made her religious profession in an austere nunnery of the Order of St. Dominic, and died prioress in 1534.

Our saint seeing herself freed from the servitude of the world, and in a condition now to pursue the native bent of her inclination to live altogether to herself and God, deliberated some time in what manner she might best execute her holy desire. At length, in order to join the active life with the contemplative, and to have the happiness of ministering to Christ in his most distressed and suffering members, she determined to devote herself to the service of the sick in the great hospital of the city. Of this house she lived many years the mother superior, attending assiduously upon the patients with incredible tenderness, performing for them the meanest offices, and dressing herself their most loathsome ulcers. So heroic is this charity, that with regard to the institutions set apart for the relief of the poor, and attendance on the sick, Voltaire forgets his usual censorious malignant disposition in regard to religious institutions, to give them due praise. He declares that nothing can be nobler than the sacrifice which the fair sex made of beauty and youth, and oftentimes of high birth, to employ

their time at the hospitals in relieving those miserable objects, the sight of which alone is humbling to our pride, and shocking to our delicacy. In overcoming this repugnance of nature in doing many offices about certain patients it cost our saint much difficulty in the beginning, till by perseverance she had gained a complete victory over herself.

Her charity could not be confined to the bounds of her own hospital; she extended her care and solicitude to all lepers and other distressed sick persons over the whole city, and she employed proper persons, with indefatigable industry, to discover, visit, and relieve such objects. Her fasts and other austerities were incredible, and it was her constant study to deny her senses every superfluous gratification, and still more vigorously to humble her heart, and overcome her own will in every thing. Even whilst she lived in the world with her husband, it was a rule with her never to excuse herself when blamed by others, but always to be readily inclined sincerely to accuse and condemn herself. She made it her constant earnest request to God, that his pure and holy love might reign in her heart, and in her whole conduct, by the extinction of all inordinate self-love, and in this sense she took for her device that petition of our Lord's prayer: *Thy will be done on earth, as it is in heaven.* The necessity of the spirit of universal mortification and perfect humility to prepare the way for the pure love of God to be infused into the soul, is the chief lesson which she inculcates in the two principal treatises which she wrote, the first entitled, *On Purgatory*, and the second called, *A Dialogue*. In this latter work, she paints strongly the powerful effects of divine love in a soul, and the wonderful sweetness and joy which frequently accompany it.\* St. Catharine having suffered the martyrdom of a tedious and painful illness, in which, for a considerable time, she was scarce able to take any nourishment, though she received every day the holy communion, expired in great peace and tranquillity, and her soul went to be united to the centre of her love on the 14th day of September, 1510, she being sixty-two years old. The author of her life relates certain miracles by which God was pleased to testify her sanctity to men. Her body was taken up eighteen months after her death, and found without the least sign of putrefaction. From that time it was exposed aloft in a marble monument in the church of the hospital, as the body of a saint; and she was honoured with the title of Blessed, which pope Benedict XIV. changed into that of Saint, styling her in the Martyrology St. Catharine Fieschi (in Latin Flisca) Adorno.<sup>1</sup>

<sup>1</sup> Bened. XIV. De Canoniz. Sanct. l. 3. c. 3. p. 20.

\* These treatises are not writ for the common class of readers.



See her life compiled by Marabotti, her confessor, published in 1551; also her works. And the comments of Sticker the Bollandist, ad 15 Sept. t. 5. p. 123. For the justification of her doctrine, and the commendations of her sanctity; see Parpera, the Oratorian's book entitled *B. Catharina Genuensis illustrata*. Printed at Genoa A. D. 1682.

**ST. CORMAC, BISHOP OF CASHEL,  
AND KING OF MUNSTER IN IRELAND.**

HE is called the son of Cuillenan, and was descended from king Engus who was baptized by St. Patrick; and was probably the first bishop of Cashel. He is much celebrated by the Irish writers, not only for his great learning, but for his piety, charity, valour, and magnificence; and is styled by them a saint, poet, and king. He was slain in 908, fighting against Flan, king of Meath and monarch of Ireland. He wrote in Irish a history called the *Psalter of Cashel*, still extant in MS. as Ware tells us; and is commemorated on this day in the Irish Martyrology. See Colgan, Ware, &c.

**SEPTEMBER XV.**

**ST. NICETAS, MARTYR.**

From his Acts in Surius, and from Socrates, Sozomen, &c. See Stilling, t. 5. Sept. p. 38.

**FOURTH AGE.**

**SAINTS SABAS and NICETAS** are the two most renowned martyrs among the Goths. The former is honoured on the 12th of April, the latter, whom the Greeks place in the class of the great martyrs, is commemorated on this day. He was a Goth, born near the banks of the Danube, and converted to the faith in his youth by Theophilus, who was bishop of the Scythians and Goths in the reign of Constantine the Great. When Valens ascended the imperial throne in the East, in the year 364, the nation of the Goths was divided into two kingdoms. Athanaric, king of the Eastern Goths, who bordered upon the Roman empire toward Thrace, being a savage prince, and a declared enemy to the Christian religion, in 370, raised a furious persecution against the Church in his dominions. By his order, an idol was carried in a chariot through all the towns and villages, where it was suspected that any Christians lived, and all who refused to adore it were put to death. The usual method of the persecutors was to burn the Christians with their children in their houses, or in the churches where they were assembled together; sometimes they were stabbed at the foot of the

altar. In the numerous army of martyrs, which glorified God amongst that barbarous people, on this occasion, St. Nicetas held a distinguished rank. It was by the fire that he sealed his faith and obedience with his blood, and, triumphing over sin, passed to eternal glory.

By the lively expectation of a happy immortality, and the constant remembrance of the divine judgments, the saints courageously overcame all the assaults of the devil, the world, and their own flesh. We have these enemies to fight against, nor can we expect any truce with them so long as we remain in this mortal state. They are never more to be feared than when they lull us into a false confidence by seeming themselves to sleep. We must always watch, by assiduous prayer, self-denial, and flight of all dangerous occasions, that we may discover and shun all the dangerous arts and stratagems by which our crafty enemies seek to decoy or betray us into ruin; and we must always hold our weapons in our hands, that we may be ever ready to repulse all open assaults. Many have fallen in the security of peace who had vanquished the most violent persecutions. If we do not meet with the fiery trials of the martyrs, we are still in danger of perishing in a calm, unless we arm ourselves with watchfulness and fortitude.

**ST. NICOMEDES, M**

HE was a holy priest at Rome, who was apprehended in the persecution of Domitian for his assiduity in assisting the martyrs in their conflicts, and for interring their bodies. Refusing constantly to sacrifice to idols, he was beaten to death with clubs about the year ninety. His tomb was on the road to Nomento, and he is commemorated on this day in the sacramentary of St. Gregory the Great, and in the Martyrologies of St. Jerom, Bede, &c. See the Acts of SS. Nereus and Achilleus.

**ST. JOHN THE DWARF, ANCHORET  
OF SCETE**

ST. JOHN, surnamed, from his low stature, Colobus, that is, the Little or the Dwarf, was famous among the eminent ancient saints that inhabited the deserts of Egypt. He retired, together with an elder brother, into the vast wilderness of Sceté, and putting himself under the direction of a holy old hermit, he set himself, with his whole heart, and with all his strength, to labour in subduing himself, and in putting on the divine spirit of Christ. The first condition which Christ requires, the preliminary article which he lays down for his service, is a practice of perfect self-denial, by which we learn to die to ourselves, and all our vicious inclinations. So long as inordinate self-love and passions reign in the heart, they

cannot fail to produce their fruits; we are imperceptibly governed by them in the circle of our ordinary actions, and remain habitually enslaved to pride, anger, impatience, envy, sensuality, and other vices, which often break forth into open transgressions of the divine law; and a lurking inordinate self-love, whilst it holds the empire in the affections, insinuates itself, under subtle disguises, into all our actions, becomes the main-spring of all the motions of our heart, and debases our virtues themselves with a mixture of vice and imperfection. Virtue is generally defective, even in many who desire to serve God, because very few have the courage perfectly to vanquish themselves. It is strange that men should be so blind, or so cowardly, in a point of such infinite importance, since Christ has laid down the precept of perfect abnegation and humility as the foundation of the empire of his divine grace and love in a soul: upon this all the saints raise the edifice of their virtue. He who builds not upon it, builds upon sand. He who, without this precaution, multiplies his alms, his fasts, and his devotions, takes a great deal of pains to lose, in a great measure, the fruit of his labours.

Our holy anchorite, lest he should be in danger of missing his aim, resolved to neglect no means by which he might obtain the victory over himself. The old hermit who was his director, for his first lesson, bade him plant in the ground a dry walking-stick which he held in his hand, and water it every day till it should bring forth fruit. John did so with great simplicity, though the river was at a considerable distance. It is related that when he had continued his task without speaking one word, in the third year, the stick which had taken root, pushed forth leaves and buds, and produced fruit; the old hermit gathering the fruit carried it to the church, and giving it to some of the brethren, said: "Take, and eat the fruit of obedience."<sup>1</sup> Posthumian, who was in Egypt in 402, assured St. Sulpicius Severus, that he was shown this tree, which grew in the yard of the monastery, and which he saw covered with boughs and green leaves.<sup>2</sup> St. John used to say, that as a man who sees a wild beast or a serpent coming towards him, climbs up a tree to be out of their reach; so, a person who perceives any evil thoughts coming upon him, in order to secure himself against the danger, must ascend up to God by earnest prayer. Being yet a novice in the monastic state, and much taken with the charms of heavenly contemplation, he said one day to his elder brother: "I could wish to live without distraction, or earthly concerns, like the angels, that I might be able to serve and praise God without interruption." Saying this, and leaving his cloak behind him, he went into a more secret part of the wilderness.

After being absent a week, he returned, and knocked at the door of his brother's cell. Being asked his name, he said: "I am your brother John." "How can that be?" replied the other; "for my brother John is become an angel, and lives no more among men." St. John begged pardon for his rashness, and acknowledged that this mortal state does not admit such a perfection, but requires that contemplation and manual labour mutually succeed and assist each other, and confessed that man's life on earth is labour and penance, not fruition. It was one of this saint's maxims: "If a general would take a city, he begins the siege by debarring it from supplies of water and provisions; so by sobriety, fasting, and maceration of the flesh, are our affections and passions to be reduced, and our domestic enemy weakened."

How careful he was to watch against all occasions of danger, appears from the following instances. As he was praying and plying his work in plating mats, on the road to Sceté, he was one day met by a carrier driving camels, who reviled him in the most injurious terms. The saint, for fear the tranquillity of his soul should be any way impaired, threw down the work he had in his hands, and ran away. Another time, when he was reaping corn in the harvest, he ran away, because he heard one of the reapers angry with another. Happening, one day as he was going to the church of Sceté, to hear two persons wrangling together, he made haste back to his cell, but walked several times round it in profound recollection, before he went in, that he might purify his ears from the injurious words he had heard, and bring his mind perfectly calm to converse with God. By this continual watchfulness over himself, he acquired so perfect a habit of meekness, humility, and patience, that nothing was able to cloud or disturb his mind. When one said to him: "Thou hast a heart full of venom," he sweetly answered: "That is true, and much more so than you think." By the following example he inculcated to others the great necessity of overcoming ourselves, if we desire truly to serve God. A certain young man entreated a celebrated philosopher to permit him to attend his lectures. "Go first," said the philosopher, "to the marble quarries, and carry stones to the river, among the malefactors condemned to the mines, during three years." He did so, and came back at the end of that term. The philosopher bid him go again, and pass three years in receiving all sorts of injuries and affronts, and make no answer, but give money to those who should most bitterly revile him. He complied likewise with this precept, and upon his return the experienced tutor told him he might now go to Athens, and be initiated in the schools of the philosophers. At the gate of that city sat an old man who made it his pastime to abuse those who came that way. The young novice

<sup>1</sup> Cotelier, *Apoth. Patr. litt. i. n. 1. p. 468.* Rosweid, *Vitæ Patr. a Pelagio Latine versæ. l. 5, &c.*

<sup>2</sup> S. Sulpicius Severus, *Dial. i. c. 19. p. 422.*



never justified himself, nor was angry, but laughed to hear himself so outrageously railed at and being asked the reason, said: "I have given money these three years to all who have treated me as you do; and shall not I laugh, now it costs me nothing to be reviled?" Hereupon the old man replied; "Welcome to the schools of philosophy: you are worthy of a seat in them." The saint added: "Behold the gate of heaven. All the faithful servants of the Lord have entered into this joy by suffering injuries and humiliations with meekness and patience." To recommend tenderness and clarity to those who labour in converting others to God, he said: "It is impossible to build a house by beginning at the top in order to build downward. We must first gain the heart of our neighbour before we can be useful to him."

It was a usual saying of this saint: "The safety of a monk consists in his keeping always his cell, watching constantly over himself, and having God continually present to his mind." As for his own part, he never discoursed on worldly affairs, and never spoke of news, the ordinary amusement of the slothful. Some persons one day to try him, began a conversation with him, saying; "We ought to thank God for the plentiful rains that are fallen this year. The palm-trees sprout well, and our brethren will easily find leaves and twigs for their work in making mats and baskets." St. John contented himself with answering: "In like manner when the Spirit of God comes down upon the hearts of his servants, they grow green again, as I may say, and are renewed, shooting, as it were, fresh leaves in the fear of God." This reply made them attempt no more any such conversation with him. The saint's mind was so intent on God in holy contemplation, that at his work he sometimes platted in one basket the twigs which should have made two, and often went wrong in his work, forgetting what he was doing. One day, when a driver of camels, or a carrier, knocked at his door, to carry away his materials and instruments for his work, St. John thrice forgot what he went to fetch in returning from his door, till he continued to repeat to himself, "the camel, my plating instrument." The same happened to him when one came to fetch the baskets he had made, and as often as he came back from his door, he sat down again to his work, till at last he desired the brother to come in, and take them himself.

St. John called humility and compunction the first and most necessary of all virtues. By the fervour and assiduity of his prayer and heavenly contemplation, all his discourse on God was inflamed. A certain brother coming one day to see him, designing to speak to him only for two or three minutes, being in haste to go back to his cell, so ardent and sweet was their conversation on spiritual things that they continued it the whole night till morning.

Pereceiving it day, they went out of the saint's cell, the one to return home, the other to conduct him some steps, and falling into discourse on heaven, their entertainment lasted till mid-day. Then St. John took him again into his cell to eat a morsel for his refecton: after which, they parted. St. John seeing a monk laugh in a conference, sat down, and bursting into tears, said: "What reason can this brother have to laugh, whilst we have so many to weep?" A certain charitable devout young woman, named Paësia, fell into poverty, and gradually into a disorderly life. The monks of Sceté entreated St. John to endeavour to reclaim her from her evil courses. The saint repaired to her house, but was refused entrance, till persisting a long time, and repeating that she would have no reason to repent that she had spoke to him, he got admittance. Then sitting down by her, he said, with his accustomed sweetness: "What reason can you have to complain of Jesus, that you should thus abandon him, to plunge yourself in so deplorable an abyss!" At these words she was struck to the quick: and seeing the saint melt into tears, she said to him: "Why do you weep so bitterly?" St. John replied: "How can I refrain from weeping, whilst I see Satan in possession of your heart?" She said: "Is the gate of penitence yet open to me?" The saint having answered, that the treasures of the divine mercy are inexhaustible, she replied: "Conduct me whither you please." Hereupon, he, rising up, said: "Let us go." The penitent followed him without saying another word, and without giving any orders about her household or servants; a circumstance which he took notice of with joy, as it showed how entirely she was taken up with the thoughts only of saving her soul. She spent the remainder of her life in austere penance, and died happily soon after in the wilderness, having no other pillow than a hillock to lay her head on. John learned by a revelation, that her short but fervent penitence had been perfect before God. When our saint drew near his end, his disciples entreated him to leave them, by way of legacy, some wholesome lesson of Christian perfection. He sighed, and that he might, out of humility, shun the air of a teacher, alleging his own maxim and practice, he said: "I never followed my own will; nor did I ever teach any other what I had not first practised myself." St. John died about the beginning of the fifth century. See Cotelier, *Apoth. Patrum*, litt. i. p. 468 to 484. Rosweide, l. 5. *Vitæ Patrum*, translated into Latin by Pelagius, deacon of Rome, who was chosen pope in 558. Tillemont, t. 10. p. 427.

ST. AICARD, OR ACHART, ABBOT, C.

AUSCHAIRE, the father of this saint, an eminent officer in the court and armies of king Clotaire II. and Ermina his mother, were distinguished

for their birth and riches among the prime nobility of Poitou. Ermina's particular character was a tender devotion and extraordinary piety, and this treasure she desired above all things to see her son inherit in that perfection in which it is possessed by the saints. There flourished at Poitiers at that time two renowned seminaries of piety and learning; one was the episcopal palace, the other the monastery of St. Hilary in the suburbs of the city (now a collegiate church, whereof the kings of France are abbots.) In this latter Aicard had his education till he was sixteen years of age, when his father called him home in order to introduce him to court, and teach him to aspire to the highest military honours. The devout mother trembled at the thought of the dangers of forgetting God, to which she apprehended he would be exposed in that state, and earnestly desired, that, as their ambition for their son's advancement ought to have no other view than that he should become a saint; whatever choice was made, this end alone should be considered in it. To terminate the debate between the parents, the youth was called upon to declare his inclinations. These he expressed to his father with so much earnestness, and in so dutiful and respectful a manner, as drew tears from the aged parent's eyes, and extorted his consent upon the spot, that seeing his son chose God alone for his portion, he should be at liberty to consecrate himself to the divine service in whatever manner he desired to consummate his sacrifice.

Aicard, without further delay, repaired to the abbey of St. Jouin in Poitou, near the borders of that province, a house then renowned for the severity of its discipline, and the sanctity of its monks. From the first day that he entered this monastery, to the end of his life, he exerted all his endeavours and strength to become every day more resigned, more patient, more humble, more exact in every observance of his rule, and more fervent in the practices of devotion and penance, and in the divine love: thus he never suffered any thing to abate his ardour, or to deaden the strong desires of his soul in the pursuit of virtue, studying always to discover whatever defects impaired the perfection of his affections or actions, severely condemning himself, and daily saying with fresh vigour: *I have said behold now I have begun.* One day being in the garden he seemed to hear a voice which repeated the seventh verse of the eighty-third psalm, that the just shall always go forward from virtue to virtue, growing continually in wisdom, till they arrive at the vision of God; and was wonderfully delighted with this motto and characteristic of true virtue. The saint's parents, after his retreat, founded the abbey of St. Bennet at Quinzay, about three miles from Poitiers, and committed the same to the direction of St. Philibert,\* who, for fear of the

tyranny of Ebroin, had been obliged to leave his monastery of Jumieges, which he had founded in Neustria, or what is now called Normandy. This holy abbot peopled Quinzay with a colony from Jumieges, as he had done a little before another monastery which he founded in the isle of Hero, on the coasts of Poitou. St. Philibert constituted St. Aicard first abbot of Quinzay, but finding it impossible to return himself to Jumieges, which he looked upon as the principal among all the religious foundations he had ever established, he resigned that abbacy to St. Aicard, and remained himself at Quinzay. There were then at Jumieges, nine hundred monks, among whom St. Aicard exceedingly promoted all the exercises of monastic perfection, and sacred studies among those whom he judged best qualified for them.<sup>1</sup> He at first exhorted his religious brethren only by his example; and this manner of exhorting, dumb as it was, proved most effectual.

His assiduity in prayer, his modesty, his meekness, the austerity of his penance, and his scrupulous observance of every part of the rule made every one extremely desirous to hear him speak whom they saw do so well. He soon satisfied their impatience, by giving them admirable lessons on all the duties of Christian perfection, especially on self-denial and the entire disengagement of the heart from the world and all creatures. His instructions were delivered in so tender and pathetic a manner, that every word made a deep impression on the hearts of all that heard him. It was the custom in his community for every monk to shave his crown on all Saturdays. St. Aicard having once been hindered on the Saturday, began to shave himself very early on the Sunday morning, before the divine office; but was touched with remorse in that action, and is said to have seen in a vision a devil picking up every hair which he had cut off at so undue a time, to produce against him at the divine tribunal.<sup>2</sup> The holy man desisted, and passed the day with his head half shaved; and in that condition grievously accused and condemned himself in full chapter with abundance of tears. Those who truly consider the infinite sanctity of God, and the great purity of affections and fidelity in all duties which we owe to him, watch, like Job, with holy fear over their hearts in all they do, being well assured that no failures will escape the vigilance of their accusers, or the all-piercing eye and rigorous justice of their Judge. St. Aicard, in his last moments, being laid on ashes and covered with sackcloth, said to the monks, "My dear children, never forget the last advice, and, as it were, the testament of your most tender father. I conjure you in the name of our divine Saviour always to love one another, and never to suffer the least coldness

<sup>1</sup> Rivet. Hist. Littér. de la France, t. 3. p. 429. 439.

<sup>2</sup> Vit. S. Aicard and Avis sur les Devoirs Monast. t. 4

\* St. Philibert is honoured on the 22d of August.



toward any brother to take place for a moment in your breasts, by which perfect charity, which is the mark of the elect, may suffer any prejudice in your souls. In vain have you borne the yoke of penance, and are grown old in the exercises of religious duties, if you do not sincerely love one another. Without this, martyrdom itself cannot render you acceptable to God. Fraternal charity is the soul of a religious house." Having spoken these words, lifting up his hands and eyes towards heaven, he happily surrendered his soul into the hands of his Creator on the 15th of September, about the year of our Lord 687, in the sixty-third of his age. A church was built at Jumièges in his honour. During the incursions of the Normans and Danes his relics were conveyed to Hapres, a priory between Cambray and Valenciennes, dependent on the great abbey of St. Vaast, and have since remained at the disposal of this monastery. See the life of St. Aicard in Surius and Baillet, 15 Sept. and another, older and more accurate, in Mabillon, Act. Bened. Sæc. 2. p. 954, &c. Also the commentaries and notes of Perier the Bollandist, t. 5. Sept. p. 80. and, on his translation, Baldericus, in his *Chronicon Cameracense*.

#### ST. APER, OR EVRE, B. C.

HE was born at Troyes in Champagne, as was his sister, the holy virgin Apronia, honoured at Troyes and Toul on the 15th of July. Upon the death of St. Auspicius, sixth bishop of Troyes, in Champagne, about the year 486, he was chosen to fill that chair, for which he was prepared by a life devoted to the divine service from his infancy. Baronius, F. Peter Chifflet, and F. Longueval think him the same with Aper, who was married, had been a judge, and, after having led for some years a worldly life, was converted to God, and served him with great fervour, as we learn from three letters of St. Paulinus to him. But the authors of the new *Gallia Christiana*, and Calmet, in his history of Lorrain, show, that this Aper must have been above one hundred years old before he could have been bishop, which is incredible. Nor does it appear that the bishop had ever been married; on the contrary, he had served God in continency from his youth. He might, however, be the same to whom Sidonius Apollinaris wrote with respect. In the history of his life his zeal, austerity, devotion, and miracles are set forth. He governed that diocese seven years, and was buried in the new church which he had begun to build in the suburbs, and which was finished by his successor. This church was dedicated under the title of St. Martin, but very soon after bore the name of St. Aper, whose relics and miracles rendered it famous. A monastery was soon after built to this church; and, in the decline of the sixth century, the abbot Apollinaris governed both this church and that of Agau-

num. St. Leo IX. bishop of Toul, afterward pope, carried certain relics of St. Mansuetus (first bishop of Toul in the reign of Constantine the Great) and of St. Aper with him, and by them cured many of his attendants of the pestilence on the road, as is related by Wibert, archdeacon of that holy pope, in his life. The chief parts of the relics of St. Aper is to this day kept with veneration in his church. See the life of St. Aper among the lives of the bishops of Toul, published by Martenne, t. 3. Anecd. Col. 991. and by Calmet, Hist. de Lorraine, t. 1. inter Instrum. col. 121. ed. 2dæ; also The History of the Bishops of Toul, &c.

#### SEPTEMBER XVI.

#### ST. CORNELIUS, POPE, M.

From Eus. l. 6. c. 43. S. Pacianus, ep. 23. S. Cyprian, ep. 52. ed. Pam. 55. ed. Oxon. ad Antonianum, item ep. 44, &c. ed. Oxon. See Berti, Diss. Hist. t. 2. p. 167. Orsi and Tillemont. Suysken, t. 3. Sept. p. 18.

A. D. 252.

THE holy pope Fabian having been crowned with martyrdom on the 20th of January, in the year 250, the see of Rome remained vacant above sixteen months, the clergy and people not being able all that while, through the violence of the persecution, to assemble for the election of a bishop. St. Cyprian says, that such was the rage of the persecutor Decius, that he would more easily have suffered a competitor in his empire than a bishop in Rome. At length, however, when that emperor was taken up in opposing the revolt of Julius Valens, or in his wars against the Goths, at a distance from Rome, Cornelius was chosen to fill the apostolic chair in 251. St. Cyprian testifies that he was a person of an unblemished character and virginal purity, remarkable for his humility; meek, modest, peaceable, and adorned with all other virtues; that he was not advanced to the episcopal dignity on a sudden, but had gone through all the orders of the clergy, as the previous steps, and served the Lord in the functions of each distinct order, as the canons require. At the time of Saint Fabian's death he was a priest in the Roman Church, and had the chief share in the direction of affairs during the vacancy of the holy see. Far from aiming at, or desiring the supreme dignity in the Church to which he was raised, he suffered violence, says the same St. Cyprian, and was promoted to it by force and compulsion. In this we see the character of the Spirit of God, which teaches holy men in humility and distrust sincerely to fear and decline such posts, which presumption, vanity, and ambition make others seek and invade,

who, by this mark alone, are sufficiently proved to be most unworthy. And Cornelius, by gradually proceeding through all the functions of the ministry, according to the spirit of the Church, had attained all the graces and virtues by which he was qualified for that high station. The election of Cornelius was made by a due assembly of almost all the clergy of Rome; a great number also of the laity, who were present, consented to and demanded his ordination. The concurring suffrages of sixteen ancient and worthy bishops, (two of whom were Africans,) who happened then to be in Rome, confirmed the same, and the elect was compelled to receive the episcopal consecration. St. Cyprian and other bishops, according to custom, despatched to him letters of communion and congratulation. Matters were thus settled when the devil found in Novatian an instrument to disturb the peace of the Church.

This man had been a Stoic philosopher, and had gained a considerable reputation by his eloquence. He at length embraced the faith, but continued a catechumen, till falling dangerously ill, and his life being despaired of, he was baptized in bed, not by immersion, which was then the most usual method, but by infusion, or the pouring on of water. Recovering, he received not the seal of the Lord by the hand of the bishop, says St. Pacian, that is to say, the sacrament of confirmation. Both these defects were, by the ancient discipline of the Church, bars to holy orders. The Clinici, or persons who had been baptized in bed in time of sickness, were declared irregular, and excluded from the priesthood; not as if such a baptism was defective, but in detestation of the sloth and lukewarmness by which such persons put off their baptism till they were in immediate danger of death. Novatian, notwithstanding this double irregularity, was afterward ordained priest. The persecution coming on, he kept himself shut up in his house, and when the deacons solicited him to go and assist his brethren, he went away in a rage, saying he would no longer serve the Church, being fond of another kind of philosophy. Afterward, with a view to make himself conspicuous by opposing the pastors, he became very rigid, and complained that some that had fallen in the persecution were too easily admitted again. By this pharisaical zeal he made a small party, and counted some among the confessors, who were in prison at Rome, in his interest. He was much emboldened in his cabals by Novatus, a wicked priest of Carthage. This man having strenuously abetted the deacon Felicissimus in the schism which he raised against St. Cyprian, about the beginning of the year 251, to avoid the sentence of excommunication with which St. Cyprian threatened him, fled to Rome, and there, joining Novatian, either first stirred him up to commence an open schism, or at least very much encouraged him in it. Sc

notoriously were ambition and faction the aim of this turbulent man, that though at Carthage he had condemned the conduct of St. Cyprian towards the lapsed as too severe, he was not ashamed to ground his schism at Rome upon the opposite principle, calling there the self-same discipline of the Church a criminal relaxation of the law of the gospel.

To frame a clear conception of this controversy, it is necessary to observe that those Christians who in the persecution had offered incense to idols, were called *Sacrificati* and *Thurificati*; others who purchased with money of the imperial officers libels or certificates of safety, as if they had offered sacrifice, (by which they were guilty of the same scandal,) were called *Libellatici*, or certificate-men. All the lapsed, upon giving marks of sincere repentance, were admitted by the Church to a course of severe canonical penance, which was shorter and milder with regard to the certificate-men than to apostates; which term being completed, (or abridged by an indulgence given by the bishop,) they were received to communion. If any penitent, during the course of his penance, happened to be in danger of death, the benefit of absolution and communion was granted him. This discipline was confirmed by several councils at Rome, in Africa, and other places, and at this Novatian took offence, pretending that the lapsed ought never to be again admitted to penance, or to receive absolution, not even after having performed any course of penance, or in the article of their death. Yet he did not bid them despair, but left them to the divine mercy, exhorting them privately (though excluded from the communion of the rest of the faithful) to make application to God for mercy, hoping that he would be moved to show them compassion at the last day. Novatian soon added heresy to his schism, maintaining that the Church had not received from Christ power to absolve sinners from the crime of apostasy, how penitent soever they might be. His followers afterward taught the same of murder and fornication, and condemned second marriages.\* His disciples were called Novatians and Cathari, that is, pure. Having separated many persons from the communion of Cornelius, he decoyed three bishops, from a corner of Italy, to come to Rome, and ordain him bishop of that city. One of these bishops returned soon after to the Church, bemoaning and confessing his guilt, and was admitted by St. Cornelius to lay-communion; for he remained deposed from his dignity, as well as the two other bishops who were concerned with him, and pope Cornelius sent others to fill up their sees. Thus Nova-

\* On these errors of the Novatians see Bellarm. l. 3. de Eccl. Milit. c. 2. Juenin de Penit. c. 1. qu. 1. Albaspinæus, Observ. Eccl. l. 2. c. 21. Orsi, de Criminum Capitalium inter veteres Christianos Absolutione, p. 251. Mosheim, Instit. Hist. Eccl. sæc. 3. part. 2. sect. 14. Nat. Alex. sæc. 3. &c.



tian was the first antipope, though he was author not only of a schism, but also of a heresy, and was acknowledged bishop only by heretics. On account of his errors he is called by St. Cyprian,<sup>1</sup> "A deserter of the Church, an enemy to all tenderness, a very murderer of penance, a teacher of pride, a corrupter of the truth, and a destroyer of charity."

St. Cornelius assembled at Rome a synod of sixty bishops, in which he confirmed the canons, by which it was ordained to admit the lapsed that were penitent to public penance; and bishops and priests, who had fallen, only to the rank of laymen, without power of exercising any sacerdotal function. Novatian, who was there present, and obstinately refused to communicate with such penitents, was excommunicated. The confessors, Maximus a priest, Urbanus, Sidonius, Celerinus, and Moses, who had been seduced by Novatian to favour his schism, were disabused by the letters of St. Cyprian and the evidence of truth and justice, and were all received to communion by St. Cornelius, to the great joy of the people, as appears from a letter of this pope to St. Cyprian,<sup>2</sup> and from a fragment of the last of his four letters to Fabius bishop of Antioch, preserved by Eusebius. This historian informs us, that there were in the Church of Rome, in the time of pope Cornelius, forty-six priests, seven deacons, seven sub-deacons, forty-two acolytes, fifty-two exorcists, lectors, and janitors, or door-keepers, and one thousand five hundred widows and other poor persons whom the Church maintained.

St. Cyprian exceedingly extols the zeal and piety with which St. Cornelius behaved in his pastoral charge; and the courage and steadfastness with which he adhered to his duty in the most perilous times. "Should not he be ranked among the most illustrious martyrs and confessors," says he, "who continued so long under the expectation of tormentors and savage executioners from the enraged tyrant, to mangle his body; to behead, or to burn, or to crucify; or, with some new and unexampled invention of malice and cruelty to tear and torture the bowels of this intrepid champion, opposing the dreadful edicts, and, through the mighty power of his faith, despising the torments wherewith he was threatened! Though the goodness of God hath hitherto protected his bishop, yet Cornelius gave sufficient evidence of his love and fidelity, by being ready to suffer all he could suffer, and by his zeal conquering the tyrant (Decius) first, who was soon after conquered in battle."<sup>3</sup> Our saint, who deserved by his constancy to be ranked among the martyrs in the persecution of Decius, attained to his crown a short time after. Decius being defeated by the Goths in Thrace perished in a bog, toward the end of

the year 251, and was succeeded by Gallus the general of his army, who had betrayed him. The respite which this revolution seemed to give the Church was of a short continuance. A pestilence which ravaged the empire, alarmed the superstition of the new emperor, who thought he should appease the anger of his false gods by taking vengeance on the Christians, though his persecution is called by most writers a part of the seventh, or a continuation of that of Decius, whose edicts he put more rigorously in execution than that emperor himself had ever done. Pope Cornelius was the first person that was apprehended at Rome. Having made a glorious confession of his faith, he was sent into banishment to Centumcellæ, now called Civita Vecchia. St. Cyprian wrote him a congratulatory letter upon the news of his happiness in suffering for Christ.<sup>4</sup> In this epistle he clearly foretells the approaching conflicts of them both, and says God had (by a special revelation) advertised him of his own, and that he therefore earnestly exhorted his people to prepare for it in continual watchfulness, fasting, and prayer. He adds: "Whoever of us shall be first favoured with a removal hence, let our charity persevere with the Lord for our brethren in never-ceasing prayers unto the Father for our brethren and sisters."

St. Cornelius was called to eternal bliss in 252, on the 14th of September, on the same day on which St. Cyprian was martyred six years after, though they are commemorated together in the present Roman Martyrology on the 16th. The Liberian Calendar mentions, that St. Cornelius having been banished to Centumcellæ, slept in the Lord on the 14th of this month. St. Jerom tells us, in his life of St. Cyprian, that this holy pope was brought back from Centumcellæ to Rome, and there suffered death, which is confirmed by Eusebius in his chronicle, by St. Prosper in his, by St. Enlogius of Alexandria quoted by Photius, (Bibl. p. 1622.) St. Pacianus. (ep. 2. ad Symphor.) St. Cyprian, writing to his successor St. Lucius, (ep. 58.) and in a letter to the next pope Stephen, (ep. 67.) styles Cornelius a blessed martyr. His relics were first interred in the cemetery of Calixtus, where St. Leo I. built a chapel in honour of them; Adrian I. placed them in a stately church which he built in the city to bear his name, as Anastasius relates. In the reign of Charles the son of Lewis Debonnaire, the sacred remains of St. Cornelius were translated to Compeigne in France,\* where the emperor

<sup>4</sup> S. Cypr. ep. 57. Pam. 60. Fello.

\* Compeigne was a royal palace in the reign of the children of Clovis I. as appears from St. Gregory of Tours. The emperor Charles the Bald built here a stately church adjoining to his palace with a cloister, in which he placed one hundred canons and other clergymen. When he was crowned emperor by John VIII. in 875, that pope made him a present of the bodies of SS.

<sup>1</sup> Ep. 57. Pam. 60. Fello. p. 172.

<sup>2</sup> Inter Cyprian. ep. 46. ed. Pam. 49. ed. Oxon.

<sup>3</sup> S. Cypr. ep. 55. ad Antonian.

built a church and monastery of canons to receive them, which in 1150 was put in the hands of Benedictine monks; of which famous abbey of St. Cornelius a considerable portion of these relics is to this day esteemed the richest treasure. The head and one arm were removed to the abbey of Inda, on the river of that name, near Aix la Chapelle, and there honoured with pilgrimages to this day, and miracles. Part of this arm and other bones were translated from Inda to Rotnay or Rosnay, formerly a monastery founded by St. Amand in the diocese of Cambrai, now in that of Mechline, between Courtray and Tournay, and converted long since into a collegiate church of canons.<sup>5</sup>

St. Irenæus, Origen, and other fathers observe, that most of the heretics were spared in the persecutions, which fell either solely, or at least most heavily upon the Catholics. This was sometimes owing to the subtleties of the heretics, often to the persecutors. St. Cyprian, in his last letter to pope Cornelius,<sup>6</sup> makes the same remark concerning the Novatians; but attributes it to the devil, "Who," says he, "are the servants of God, whom the devil so molests? Who are truly Christians, whom Antichrist with all his might opposes? For the devil troubles not himself with those whom he hath already made sure of, nor does he labour to conquer those that are now in his power. The great enemy of the Church overlooks them as his captives and passes them by without thinking them worth his notice, whom he hath already seduced and alienated from the Church, and employs his pains and stratagems upon those in whom he observes Christ to dwell. Although, if it should so fall out, that one of that wretched company should be seized, he could have no reason to flatter himself with any hopes upon his confession of Christ; since it is an agreed rule, that whoever suffers without the Church, is so far from being entitled to the crown of faith, that he continues obnoxious to the punishment of having forsaken it."

<sup>5</sup> See Pamelius in S. Cyp. Miræus in Fastis, the Bollandists, p. 188, &c.

<sup>6</sup> Ep. 57. alias 60. ad Corn.

Cornelius and Cyprian, which he deposited in this church, which he called SS. Cornelius and Cyprian's. Pope Eugenius III. and king Lewis VI. expelled the canons, and placed in this royal monastery monks from St. Denys in 1150, which have adopted the reformation of the congregation of S. Maur.

## ST. CYPRIAN, M.

ARCHBISHOP OF CARTHAGE.

We have his life written by Pontius, his deacon, an eyewitness to his principal actions; also two-fold genuine copies of extracts from the Presidial Acts of his two examinations, and of his martyrdom. The saint's epistles furnish us with ample memoirs. See his life compiled by Tillemont, t. 3. and best by Dom. Maran, the Maurist monk, prefixed to the edition of this father's works, prepared by Baluze, before his death, but published by Maran in 1726. The Cyprianic annals of Bishop Pearson, and some of Dodwell's Dissertations, printed in the Oxford edition, are of great service. Maran has corrected several mistakes, particularly relating to the schism of Novatus, into which Pearson, Tillemont, and all who had wrote before him, had been led. See also the life of St. Cyprian compiled in French by M. Lombert, who printed a French translation of all his works in 1672. Another elegant translation of the same was printed at Rouen in 1716, with learned remarks; and Suysken the Bollandist, t. 3. Sept. p. 191.

A. D. 258.

THASCIUS CYPRIAN was a native of Carthage, his father being one of the principal senators of that city. He made great improvements in philosophy and all the liberal arts, applied himself to the study of oratory and eloquence with great success, and was made public professor of rhetoric at Carthage. This employment was anciently most honourable, and all this time he lived suitably to the rank of his birth in great pomp and plenty, in honour and power, wearing a splendid attire, and never stirring abroad without a pompous retinue, and a crowd of clients and followers waiting upon him. He tells us in his book to Donatus, that he had lived a long time amidst the fascies, which were the Roman emblem of the supreme magistracy; but he deploras that he was then a slave to vice and evil habits. The far greater part of his life he passed in the errors of paganism, and he was upon the borders of old age when he was rescued from the darkness of idolatry, and the servitude of vice and errors.

There resided at Carthage a holy old priest whose name was Cecilius. With him Cyprian contracted an acquaintance, and by his discourses on the excellency of the Christian religion, he began to relish exceedingly its divine truths, and the sanctity of its precepts; but still his carnal heart made strong efforts in favour of the world and his passions. He describes, in his book to Donatus, the struggle which he felt within himself, as follows: "I lay," says he, "in darkness, and I floated on the boisterous sea of this world a stranger to the light, and uncertain where to fix my feet. I then thought what I was told of a second birth, and the method of salvation by it, propounded by the divine goodness, extremely hard and impracticable. I could not conceive how a man could receive the principles of a new life from the sacred laver of regeneration, cease to be what he was before, become quite a new person, and though still retaining the



same bodily constitution, put off the old man, and be entirely renewed in the spirit of his mind. For how (thought I with myself) is so great an alteration possible or practicable? How shall I do to leave off on a sudden, and in an instant, radicated customs, in which I am grown old? How can one who remains still in the midst of those objects which have so long struck and charmed his senses, strip himself of all his former inclinations and inveterate habits? These, time and continuance have made natural to me, and they are closely rivetted in the very frame of my being. When is it known that a person is transformed into an example of constant frugality and sobriety, who has been always accustomed to sumptuous and dainty fare, to live in plenty, and to indulge his appetites without restraint? How rarely does a man become content with plain apparel and unornamented dress, who hath been used to sparkle in gold and jewels, and embroidered garments! The man of ambitious views, who pleases himself, and glories in the ensigns of power and authority, can never love an inglorious private life.—In like manner, there is almost a necessity, that wine should engage, that pride should swell, that anger should inflame, that greediness of gain should devour, that ambition should amuse and please, and that lust should tyrannize over a man who hath long indulged such inclinations. These, and such as these were frequently my soliloquies, for as I was deeply entangled and ensnared in the errors of my former life, which I judged it impossible for me ever to disengage myself from, I gave way to the solicitation of my usual vices, added strength to them by indulgence, and despairing of any possible cure, hugged the chain which was become natural to me, so that I looked upon it as a part of myself. But as soon as the life-giving waters of baptism had washed out the spots of my soul, my heart had received the light of the heavenly truth, the Spirit of God had descended upon me, and I was thence become a new creature, presently all my difficulties were surprisingly cleared, my doubts were resolved, and all my former darkness was dispelled. Things appeared easy to me, which before I looked upon as difficult and discouraging: I was convinced that I was able to do and suffer all that which heretofore had seemed impossible. I then saw that the earthly principle which I derived from my first birth, exposed me to sin and death; but that the new principle which I had received from the Spirit of God, in his spiritual birth, gave me new ideas and inclinations, and directed all my views to God." He goes on professing all this to have been in him the pure gift and mercy of God, and ascribing it wholly to the power of his grace; which, he adds, we are bound continually to ask with earnestness and humility, as by it alone we are enabled to win and to do.

Cecilius, the holy priest, was the happy instrument in the hands of God, of his conversion; and Cyprian ever after revered him as his father and guardian-angel, and to express his gratitude would from that time be called Thascius Cecilius Cyprian, joining the name of his benefactor (whom he acknowledged under God the author of his spiritual life) with his own. Cecilius had, in return, the greatest confidence in his virtue, and on his death-bed recommended his wife and children to his care and protection; for he had been married before he was raised to the priesthood. Cecilius left behind him the most excellent character for all good qualities, and Cyprian became, as it were, the heir of his piety, says Pontius. This author takes notice, that the fervent convert set himself with great eagerness to read the holy scriptures, and to inform himself of all those lessons which would be of use to him, in his great design of obtaining God's favour. Finding the sacred oracles very copious in the commendation of purity and continence, he made a resolution to practise those virtues for the more easy attainment of true perfection. Soon after his baptism he sold his whole estate, and gave almost all the money, and whatever else he possessed, for the support of the poor; by which, says Pontius, he gained two points of principal importance, renouncing and despising all secular views (than which nothing is more fatal to all the true interests of piety and religion) and fulfilling the law of charity, which God himself prefers to all sacrifices. With the study of the holy scriptures St. Cyprian joined that of their best expositors, and in a short time became acquainted with the most approved ecclesiastical writers. He was particularly delighted with the writings of his countryman Tertullian, scarce passed a day without reading something in them, and when he called for them, used to say: "Reach hither my master," as Saint Jerom relates. But though he admired his genius, and the variety of his learning, he was upon his guard not to imitate any of his faults or errors.\* St. Cyprian led a retired penitential

\* St. Cyprian wrote soon after his conversion a long epistle or a treatise to Donatus who had been baptized with him, and who seems to have been a companion of his studies in rhetoric. It is entitled, *On the Contempt of the World, or. On the Grace of God*. The style is very pompous, like that of a professor of oratory accustomed to declamations, and seems to show that he came fresh from that employment. In this work, he gives, first, an account of his own conversion; shows that the difficulties, which the passions raise, vanish when resolutely encountered, and exhorts his friend to set no bounds to his fervour, saying: § 4. "You will find your powers of action will be always equal to your desires and progress in faith. For it is not in heavenly, as it is in earthly benefactions. You are stinted to no measure or boundary in receiving the gift of God. The fountain of divine grace is ever flowing, is confined to no precise limitations, hath no determinate channel to restrain the waters of life; let us but in earnest thirst after them; and open our hearts to receive them; and as much will flow in upon us, as our faith will enable us

life, and by the fervour of his conversion made such wonderful progress in the exercises of a virtuous life, that whilst he was yet

to receive." He says, "We have a sensible proof how the invisible fiends are expelled, and sin cleansed away in our souls by the power which Christians have from God, of compelling those impure and wandering spirits which have got possession of human bodies, to confess who they are; of expelling them thence by mere strength of arms, and of increasing their pains and punishments by various applications of our spiritual weapons." ib.

Bishop Fell remarks, that Tertullian, Minutius Felix, Lactantius, and others, mention this miraculous power as publicly notorious, and with such confidence, that there is no room for doubt of the fact. It was promised by Christ, (Mark xvi. 17.) and why should we think he would not perform it? says the bishop of Oxford.

St. Cyprian bids Donatus suppose himself placed upon some very exalted eminence, whence he might take a view of the various motions and agitations of human life over the whole world. "You will," says he, "have a real compassion for the world, and your thoughts will rise in gratitude and praise to God, for having made your escape from its pollutions." The orator sets before his eyes the highways beset with robbers, and the seas with pirates, many countries filled with all the forms of war and bloodshed; for though a single murder is deemed a crime; yet, "that crime shall commence a virtue, when committed under the shelter of public authority; and the more enormous the size of the wickedness is, the much greater is its chance for impunity." He mentions the inhuman sports of the gladiators, and fights with wild beasts and the lewdness and wickedness of the stage, ministering fuel to every impure passion, and by soothing the affections, and indulging the senses, imperceptibly undermining all the powers of conscience in the spectators, whose applause is given with the loudest peals, to him who can act wickedness most to the life.

Cyprian puts his friend in mind that private families and the most secret recesses, often abound with envy, jealousy, incontinence, and pride; perjuries, injustices, and oppressions often reign in courts of judicature; ambition only raises itself by fawning and every action that degrades human nature, and the ends of all its pomp and flutter is generally most shameful: the vanity of riches appears in this, that, though they are called goods, they most frequently serve none but evil purposes, and they usually spread a thick darkness over men's understandings. The close of this work is an exhortation to piety, which is the sure road to happiness, disengages the soul from the entanglements of this perplexing scene of the world, purifies it from the dross of sin, fits it for immortality, and is the harbour of sweet peace and safety. This inestimable treasure, the highest dignity and happiness of human nature, stands not in need of cost or courting, like worldly goods. It is the free gift of God, who is desirous to bestow it upon us. His grace flows into the soul, as the sun of its own accord enlightens the dark corners of the earth; as an overflowing fountain offers its waters to any who will use them; or, as the refreshing dews descend upon the thirsty meadows. To be capable of receiving this blessing, a man must raise himself above the world by contemning it, must be diligent in prayer and in reading the word of God, sometimes speaking to him, sometimes hearing him speak: he must diligently apply himself to the exercise of all virtues. A soul in which the Holy Ghost settles his abode, must be fitted up, and adorned with the embellishments of all virtues, with a concern proportioned to the dignity of such a guest.

St. Cyprian was also a layman when he composed his book, *On the Vanity of Idols*, showing they could not be gods who were once men on earth, and infamous for their crimes. He proves that the heathens often worshipped the devils themselves, the same who sometimes possessed the bodies. For the truth of this he appeals to the senses of their worshippers, who were witnesses to the devils

in the rank of the Neophytes or persons lately baptized, at the earnest request of the people, he was raised to the priesthood; his extraor-

often making this confession, when adjured or exorcised by Christians. § 4. Upon this passage bishop Fell makes this observation: "This is such an appeal to the senses of mankind, that our author must have been out of his senses when he made it, if there had not been notoriety of fact to support it. Let our modern sceptics see what answer they can make to it." St. Cyprian in this book transcribes sometimes the very words of Tertullian and Minutius Felix. His two books to Quirinus (who seems to have been at that time a catechumen) are entitled, *Of Testimonies against the Jews*, and are a collection of texts of the Old Testament, pointing to Christ and his Church. His third book of *Testimonies* is a like collection of passages, forming a system of morality.

St. Cyprian, just after his entrance upon the episcopal dignity, according to Pamelius, Pearson, and Tillemont, or rather a little before it, according to Dom. Maran, (for he exhorts not from any claim of power, but from tenderness of affection, p. 3.) published his book *On the Habit of Virgins*. His master Tertullian had wrote a book *On the Veiling of Virgins*, in which he says the sanctity of their state is proved "By the scripture of God, by the nature of God, and by the discipline which God has established among men." (c. 15.) Saint Cyprian addresses this treatise to virgins "devoted to God, dedicated to Christ," or such "who profess virginity, and a stricter attendance than ordinary upon the service of God." He tells them, that "continence makes a particular profession of following Christ, and chastity hath particularly the kingdom of God in its aim and prospect." He calls them: "The flower of the Church's flock, the ornament and lustre of spiritual grace, her joyful offspring, the very perfection of honour and praise, the image of God copied according to the pattern of his holiness, the more illustrious portion of the flock of Christ." By them, says he, "the glorious fecundity of our Mother the Church richly flourishes, in them she particularly rejoices: and, as their numbers multiply, her joy increases." n. 3. He observes, that "the more sublime their glory is, the greater care is required from them." (ib.) He says that their reward is sixty fold, and next to that of martyrdom, which is an hundred fold; that if they persevere in their purposes of chastity, they are plainly equal to the angels. But "great attainments," says he, "cannot be reached without much difficulty and struggle. We are content to sweat and take pains in climbing up an high ascent; and shall we complain of weariness in a labour which raiseth us to heaven? You will support your toil with joy, if you look up to the crown which is promised you," &c.

The saint severely condemns all painting of the hair or face (which disguises and pretends to mend the workmanship of God) and all allurements of dress, by which many cause the ruin of others by drawing their eyes after them; he observes that rich attire, and care in dressing, only become prostitutes, and the scripture speaks of them after this manner: "It is accordingly observable," says he, "that none are more sumptuous in their appearances than such whose modesty is cheap, and who are profligate in their character. The more curious persons are in setting off their bodies, the more careless they grow as to the ornaments of their minds. Who would not abhor and shun what has already proved destructive to others? Who would desire or court what hath been found as certainly fatal as a sword or spear is to the man that dies by it? Were you to see a man expire immediately upon eating of such a dish, or drinking of such a liquor, you would conclude that it contained poison, and would by no means touch of the same." Having censured other snares and dangerous occasions, he adds: "These are the arts by which the great enemy, the devil, makes his sly approaches, and at last obtains an entrance. Thus whilst our virgins set off themselves with elegance of dress, and take other liberties, the poison works insensibly, and they perish before they are aware



dinary merit being judged sufficient reason for dispensing in the rule laid down by St. Paul against admitting Neophytes to holy orders.

of it." Even if they should not lose their honour themselves, they are at least the murderers of others' souls. "If," says our saint, "you provide fuel for others' lust, and put in their way occasion of sin; if, with pretended safety to yourselves, you prove the destruction of others, and kill them as surely as poison or the sword would do; what professions soever you may make of meaning no evil, your mind is polluted, and you cannot be accounted guiltless." Riches are no excuse for such dressing, because all that is superfluous is due to the poor. "Let the necessitous be sensible of your abundance," says Saint Cyprian, "put out your money to God, who will repay your loans with interest. Feed your Redeemer in his destitute and hungry members; engage by your treasure many solicitors to the throne of grace, that you may be enabled to persevere in your purpose of chastity, and attain to the recompense," &c. He concludes with this request to the virgins: "Then remember me, when your virginity shall, by blessed perseverance, open you a passage to the reward assigned to it." Which words clearly show the belief of the Church to have always been, that the saints in heaven intercede for us before God. St. Cyprian, in his 4th ep. (ad Pompon.) says, that a virgin who was accused of having conversed criminally with a young man, is to be ranked in the class of an adulteress, "as having broken her faith which she had plighted to Christ." He will not have such virgins to live under the same roof with young men, saying: "When once a house has taken fire, the goods must be taken out with all possible expedition, or the flames would devour them. A man in the midst of danger will not be safe if he sits down in it: nor will a servant of God be long able to escape the machinations of death, who hath suffered himself to be entangled in his wiles and snares." (ep. 4. p. 10.)

The book, *On the Unity of the Church*, was composed by St. Cyprian a little before he left his retreat, and returned to Carthage. In it he observes that the devil sows heresy and schisms in order to subvert souls which have escaped the snares of idolatry. After this, he demonstrates that the Church of Christ is essentially one. He tells us, that for a visible mark of this unity, Christ built his Church upon St. Peter, and gave the power of his keys to him; though he also gave the same power to all his apostles, he would have it take its rise from one, and settled the whole upon that foundation. The general rule which he lays down is: "That in matters of faith, the way to come at the truth is very short and compendious, and fact is instead of all other proof." Then he produces the unity of the Church founded upon St. Peter. "He," says our holy doctor, "can never attain the recompense propounded by Christ to his followers, who deserts his Church. He becomes thence unsanctified, an alien, and a downright enemy. He cannot have God for his father, who hath not the Church for his mother. Could any one escape who was not with Noe in the ark? The coat of Christ was not rent or divided. Being seamless and undivided, it is a lively emblem to us, of that inseparable union which must be maintained among his followers. Who is so profligate and abandoned, so false to the trust reposed in him, as to imagine that the unity which is maintained in heaven may be broken upon earth? that the Church of Christ, which is always described to us as one, can be split into more. To believe that this is possible, is gross absurdity; but to make any attempt towards it, is flagrant wickedness. Our Lord tells us, there should be one fold, and one shepherd. John x. 16. St. Paul inculcates this doctrine. 1 Cor. i. 10. Ephes. iv. 2. The Church was prefigured by the house of Rahab. Jos. ii. 18, 19; by the lamb which was to be eaten in one house. Exod. xii. 46. Neither is the flesh of Christ to be thrown abroad out of the house, or eaten but in the one, the only Church.—If such (heretics or schismatics) should even suffer martyrdom for the name of Christ, they would not

During the short time that he served the Church in the sacerdotal functions he did many great things; and within less than a year after, Donatus, bishop of Carthage, dying, the clergy and people conspired to demand that he should be raised to that high dignity in the Church. At the first news of this motion, the humble servant of Christ fled, judging himself unfit for so weighty an employment, and begging that some more worthy person, and one of his seniors, might be chosen to that dignity. His declining it made the people keener in their desires, as it showed him to be the more worthy. A great multitude beset his house, and guarded all the ways that led to it, so that he could not make his escape from them. He attempted to get out at a window, but finding it in vain, he yielded, and showed himself to the people, who were impatiently waiting for him, divided between hope and fear. He was received with great joy, and consecrated with the unanimous approbation of the bishops of the province in the year 248, as bishop Pearson and Tillemont prove. Five priests with some of the people opposed his election, alleging that he was yet a novice in the Church. St. Cyprian treated these persons as if they had been his best friends, and expressed so much goodness toward them, that every body admired him for it. In the discharge of the episcopal functions he showed abundance of piety, charity, goodness, and courage mixed with vigour and steadiness. His very aspect was reverend and gracious beyond what can be expressed, says Pontius, and no one could look him in the face without a secret awe upon his spirits: his countenance had a happy mixture in it of cheerfulness and gravity; his brow was neither too contracted nor too open, but equally removed from both extremes of gaiety and severity, so that a person who beheld him might doubt whether he should love or respect him most: only this was certain, that he deserved the highest degrees both of respect and love. His dress was of a piece with his countenance, neither affectedly sordid, nor pompous. How careful he

expiate their crime. There can be no such thing as a martyr out of the Church. Though they should be thrown into the fire, or be exposed to the fury of wild beasts, such a death will never be esteemed a crown of their faith and constancy, but rather a punishment of their perfidy. Such a man may be put to death but cannot be crowned.—If the schismatic should suffer out of the Church of Christ, he will never thence become entitled to the recompense which none can claim who are not in it.—There is but one God, one Christ, one Church, one faith, and one entire body of Christian people.—Whatever shall be separated from the fountain of life, can have no life remaining in it, after having lost all communication with its vital principle." The addition which is wanting in some copies was quoted by Pelagius II. (ep. 2. ad Episc. Istriæ.) It is indeed suspected by some to have crept from the margin into the text; but Dom. Maran maintains it genuine. The sense of the passage is, however, sufficiently clear without it. See on this controversy D. Maran's note, and *Bibliothèque Française*, t. 12. p. 10. ann. 1728.

was of the poor when he was bishop, may be judged from his tenderness for them whilst he was only a catechumen.

The Church enjoyed peace under the reign of Philip for above a year after St. Cyprian's promotion to the see of Carthage. But Decius, who was sent by that emperor to chastise certain rebels in Pannonia, was proclaimed emperor by them, and advancing toward Italy, gained a great victory over Philip's forces, who was killed by his soldiers at Verona, and his son at Rome in 249. Decius began his reign by raising a bloody persecution against the Church. The cruel edict reached Carthage in the beginning of the year 250. It was no sooner made public, but the idolaters, in a kind of sedition, ran to the market-place, confusedly crying: "Cyprian to the lions: Cyprian to the wild beasts." The saint was publicly proscribed by the name of "Cecilius Cyprian, bishop of the Christians;" and every one was commanded not to hide or conceal his goods. By his remarkable conversion and great zeal, his name was so odious to them, that in derision they called him Coprianus, alluding to a Greek word which signifies dung. He was often sought for by the persecutors on this occasion. St. Cyprian consulted God, according to his custom, what he ought to do. It is the part of a hireling to fly when the flock is left destitute in time of danger. But there were at that time many weak ones among the faithful at Carthage, as appeared by the great number of those that soon after fell: the havoc which the enemy made there would have probably been much greater if providence had not preserved St. Cyprian, that by his active zeal and authority he might maintain discipline, and repair the ruins caused by the persecution. In order to procure to his flock all necessary support and comfort during the storm, the holy bishop was persuaded that the precept of flying from one city to another held good in his case: and during his deliberation he was favoured with a vision, in which Christ commanded him to consult his own safety by a prudent retreat, as Pontius testifies in his life, and as Saint Cyprian himself assures us.<sup>1</sup> 'The clergy of Rome who by severe glances reflected upon his flight, as if by it he had in some measure forsaken the flock, were not apprized of his motives, or of these circumstances. Moreover, by his staying at Carthage, the heathens would have been provoked to fall more severely upon the whole Church.

During his recess, though absent in body, yet he was with his flock in spirit, supplying the want of his presence by frequent letters, pious counsels, admonitions, reproofs, exhortations, and hearty prayers to heaven for the welfare and prosperity of his Church. He exhorted them to continual prayer to God, saying: "What hath moved me more particularly to write to you in this manner, was an admo-

nition which I received in a vision from heaven, saying unto me: 'Ask and you shall have.'"<sup>2</sup> He assured them that the Christians by falling into sloth and a relaxation of manners during the long peace, had deserved this scourge for their trial and amendment; and that this storm had been discovered by God before it happened, to a devout person at Carthage, by a vision of the enemy under the figure of a net-fencer (a kind of gladiator) watching to destroy the faithful, because they did not stand upon their guard.<sup>3</sup> In the same epistle the saint mentions another revelation of God, which he himself, though the last of all his servants, as he styles himself, had received concerning the end of the persecution, and the restoration of the peace of the Church.<sup>4</sup> St. Cyprian during his absence committed the care of his Church to certain vicars, of whom some were bishops, as Caldonius and Herculanius; some priests, as Rogatian, Numidicus, and Tertullus. By frequent letters he warned and exhorted his flock, encouraged the confessors in the prisons, and took care that priests in turns should visit them, and offer the sacrifice of the altar and give them the holy communion every day in their dungeons. Two affairs at that time gave him much disturbance; the schism of Novatus and Felicissimus, and a controversy about the absolution of the lapsed.

Felicissimus, a turbulent clerk of Carthage, had with five priests opposed the election and ordination of St. Cyprian. During the retreat of that holy pastor, Novatus, a priest of Carthage, formed an open schism. He was a man of an unquiet disposition, covetous, presumptuous, a lover of novelty, and suspected by the bishops in point of faith. He had robbed the widows and orphans, misapplied the revenues of the Church, and suffered his aged father to perish with hunger in a certain village, without so much as taking care to bury him. For these and other reasons the brethren were very urgent to have him deposed and excommunicated. The time of his trial was near at hand, when the persecution beginning, no assemblies could be held. In order to prevent his condemnation, he separated himself from his bishop, persuading some others to do the same, and pretending to ordain Felicissimus for his deacon, a man like himself, who had been convicted of several frauds and robberies: they were joined in their schism by five other priests, and held their assemblies upon a mountain. Some among the lapsed and confessors, who were angry at St. Cyprian's severity toward the former, adhered to them; for Novatus received, without any canonical penance, all apostates that desired to return to the communion of the Church.<sup>5</sup> St. Cyprian, finding other remedies only served to make the schismatics more inso-

<sup>2</sup> St. Cyp. ep. 11. ed. Oxon.

<sup>3</sup> Ib. n. 4.

<sup>4</sup> St. Cyp. n. 7.

<sup>5</sup> St. Cyp. ep. 31. Pam. 41. Fello. et seq.

<sup>1</sup> S. Cyp. ep. 10. ed. Pam. p. 30.



lent, sent a commission to the bishops and priests, whom he had appointed to act in his stead, to declare the ringleaders among them excommunicated; which was done according to his orders. About the beginning of the year 251, St. Cyprian wrote to his flock, exhorting them to beware of being misled by the schism, which he calls more dangerous than the persecutions of the pagans. "There is," says he, "one God, and one Christ, and but one episcopal chair, originally founded on Peter, by our Lord's authority. There cannot therefore be erected another altar, or another priesthood. Whatever any man in his rage or rashness shall appoint, in defiance of the divine institution, must be a spurious, profane, and sacrilegious ordinance."<sup>6</sup> Novatian and Novatus having kindled a schism at Rome against pope Cornelius, St. Cyprian wrote his excellent book, *On the Unity of the Church*, in which he more fully explains the same principles, which overthrow all schisms and heresies which can arise in the Church. The case of the absolution of the lapsed who returned penitent to the Church, gave more exercise to the zeal of our holy pastor than the schism itself.

Virtue which had stood the fiercest persecutions, is often seen to melt at the first ray of prosperity; so dangerous are its flattering blandishments. St. Cyprian complains in many parts of his works,<sup>7</sup> that the peace which the Church had enjoyed\* had enervated in some Christians the watchfulness and spirit of their holy profession, and had opened a door to many converts who had not the true spirit of our faith: from which sources, a sensible relaxation was discoverable in the manners of many. Their virtue therefore being put to the test, in the persecution raised by Decius, many wanted courage to stand the trial. The lapsed, whether apostates who had sacrificed to idols, or Libellatici who, without sacrificing, had purchased for money certificates that they had offered sacrifice, were not admitted to assist at the holy mysteries, before they had gone through a most rigorous course of public penance, consisting of four degrees, and of several years' continuance, as is prescribed for much less heinous sins than that of apostasy, in the canonical epistle of St. Gregory Thaumaturgus, written about that time. When, during this penitential term, absolution was given in dan-

ger of death, if the penitent recovered he was obliged to accomplish his course as to the austerities enjoined him. Relaxations of these penances, called indulgences, were granted on certain extraordinary occasions, as on account of the uncommon fervour of a penitent; of which several instances occur in ecclesiastical antiquity: also, on occasion of a new violent persecution being raised in the Church.

Thus St. Cyprian, in 252, when the persecution of Gallus began to threaten the Church, decreed, "that all the penitents should receive the peace of the Church who professed themselves ready to enter the lists afresh; there to abide the utmost heat of battle, and manfully to fight for the name of the Lord, and for their own salvation." For the reasons of which indulgence he alleged, that it was necessary, "to make a general rendezvous of Christ's soldiers within his camp, who are desirous to have arms put into their hands, and seem eager for the engagement.—So long as we had peaceable times, there was reason for a longer continuance of penitents under a state of mortification; yet so as to relax it in the case of sickness and danger. Now the living have as much need of communion as the dying then had, unless we would leave those naked and defenceless, whom we are exhorting and encouraging to fight our Lord's battle: whereas we should rather support and strengthen them with the body and blood of Christ. The design of the eucharist being to be a defence and security for those who partake of it, we should fortify them whose safety we are concerned for, with the armour of our Lord's banquet. How shall they be able to die for Christ if we deny them the blood of Christ? How shall we fit them for drinking the cup of martyrdom, if we will not first admit them to the cup of the Lord?"<sup>8</sup> It was also customary to grant indulgences to penitents who brought tickets from some martyr going to execution, or from some confessor in prison for the faith, containing a request in their behalf, which the bishop and his clergy examined, and often ratified. This practice was established in Africa in Tertullian's time,<sup>9</sup> in Egypt, in the days of St. Dionysius of Alexandria,<sup>10</sup> in Asia, as appears from the acts of St. Pionius, and in other places. In St. Cyprian's time this custom degenerated in Africa into a great abuse by the multitude of such tickets, and their often being given in too peremptory terms, and without examination or discernment, to the great prejudice of souls, and the relaxation of the discipline of penance.

St. Cyprian being informed of the mischief which threatened his flock in June, 250, severely condemned it by three letters which he despatched together, one to the martyrs and confessors, the second to the priests and dea-

<sup>6</sup> Ep. 43. Fello. 39. Pam.

<sup>7</sup> L. de Unit. Eccles. n. 20. ep. 8. ed. Pam. p. 23. ep. 11. ed. Oxon. tr. de Lapsis, n. 4.

\* The Church had enjoyed a kind of calm from the death of Severus, in 211, to that of Philip in 249, especially during the five years' reign of the last emperor; if we except, during this interval, frequent commotions of the people or magistrates in certain places; and the sixth general persecution which raged after the death of Alexander and Mammæa, in 235, during the three years of the usurpation of Maximinus, of whom Capitolinus says, that "never did a more cruel beast tread on the earth."

<sup>8</sup> St. Cyprian. ep. 57. ed. Oxon. 54. Pam.

<sup>9</sup> Tertull. De Pudic. c. 22.

<sup>10</sup> Euseb. l. 4. c. 42.

cons, and a third to his people. In the first<sup>11</sup> he expresses the utmost concern to the confessors that they had not been better instructed by his priests in the rules of the gospel than they appeared to have been, and that by their recommendation "some priests had presumed to make oblations for the lapsed,\* and to admit them to the holy eucharist; that is, indeed, to profane the body of our Lord.—And as a further aggravation," says he, "they have admitted these sinners to communion before any submission made by them to penitential discipline, before any confession made of their heinous and crying sin, and before any imposition of hands made by the bishop and his clergy unto penance.—Such priests, instead of approving themselves the true shepherds of the sheep, become as bad to them as butchers and murderers. For a mischievous condescension is, in effect, a cheat: nor are those who have fallen raised by such helps, but rather cast down, and pushed upon destruction." He adds: "I beseech you, with all possible earnestness, to set before your eyes the examples of your predecessors, and to consider how careful other martyrs, who are gone before you, were in making such grants; duly weigh the reasonableness and justice of the petitions which you hand to me.—I again entreat you, that you see the persons, acquaint yourselves with their circumstances, and be assured that their humiliation comes very near the just measures of a legitimate and full satisfaction." The saint's letter to the priests<sup>12</sup> is a much more severe rebuke, that some of their order, (whom he threatens to restrain from offering, that is, to suspend,) forgetting the rules of the gospel, as well as the rank which they held in the Church, rashly and hastily admitted penitents to communion upon the tickets of confessors; "though," says he, "they have not performed their penance, made no humble confession of their sin, nor received the imposition of hands from the bishop and his clergy; the holy eucharist is administered to them, in defiance of the scripture, which saith: *Whoever shall eat or drink unworthily, shall be guilty of the body and blood of the Lord*, 1 Cor. xi. 27." Fleury remarks, that St. Cyprian here does not take the word *exomologesis*, with Tertullian, for the whole course of penance, but for a part of it, according to the Greek word, namely, *confession*, which was made either publicly or privately, after penance was ended, before receiving reconciliation by the imposition of hands.<sup>13</sup> The holy bishop, in his letter to his people, recommends to them to restrain by their advice, the forwardness of such confes-

sors within the limits prescribed by the gospel.<sup>14</sup> He, however, dispenses in case of sickness, or other extreme danger, and allows such, with tickets from the martyrs, to be reconciled, "when they have made the humble confession of their sin before any priest or deacon,\* whom they can procure to attend them."<sup>15</sup> Lucian, and certain others among the confessors at Carthage, wrote an imperious letter to St. Cyprian upon this subject,<sup>16</sup> but the holy pastor strenuously maintained his point.<sup>17</sup>

The see of Rome being then vacant, St. Cyprian wrote concerning this affair to the clergy of that Church, who, by an excellent answer, confirmed the same law of holy penance, and discipline of the Church.<sup>18</sup> They were by that time well satisfied of the just reasons St. Cyprian had for his retreat; and condemn over-hasty absolutions. "God forbid," say they, "that ever the Roman Church should be so easy and compliant, or have so little regard to the interests of religion, as to relax the severity and rigour of its discipline. The remedy too hastily applied can do those that are fallen no sort of service; but through a mistaken compassion, would fester the wound received by the first offence, and to their greater destruction, deprive the unhappy souls of the advantages they might reap from a true repentance. For how is it possible that the medicinal grace of forgiveness should have its effect, if he who hath the dispensation of it, becomes fond of increasing the danger, by contracting the time which should be allowed for the removal of it, by a legitimate and proper penance? If he chooses only to skin over the wound, and will not allow due time for the operation of his medicines, nor for closing it by surer and slower degrees? This if we would speak out plainly, is not to *cure*, but to *kill*.—Let penitents knock at the doors of the Church; but let them not proceed to violence, nor to break them open. Let their tears and lamentations, coming from the very bottom of their hearts, plead their cause for them, and speak their shame and sorrow for their sin. Nay, if they have really a just horror of their guilt, and would have the deep and dangerous wounds of their consciences handled skilfully, they should even ask with shame. Let them ask, agreeably to the rules of the gospel, with modesty and humility.—The mercies of God may be considered; but then his justice should also be remembered.—He hath prepared a heaven, but he hath prepared a hell too," &c. A letter also which the confessors at Rome wrote out of prison to those in Africa (much extolled in this and St. Cyprian's letters, though not now extant contributed very much to the support of discipline

<sup>11</sup> Ep. 11. ed. Oxon.

<sup>12</sup> Ep. 16.

<sup>13</sup> Fleury, l. 6. n. 42. See Gabr. Albaspinus Observ. Eccles. Obs. 20. l. 1. p. 94. and Baronius, ad an. 253. n. 60.

<sup>14</sup> Ep. 17. ed. Oxon.

<sup>15</sup> Ep. 18. et 19.

<sup>16</sup> Inter Cyp. ep. 23. ed. Oxon.

<sup>17</sup> Ep. 26.

<sup>18</sup> Ep. 30. inter Cyp. ed. Oxon.

\* All who communicated at mass were admitted by the priests to make their oblation at the beginning of that sacrifice.

\* A deacon might be deputed to give canonical, but not sacramental absolution.



St. Cyprian writes of a certain priest named Gaius, who admitted the lapsed to communion, and of such others; "Let them be suspended from their monthly dividend."<sup>19</sup> For the revenues of the clergy then consisted chiefly of the oblations of the faithful, which were divided every month into four parts, one of which was assigned to the bishop, and one to his clergy, so that the bishop's share equalled that of all his clergy together. The other two parts were allowed to the poor, and the expenses of oratories or churches.<sup>20</sup> The Roman clergy tell St. Cyprian, in another letter, that they hoped the impatience of the lapsed would wear off with time; "and then they will be thankful," say they, "that they have been kept in hand for a season, till their cure could be depended on."<sup>21</sup> The schismatics Novatus and Felicissimus supported the cause of the lapsed, and the rebellious clergy and confessors; but Novatus retired to Rome in the beginning of the year 251, where St. Cornelius was chosen pope in June that same year. St. Cyprian congratulated with him upon his election, and they joined their forces against the double schism kindled both at Rome and in Africa.

At the end of the year 250 the persecution was considerably abated at Carthage upon the expiration of the proconsul's annual authority. It ceased by the death of the two Decii, father and son, who perished together, by the treachery of Gallus, their general, as they were fighting against the Carpi, a Scythian nation, near Abrutum in Mysia, part of Scythia, in November, 251, the elder Decius having reigned about two years and six months. St. Cyprian was returned to Carthage in April that same year, after an exile which he calls of two years, though it seems only to have continued about fourteen months, as Tillemont observes. Soon after his return he held a numerous council at Carthage, in which the schismatics were condemned, and it was ordered that the lapsed should remain in a course of penance. St. Cyprian granted them afterward a plenary indulgence in a second council which he held at Carthage soon after Easter the following year, the persecution of Gallus then beginning to threaten the Church, as has been already mentioned. Our saint is thought to have read in the first of these councils his treatise, *On the Lapsed*, which he published soon after he came out of his retreat.\*

<sup>19</sup> S. Cypr. ep. 34. ed. Oxon.

<sup>20</sup> Ep. 39. et ep. 5. See bishop Fell's note, *ibid.* and Bingham.

<sup>21</sup> Ap. Cypr. ep. 36. ed. Oxon.

Visions continued very frequent in the Church in that age, as the learned Mr. Dodwell<sup>22</sup> has proved, tracing the evidences of this prophetic

<sup>22</sup> Dodwell Diss. Cyprian. 4.

saint, "would betray a great ignorance of his profession" who for fear of putting his patient to pain, by opening his wound should softly handle it, skin it over, and close it up, not cleansing it of the corruption lodged in it; for, by this unskilful management, the malignity would take deep root, and taint the whole mass. The wound, we know, in all such cases, must be opened, the knife must not be spared, all superfluities must be pared away, without regard to the pain occasioned by so sharp a treatment. If the patient complains, and cries out for the present, he will afterward thank the operator when he finds his recovery has been owing to such a treatment. A new source of destruction is broken out among us; and, as if the persecution had not done sufficient mischief, another evil comes upon us likely not to be less fatal. A delusive absolution is given at random, dangerous to the givers, useless to the receivers. Coming fresh from the altar of the devil, their hands yet reeking with the blood of the sacrifices offered thereon, they would fain approach the highest mysteries. In spite of the divine admonitions, violence is offered to the body and blood of Christ. Their intrusion is not to be interpreted a less affront to our Lord, who presume (unqualified) to receive the holy sacrament into their hands and mouths, than that which they offered him before when they denied and renounced him. All this indulgence is no more beneficial to sinners, than tempestuous weather is to the fruits of the earth, than a murrain to cattle, or a dreadful storm to the mariner. They who dispense it subvert the only true foundation which the lapsed can have of any hope in God; they resemble unskilful pilots, who, instead of conducting their vessel safe into harbour, split it upon the rocks. The peace thus given them is so far from answering its purposes, that it directly thwarts them. By this stratagem the subtle enemy would wipe out of their hearts all remembrance of their past offence, and all sorrow for it. It is none of his interest that they should deprecate the wrath of God or pass through a long and laborious penance."

The zealous pastor shows that penitents deceive themselves, who think that a reconciliation can be given them before they have expiated their crime by penance, and purified their conscience by imposition of hands from the bishop: he says, that the merits and works of the martyrs can prevail much with Christ, and that what they ordain ought to be granted, if it be just and lawful; but not if they demand any thing against the law of God and the gospel; nor ought it to be presumed that martyrs for the gospel would attempt any thing in derogation from it. To strike a terror into sinners, he relates several examples of persons severely punished by God in a miraculous manner, for being so bold as to receive the body and blood of Christ before they had done condign penance. Such visible chastisements, like that of Ananias and Saphira, were frequent in the primitive age, (See 1 Cor. xi. 30.) and are sensible tokens of the invisible punishments which God inflicts on such crimes. "What dreadful instances," says St. Cyprian, (n. 13.) "do we see of God's vengeance executed upon many who deny him! How lamentable were the ends they came to! Though this be not the proper time of punishment, they do not escape it even here. It lights for the present upon few only, but the example is designed for all. A woman who, after denying her faith, went immediately to the public baths, there fell down possessed by an evil spirit, and becoming her own executioner in wreaking the vengeance of God upon herself, in her rage bit to pieces her tongue, the instrument of her crime, and being seized with cruel pains in her bowels, in a very little time gave up the ghost." He adds an example to which he had been an eye-witness. The parents of a sucking little girl flying for fear of the persecutors, the nurse carried the child before the magis-

\* In his book, *On the Lapsed*, he extols the crowns of the martyrs, but bitterly deplors the lamentable fall of those that had apostatized, by which he says his very bowels were rent, and no words could express his grief, which admitted no alleviation but that of tears and sighs. After showing the greatness of the crime of apostasy, he passes to the remedies, and inveighs against a rash and hasty pretended reconciliation. "He," says the

spirit through almost every writer, from the apostolic age to this period, namely, from the works of Hermas, Clemens, Romanus, Ignatius Poly-

carp, Quadratus, Justin, Melito, Tertullian, Origen, Dionysius, Alexandrinus, &c. St. Cyprian mentions several visions with which God

trates, and as it was not old enough to eat flesh, they gave it some bread dipped in wine which remained of the heathenish libations. As soon as the heat of the persecution was abated the mother returned, and having got her child again, carried it to the church where St. Cyprian was offering the great sacrifice of the eucharist, *Sacrificantibus nobis*. The child cried and grieved all the time of the oblation, as if it were to confess, by all the signs it could give, its unfitness for that holy place. At the communion, when the deacon brought it the cup, the infant turned its head, closed its lips forcibly together, and with all its might refused to touch what was offered. The deacon, however, forced some of the blessed sacrament into the girl's mouth; upon which she was seized with violent convulsions and a fit of vomiting. Christ would not suffer the holy sacrament to stay with her after her bowels had been polluted with the heathenish sacrifices.

A woman, somewhat advanced in years, who had sacrificed to idols, crept in unobserved, whilst St. Cyprian was offering the sacrifice; but she had no sooner received the sacrament, but she began to heave and struggle for her life, as if she had received a mortal wound, and losing her breath, fell down trembling and sobbing. Another woman whose hands had been polluted with heathen sacrifice, as she tried to open her box, in which she kept the body of our Lord (according to the custom of that age for private communion when persons could not assist at religious assemblies in times of persecution,) perceived fire arise thence, by which she was so affrighted that she durst not touch it. A man who had apostatized, having privately received the sacrament from the priest in his hand, opening it, found nothing but ashes. Several in the like circumstances were seized by unclean spirits, and some lost their senses, and ran mad.

St. Cyprian adds a strong exhortation to penance, and says, that some among the faithful, "because they had once sinned only in thought and purpose, confessed this with much grief to the priests of God doing severe penance, unburdening their consciences, and seeking a healing remedy for their wounds: knowing that God is neither to be deceived nor mocked, no arts and stratagems can delude or circumvent him." "*Quoniam de hoc vel cogitaverunt, hoc ipsum apud sacerdotem Dei dolenter et simpliciter confitentes, exomologesim conscientie faciunt, animi sui pondus exponunt,*" &c. n. 14. p. 95. Upon which words the English Protestant editor of St. Cyprian's works makes this remark: "This submission to a solemn exomologesis for their thought is a proof of the esteem which voluntary confession stood in. No one could have called them to account for the purpose of their heart, if they had not of their own accord declared it," p. 131.

St. Cyprian repeats his pressing solicitations to sinners: "Let every one of you make an humble and solemn confession of his sin whilst he is yet in the world, whilst his confession can be admitted, whilst his satisfaction, and the pardon given him by the priests are available with God." He puts them in mind, that this is not to be obtained without much lamentation and sorrow, and without renouncing diversions, banquets, and vain apparel; that if they would mourn for a friend that was dead, how much more ought they to do it for their souls? "You have lost your soul," says he; "you are dead to all spiritual purposes; you survive this loss; and will you not lament and mourn? will you not secrete yourself for a time from company and diversements? Behold, fresh aggravations of your guilt. Penance here is left as the only remedy. They who would represent this as needless, leave the case incurable and hopeless. Whilst persons rashly trust to salvation against the terms of the gospel, there is left no hope of it upon any reasonable grounds. Let us then mourn and weep in proportion to the greatness of our sin; as the wound is large and deep, let our care of it be suitable, let not the severity of our penitential labours fall short of the heinousness of our guilt. You must ask more fervently, must continue a great

while instant in prayer and supplication, must spend whole days in sorrow, whole nights in tears, and every moment of your time in mourning and lamentation. You must prostrate yourselves upon the ground, lie down in sackcloth and ashes, neglect all care of dress and ornament; choose henceforward abstinence and fasting, and be diligent in works of justice and charity. Your riches, which helped to ensnare and ruin you, can no longer be a just object of your love and adherence. You should rather detest them as a mortal enemy, avoid them as you would robbers and cut-throats; shrink from them as you would from poison or the sword. They should now be chiefly employed in redeeming your crime and your guilt. Let the remainder of your fortune be spent in seeking relief against the grievous wound you have received. God who is to judge you should be engaged by your loans to him, to become your debtor. If any man will pour out his soul to God in fervent prayer, if he will shed in great abundance penitential tears, if he will labour to pacify the wrath of God by repeated acts of justice and charity, then at length it may be hoped, that he will pity and be moved to pardon, who said: *When thou shalt return and repent thou shalt be saved*, Isa. xxx. 15. He therefore can pardon his humble supplicants, his sincere penitents, such as bring forth suitable fruits of repentance. He can make available whatever either the martyrs shall ask, or the bishop and ministers of his Church shall do on their behalf. Thus the soldier of Christ will rally his broken forces, fight with the more ardour and courage, and being inspired with greater degrees of constancy and firmness from an humble remembrance and sense of his sin, he will derive upon himself the divine assistance, and contribute as much to the joy and triumph of the Church, as he had done to her dejection and grief." This holy pastor always feared lest his indulgence was too great: "I would, as to myself, forgive all that is past: even the faults committed against God, I do not rigorously search: nay, I even become myself an offender, I fear, by my too great indulgence to the offences of others; and as for those who are desirous of confessing their sin with openness and humility, and making all possible satisfaction for it, these I am ever ready to embrace with the most true and cordial affection."

St. Cyprian's most useful discourse, Of the Lord's Prayer, was wrote soon after this last treatise, and is strongly recommended by St. Hilary and St. Austin. The latter exhorted the monks of Adrumetum to get it by heart. The author shows the excellency of that divine prayer, and explains in its petitions, what we are to ask of God. He mentions the solemn hours of daily prayer; the first, third, sixth, &c. and lays down the conditions of prayer, especially humility, reverence, attention, fervour, and constant perseverance. "The avenues of our souls," says he, "should be all locked up from our enemy, and God alone should have access to them. It is a strange degree of indolence and sloth to suffer our minds at that time to be alienated from their proper business. This is to offend the majesty of God by our careless approaches whilst we profess to implore his mercy." He takes notice that the priest in the preface to the celebration of the eucharist, said: "Lift up your hearts;" and that the people answered: "We lift them up to the Lord." He says, our prayers ought not to be barren, or to ascend empty and unattended to the throne of grace, but must be accompanied with almsdeeds and good works, which will recommend them to God. Excellent maxims concerning prayer occur in his epistles, especially in the exhortation to continual prayer, which he sent to his clergy with a charge that it should be also communicated to the laity. (ep. 11. ed. Oxon. 8. Pamel.)

Upon the renewal of the persecution under Gallus and Volusianus, in 252, St. Cyprian wrote his Exhortation to Martyrdom, to fortify his flock against the day of trial. This work is compiled of passages of holy scripture,



had favoured him and many other persons. He assures us, that he received from God an express order to fly and lie concealed when he was proscribed or outlawed in the reign of Decius. Pontius, in his life, tells us, that it was purely

these being the best arms which a bishop can put into the hands of soldiers of Christ, whom it is his duty to exercise and train to battle. Our saint, to comfort and fortify his flock, in the time of the grievous pestilence, composed his book, *On the Mortality or Pestilence*. In it he shows, that true servants of God ought to rejoice in calamities, because they afford opportunities to exercise patience, and all heroic virtues, and to merit heaven. As for death, "No man," says he "can be afraid of it, but he who is loath to go to Christ, nor can any one be loath to go to Christ but he who hath reason to fear that he shall have no part in his kingdom." He describes the happiness of those who are got out of the storms and hurricanes of this world, have made to the haven of everlasting bliss, and have put on a happy immortality, being freed from the dangers of sin, the assaults of the devil, and the conflicts of the passions, of which he draws a pathetic and elegant picture. Too great a fear of death in a Christian he calls a proof of the want of lively faith and hope which fortify the mind, and enable us to despise the king of terrors. "Above all things," says he, "we should bear in mind the obligation we lie under to do, not our own, but our heavenly Father's will, as Christ has taught us to desire in our daily prayer. Now, how inconsistent and absurd is it for us to desire that his will may be done, when upon his summoning us to leave this world, we are backward and reluctant, and loth to answer to his call? With what propriety or truth do we beg of him that his kingdom come, when we plainly prefer before it a state of bondage on earth? Wherefore do we so often repeat our desires to him, *to hasten his kingdom*, when it is evident we would rather continue here in a state of subjection to the devil, than reign with Christ in his kingdom and glory?"

He mentions a certain fellow-bishop, who, being almost at the last gasp, was extremely shocked at the thoughts of death. Whilst he earnestly begged for some time of respite, a youth of a majestic presence, and such a venerable aspect as mortal eyes could scarce endure to behold, appeared standing by him, and said, with a good deal of seeming displeasure, "You are afraid both of suffering and of death; yet you are unwilling to quit the place of suffering. What then shall I do for you, seeing you yourself know not what to ask?" St. Cyprian adds: "I myself have been frequently warned by express revelation from God, to declare, in the most public and pressing manner, that we ought not to mourn for the death of those whom our Lord hath called to himself, and delivered from the troubles of this world; inasmuch as we know, and should consider, that they are not so properly taken away from us as sent before us; that they have only got the start of us, as it were, in a voyage or a journey; and that, though we may be allowed to miss them, it is not fit we should lament them, as if they were lost." He says, our behaviour ought to agree with our words, and avow our belief that our departed friends are in a state of bliss. It is his remark that a wish for longer life for the sake of martyrdom is an illusion of self-love, seeing resignation to the divine will is the most perfect sacrifice of ourselves to God; and adds, "that we ought to show the power of our faith, by bearing the departure of our dearest friends without emotion; and when it shall please God to call us to himself, we should gladly receive his summons, and follow him with cheerfulness and without delay." Lastly, he strongly exhorts all Christians heartily to wish for the happy hour of their death, as it will be their passage to the glory of heaven, their admission into the kingdom of divine love, and into the glorious society of the angels and saints. St. Cyprian's books, *On the Lord's Prayer*, and *On Mortality*, were published in French by the duke of Luynes, under the name of the *Sieur de Lavalyn* in 1664.

owing to his fear of offending God, which induced him rather to obey the commands of God than to be crowned with martyrdom against the will of God, to whom in every thing he was entirely devoted. He so firmly depended on the truth of those admonitions which he received from heaven, that he was persuaded he should commit a sin by suffering, if he had not then concealed himself, when our Lord commanded him to do so. This historian observes, that he was preserved by a merciful Providence, lest his weak flock should have been totally dispersed, and the discipline of penance enervated in it by the persecutions, first of the heathens, and afterward of the lapsed. During which dangers this skilful manager bound up the wounds of the brethren, and, by his watchfulness, defeated the stratagems by which the cunning enemy sought to impose upon those that were found not to be upon their guard. Such circumstances render the vision more credible at those times when miraculous powers were frequent.

St. Cyprian, in his eleventh epistle to his priests and deacons,<sup>23</sup> mentions several other visions; one by which he was moved to exhort them to continual prayer. "I received," says he, "an admonition from heaven, in a vision, saying, Ask, and you shall receive. Next, my people were directed in the same vision to ask for certain persons; but they could not agree in asking, which exceedingly displeased him who had said, Ask, and you shall receive; because it is written, *God maketh men to be of one mind in a house*."<sup>24</sup> He subjoins the vision of the net-fencer, representing the devil threatening the people, which pointed out the impending persecution of Decius; and gives an account of a third vision, in which it was shown him that this persecution was drawing towards an end, in the following words: "To the least of all his servants, who hath many sins to account for, and in all respects is unworthy of such a condescension, God, in his infinite mercy, hath been pleased to give the following direction, saying, 'Bid him be secure and easy, for settled times are coming: and, as to the intervening delay of them, there is reason for it, seeing there are some yet remaining to be proved in this trial.' Even as to the point of spare diet, we have some intimation from above, with a manifest view of preventing any declensions in the vigour of heavenly virtue, through the allurements of the world; and of disengaging the mind from the weight and incumbrance of satiety, that it might more easily and expeditely watch for prayer." The English editor observes, that this letter was wrote in 250, when there was no human appearance of times growing more peaceable. The departure of the Decii from Rome soon after, upon their expedition, made some abatement in the persecution, and their unexpected

<sup>23</sup> Ep. 11. ed. Oxon. 8. Pam.

<sup>24</sup> Ps. xlviii. 6.

death put an end to it. The event proved the author to be neither an enthusiast nor an impostor, who depended with great assurance upon these visions, especially those which promised peace to the Church; of which he writes again:<sup>25</sup> "Let us animate one another, and endeavour to make all possible improvements in virtue, that when our Lord shall mercifully vouchsafe that peace to the Church which he hath promised, we may return to her new men," &c. When some of the lapsed had wrote to St. Cyprian, humbly and modestly begging penance and reconciliation, the holy bishop said of them, "The Lord is my witness how much I congratulate with them for this regular and Christian conduct, who hath been pleased also to reveal to me how highly acceptable it is in his sight."<sup>26</sup> He speaks of several other divine revelations which he received:<sup>27</sup> he was often directed by them in promoting persons to holy orders, and in other occurrences. He was forewarned by God of the revival of the persecution under Gallus; of which he wrote to pope Cornelius as follows: "A storm is coming, and a furious enemy will speedily declare himself against us; the struggle will not be like the late one, (that under Decius.) but more sharp and insupportable. This we have had frequently revealed to us from above, and the merciful providence of God doth often remind us of it; through whose assistance and compassion for us, we trust that he who, in times of peace, hath foretold to his soldiers the approaching battle, will crown them with victory when engaged in it."<sup>28</sup> Upon these revelations he, by a plenary indulgence, admitted the lapsed, who had entered upon a course of penance, to the benefit of reconciliation and communion.

In the beginning of this persecution, in July, 252, pope Cornelius made a glorious confession of his faith at Rome, and was banished to Centumcellæ. St. Cyprian congratulated him hereupon by a letter,<sup>29</sup> in which he foretells both his and his own approaching martyrdom. "Since it hath pleased God," says he, "to advertise me of our approaching trial, I cease not to endeavour by exhorting my people to prepare for it, and to join with me in continual watchfulness, fasting, and prayer. Let us cry to God continually, and deprecate his wrath: for this is our heavenly armour, which will enable us to stand our ground with constancy and courage. Let us agree in remembering each other at this time of peril and distress—and whichever of us shall first be favoured by our Lord with a removal hence, let our affection still persevere before the Lord for our brethren, in never-ceasing prayers for them." These two great saints lived in the closest and most constant union together; we

have eight letters of St. Cyprian to that holy pope, besides a synodal epistle; and it appears by these that he wrote to him many others. After the martyrdom of St. Cornelius, which happened the same year, 252, on the 14th of September, St. Cyprian wrote a letter of congratulation to his successor, St. Lucius, who was no sooner elected than banished. Being recalled, he died about five months after his election, on the 4th of March, attaining to a "glorious martyrdom," as St. Cyprian assures us.<sup>30</sup>

The pestilence, which broke out first in Ethiopia, in the reign of Decius, and ravaged successively all the provinces of the empire, fell most heavily of all upon Africa. It grew more violent under Gallus; afterward destroyed the armies of Valerian in Persia, and seemed to redouble its virulence in the reign of Gallien. It is mentioned also under Claudius II. in 270, though its chief havoc is confined to the space of twelve years, from 250 to 262.<sup>31</sup> St. Cyprian describes this distemper, that it began by a sinking of the strength, with colliquative evacuations, and grievous inflammations of the larynx and parts adjacent: these symptoms were followed with an inward heat of the bowels, convulsions of the stomach, violent retchings and vomitings, fiery redness of the eyes, and mortifications in several parts, which required amputations of limbs; a weakness contracted in the whole frame rendered the body almost incapable of motion; a dulness of hearing or a dimness of sight also came upon the patients.<sup>32</sup> This fatal contagious distemper swept away daily vast numbers, seizing whole families one after another, without sparing one individual person in them.<sup>33</sup> All, in this dreadful juncture, were in the utmost consternation, every one striving to shift for himself, and get to the greatest distance from the infection. The heathens deserted and exposed their nearest friends, turning the dying patients out of the doors, as if they could shut death out with them. Living carcases rather than men lay destitute up and down the streets, begging the assistance of passengers. Yet many were intent upon an unnatural and cruel plunder of the goods of others.

St. Cyprian, in this time of desolation, assembled the Christians at Carthage, and spoke to them strongly on the duty and advantages of mercy and charity, teaching them that they ought to extend their care not only to their own people, but also to their enemies and persecutors. The faithful readily offered themselves to follow his directions. Their services were severally distributed; the rich contributed large alms in money; the poor gave only their personal labour and attendance, having nothing else to bestow.—Every one was ambitious to engage in a service wherein they

<sup>25</sup> Ep. 13. ed. Oxon. n. 4.      <sup>26</sup> Ep. 33. ed. Oxon.

<sup>27</sup> Ep. 7. 39. 63, &c.

<sup>28</sup> Ep. 57. ad Cornel. ed. Oxon.

<sup>29</sup> Ep. 60. ed. Oxon. 58. Pam.

<sup>30</sup> S. Cypr. ep. 67.

<sup>31</sup> Tillemont, vit. S. Cyprian, art. 33.

<sup>32</sup> S. Cypr. l. de Mortal. n. 9.

<sup>33</sup> Pontius vitâ Cypriani, n. 9.



might so eminently approve themselves to God the Father and Christ, the Judge of all, and in which they had at their head so great a leader and commander as their good bishop. How much the poor and necessitous were, not only during this pestilence, but at all times the objects of our saint's most tender care, appears from the concern he expressed for them, and the orders he frequently gave about them in his epistles, even during his absence. It was one of his usual sayings: "Let not that sleep in thy coffers which may be profitable to the poor. That which a man must of necessity part with, some time or other, it is wisdom for him to distribute so, that God may everlastingly reward him."

All orders of men shared the good bishop's attention, but the clergy above the rest. So solicitous was he that they should be wholly taken up in the spiritual function of their charge, that he reckoned it among the great disorders which had crept into the Church during the long continuance of peace before Decius, that some bishops, "neglecting their high trust, entered upon the management of secular affairs."<sup>34</sup> In the town of Furnis, one Geminus Victor had, in his last will, appointed Geminus Faustinus, a priest of that church, his executor. The sixth among the apostolic canons (framed in various synods during the three first centuries) and other synodal decrees of the earliest ages, forbade any bishop, priest, or deacon to engage himself in secular business, under pain of being deposed. Bishop Fell observes, that the Roman laws made it penal for any one to refuse the office of executor or guardian, when offered. Wherefore, in this case, the synods inflicted the penalty on him who should appoint a bishop, priest, or deacon, either executor or guardian, forbidding "any remembrance of him to be made at the eucharist, (or mass,) or any oblation to be made for him after his death. The reason of which was, that the clergy should not be distracted from their holy ministrations—that they might attend their altar and their sacrifices without interruption, and fix all their attendance upon religious duties," as Saint Cyprian says. Wherefore he ordered "that the name of the said Victor should not be mentioned at the altar—that no oblation should be made for his repose, nor the customary prayers of the Church be offered up on his behalf," as was usually done for the faithful departed. St. Cyprian hoped, by this instance of severity, to prevent any person from calling down to a lower employment the priests and ministers of God, whose whole time and care should be devoted to his altar.<sup>35</sup>

In the persecution of Gallus, some priests, who celebrated the holy eucharist early in the morning, made use of water only in the chalice, for fear of being discovered by the scent of the

wine. This abuse St. Cyprian condemned and confuted.<sup>36</sup> He mentions the sign of the cross used at baptism, and on other occasions,<sup>37</sup> and says, "A Christian is fortified by the defensive sign of the cross."<sup>38</sup> Several cities in Numidia having been distressed by an incursion of barbarians, who were not subject to the Romans, a great number of Christians of both sexes were carried into captivity by them. Upon this accident eight bishops wrote to St. Cyprian, imploring his assistance for the redemption of the prisoners. St. Cyprian shed many tears upon reading these letters, and was particularly concerned on account of the danger to which the virgins were exposed. At his recommendation the clergy and people of Carthage raised a sum amounting to a hundred thousand sesterii, that is, about seven hundred and eighty-one pounds English.\* This money St. Cyprian sent to those bishops, charging them to have recourse to him again upon all such occasions.<sup>39</sup>

About the year 255 began the controversy concerning the validity of baptism given by heretics. St. Cyprian having been consulted by eighteen bishops of Numidia concerning that point, answered, that such a baptism is null, and to be reiterated; which decree he soon after confirmed in a synod of seventy-two bishops, which he held at Carthage. The pretended reasons for this mistaken notion he sums up in his epistle to Jubaianus.<sup>40</sup> In what manner St. Stephen maintained the tradition of the Church upon this head, has been related in the life of that holy pope and martyr. What the behaviour of St. Cyprian would have been had he seen the controversy determined by the decision of the Church, cannot be doubted from the principles which he himself lays down.<sup>41</sup> Nor did he question the superior authority of St. Stephen; though in a point which he thought to belong merely to discipline, not to faith, he thought he might maintain the custom which he found established at Carthage by a predecessor named Agrippinus. Neither was he unacquainted with the dignity of the Roman see, which he calls "The chair of Peter, the principal church, the origin of the sacerdotal unity; whither perfidy cannot find access."<sup>42</sup> If he for some time betrayed a

<sup>34</sup> Ep. 63. ad Cæcilium, ed. Oxon.

<sup>37</sup> Tr. de Laps. n. 2. De Unit. Eccles. n. 15.

<sup>38</sup> L. 2. Testim. n. 16.

<sup>39</sup> Ep. 62. ed. Oxon. S. Aug. ep. 199. n. 95.

<sup>40</sup> Ep. 73. ad Jubaian.

<sup>41</sup> L. de Unit. Eccl. p. 83. et ep. 55, &c. S. Aug. l. 1. de Bapt. c. 18. p. 94. t. 9, &c.

<sup>42</sup> Ep. 59. ad Cornel. n. 10. p. 265. See also ep. 55. ad Antonian. n. 5. p. 243. L. de Unit. Eccl. p. 76, &c. Raymundi Missorii Dissertatio critica in Epistolam ad Pompeium adversus decretum Stephani papæ 1. Veneris, 1733, 4to.

\* At the rate of 71. 16s. 3d. the sesterium, or one thousand sesterii. Mr. Smith, in his corrections of Dr. Arbuthnot's tables, makes a sesterius 2d. of our present English coin, and a sesterium 81. 6s. 8d.

<sup>34</sup> S. Cypr. tr. de Laps. n. 4.

<sup>35</sup> S. Cypr. ep. 1. ed. Oxon.

warmth in this controversy, how much he repented of it appears by the book which he afterward wrote on patience; and, if he offended, this was effaced by his perfect charity and glorious martyrdom, as St. Austin frequently repeats.

Whilst this controversy was carried on, the Church enjoyed some tranquillity. For Gallus did not reign full two years, being slain by his own troops. Emilianus, who had revolted against him, met with the like fate after four months, and Valerian, who next stepped into the throne, was favourable to the Christians, till, through the instigation of Macrianus, his general, he raised a most bloody persecution in 257, which raged three years and a half, till that emperor was taken prisoner by the Persians.\*

\* The latter works composed by St. Cyprian are these that follow. The book *To Demetrianus*, (an inferior heathen magistrate of Carthage, an acquaintance of St. Cyprian's, though a great enemy to the Christians,) is an answer to his invectives, showing that the Christian faith was not the cause of the public calamities of the empire, with an exhortation to repentance. The treatise, *Of Alms and Good Works*, compiled about the year 254, is a moving exhortation to alms-deeds and works of mercy, as commanded in the Holy Scriptures, and as the means to obtain the divine mercy. The author says, it is utterly inexcusable to come to the holy sacrifice, or pretend to celebrate the Lord's day, without making an offering for the poor. In answer to the objections which covetousness suggests, he shows that a number of children to be provided for does not exempt a man from this duty, but enhances the obligation, seeing those betray the true interest of their children, who teach them to misplace their affection, and to prefer mammon before Christ; and who do not procure them the divine protection by religion and almsdeeds. He insists much upon this, that the sentence of the last day will be given according to the abundance or deficiencies of our alms.

St. Cyprian, in order to cool the heats which had been raised in the disputes about rebaptizing heretics, composed about the year 256, his book *On the Advantage of Patience*. This virtue he takes not only for the restraint of resentment and revenge, but for the train of all those virtues which contribute to make a man merciful, mild, gentle, forbearing, and forgiving; and which enable him to endure all sorts of hardships, and to oppose all sorts of temptations. He observes, that the heathen philosophers were strangers to true patience, which supposes in the person possessed of it, meekness and humility; whereas they were conceited and puffed up, exceedingly pleased with themselves, consequently not pleasing God at all, but full of ignorance, presumption, frowardness, and vain boasting. It is the business of a Christian to be in reality, what they sought to be only in appearance, and live up to that pitch of sanctity which they talked of. He recommends the practice of patience from the example of God, from whose illustrious fountain it takes its rise and derives its main honour and dignity; also from the precepts of the gospel, the example of Christ, of St. Peter, "upon whom Christ hath vouchsafed to build his Church," the other apostles and holy patriarchs; and from the consideration of the future judgment.

St. Cyprian mentions the power of exorcising and casting devils out of human bodies in the name of Christ both in this treatise, (n. 4.) in that to Donatus, (n. 4.) and in that to Demetrianus, (n. 9.) to whose senses he confidently appeals, if he would make the trial. Whence the English Protestant editor, in his notes upon this passage to Donatus, says; "This power of Christians in expelling evil demons from the bodies of persons possessed by them, is so often appealed to, and so strongly asserted by the unanimous consent of the ancient fathers, that there is no room for to doubt of the fact, either that

St. Cyprian so effectually encouraged his flock to martyrdom, that many who had fallen under Decius, and been by an indulgence reconciled

such bodies were so possessed, or so exorcised." (p. 4.) St. Cyprian wrote his treatise, *On Jealousy and Envy*, for the same purpose, and soon after the last. He shows in it that envy is the source of numberless evils, and the nursery of manifold sins; for all sorts of vices are grafted upon its root; that it is both a grievous sin, and its own present torment. "If you will not lose your share in the trophies you have gained," says he, "lay aside all perverseness of temper, pursue those courses which lead you directly to the way of salvation, weed out of your heart those thorns and briars which would choke it, and receive into it the seeds of righteousness which may spring up, and bring forth fruit abundantly; disgorge the gall and venom of malignant contentious humours, cleanse your mind of all its filth, and sweeten the bitterness and rancour of your soul, with a truly Christian and healing medicine. The cross of Christ, by proper applications, will do that for you which the tree did for the Israelites at the waters of Mara. All the bitterness of your soul will be sweetened, if the cross of Christ be applied to it in a proper manner. You will then want no cure nor medicine for any of its distempers; but may derive your remedy, from what originally impaired your health," viz. the tree of the forbidden fruit. Thus does he recommend devotion to Christ's passion, and meditation on that model of all virtue.

Upon the ceasing of the persecution at the death of Gallus, in the beginning of the year 253, St. Cyprian assembled a council at Carthage of sixty-six bishops, to settle the affairs of the Church. Whilst the council was sitting he received a consultation from Fidus, an African bishop, whether new-born infants should be baptized before the eighth day from their birth, as was prescribed in the old law with regard to circumcision. St. Cyprian with his council answered, "That no one should be denied access to the grace of God;—particularly infants, who by their tears and deprecations as soon as they are born seem to implore our help in the most moving manner, and to have the best title of any to the mercies of God.—If remission of sin be not refused to the most heinous offenders, how much less reason," says he, "is there for denying it to infants, who being but newly born, can be guilty of no sin, this only excepted, that, by being derived from Adam, their birth hath communicated to them the infection and punishment of his offence." (Ep. 64. ed. Oxon.) No difficulty was then moved about the practice of infant-baptism, but about the day; and even as to this, the unanimity of the synod shows what was the general tradition. Even Tertullian, who pleaded for the delay of baptism, pronounces him guilty of murder who should refuse it to any in cases of necessity. See the tradition and practice of infant-baptism both in the Latin and Greek Churches, clearly demonstrated from the earliest ages of our holy religion by count Acami, against the letter of an English Anabaptist upon that point. (*Jacobi Comitiss Acami de Pædobatismo solemnii in Ecclesia Latina et Græca. Romæ, 1755.*)

Among the works doubtfully or falsely attributed to St. Cyprian that *Against Public Shows*, was written in the same age by a bishop absent from his flock in the time of persecution. The book *Of Charity*, and the *Discourse against Novatian*, seem to agree with the former in style, which differs from that of St. Cyprian; otherwise these three works might do honour to his name. The anonymous book, *On the Celibacy of the Clergy*, is extremely useful; and seems written about the seventh century.

The first edition of St. Cyprian's works (which appeared soon after the invention of printing, without the name of the printer or place where it was printed) is more correct, and freer from faults than those that followed. Among others, Erasmus, Manutius at Rome, Morellus at Paris, Pamelinus, and Rigaltius gave new editions of his works. This last author is called by bishop Fell a masked or disguised Calvinist, his notes upon Tertullian and St. Cyprian often most absurdly leaning towards certain principles of



by St. Cyprian, upon the approach of the persecution of Gallus, in it courageously suffered martyrdom; whose example is made use of to confound the harshness of Novatian in rejecting such penitents, in the work of a learned contemporary writer against that heresiarch, which has sometimes been ascribed to St. Cyprian. Indefatigable was the zeal of our holy bishop in exhorting the confessors, and in procuring them all possible succour. He was also careful in devoutly honouring the memory of the martyrs, after their triumphs, by sacrifices of thanksgiving to God on their annual festivals. For this purpose, in his retirement, during the first of these persecutions, he sent

that sect; on which see Albaspinæus, H. Grotius, Ep. ad Salmas. p. 323, and Petridier, in his excellent *Remarques sur la Bibliothèque de Dupin*, t. i. Pamelius first placed St. Cyprian's letters according to the series of time; which order is changed in almost every edition before and since. The excellent Oxford edition appeared in 1682, with new notes added by doctor Fell, bishop of Oxford, together with the learned bishop Pearson's *Annales Cyprianici*, and Dodwell's thirteen *Dissertationes Cyprianicæ*, to illustrate certain matters of fact and points of discipline. Baluze prepared a new edition of this father's works; after whose death, it was completed, Baluze's notes in some places amended, and new ones added, with a new life of St. Cyprian, by D. Maran. This most exact edition was printed at Paris in 1726.

St. Jerom and Lactantius justly admire the eloquence of St. Cyprian's works. The latter observes, that "he had an easy, fertile, agreeable invention; and what is more, a clearness of understanding and a spirit of perspicuity reign throughout all his writings, which is one of the best qualities belonging to any discourse. He has a great deal of ornament in his narration, an easy turn in his expressions, and force and vigour in his reasonings, so that he had all the three talents required in an orator, which are to please, to teach, and to persuade; and it is not easy to say which of these three he possesses most eminently." His letter to Donatus is too elaborately adorned; yet is both truly eloquent and very serious, though not a model; for we may apply to it the remark of Malebranche concerning Seneca, Tertullian, and Montaigne, that in such writers the most vicious dazzling flashes are most apt to be imitated, to the depravation of taste and true eloquence. (*Recherche de la Vérité*, l. 2. p. 3. c. 3.) St. Austin says, that God permitted some affected ornaments, and strokes of vain oratory to fall from St. Cyprian's pen, in this his first essay after his conversion, to show us how much the spirit of Christian simplicity afterward retrenched the superfluous ornaments of style, and reduced it within the bounds of a grave true eloquence. This is the distinguishing character of all the letters that St. Cyprian wrote after this, which we may safely admire, and imitate says Fenelon. Yet, as the same judicious master of style observes, his language has a tang of the African roughness and genius; nor is it quite clear of that studied sublimity that prevailed in his days. This, however, is not such but that his eloquence still appears smooth and natural, and is removed from the style of a declaimer. There is nothing in his writings mean, quaint, or insipid; nothing that has the tincture of ordinary literature. Every where we see a great soul, filled with lofty sentiments, which are expressed in a very noble and moving manner; his tongue always speaks from the abundance of his heart. He sometimes uses certain words not agreeable to the purity of the Latin tongue (as *mortalitas remissa*, &c.) so difficult a matter is it to abstain from words which we daily hear from those with whom we converse. Nevertheless, after Lactantius, St. Cyprian is one of the most eloquent of the Latin fathers.

this charge to his clergy at Carthage:<sup>a</sup> "As to those confessors who die in prison, observe the days on which they depart this life, that they may be commemorated with honour, as those of the martyrs are.—We offer up here the usual sacrifices and oblations in commemoration of them." He says, in another letter to his clergy, speaking of certain martyrs: "We constantly offer sacrifices for them, upon the yearly return of those days, wherein we celebrate the memorial of the martyrs' sufferings."

The saint describes in his epistles the wonderful constancy with which the martyrs endured the most unheard-of torments. They were scourged, beaten, racked, and roasted; their flesh was pulled off with burning pincers; some were beheaded with swords, others were run through with spears; often more instruments of torment were employed about the same man than his body had limbs. They were plundered and stripped, chained and imprisoned, thrown to wild beasts, or burnt at stakes. When the persecutors had run over all their old methods of tortures and executions, they studied to invent others more barbarous. They not only varied, but repeated the torments, and where one ended, another began. This cruelty they added to all the rest, that they tortured them without leaving them hopes of dying soon, stopping them in their journey to heaven. Many were purposely kept upon the rack, that they might die piecemeal, and that their pains might be lingering: no intervals or times of respite were given them, that the sense of their torments might be without intermission, unless some chanced to give their executioners the slip, by expiring in the midst of their pains. All this did but render the faith and patience of the martyrs more illustrious, and make them more earnestly long for heaven. They tired out their tormentors, overcame the sharpest engines of execution, and smiled at the busy officers that were raking in their wounds; when their flesh was wearied and consumed, their virtue and fidelity to God were unconquerable. The multitude beheld with admiration these heavenly conflicts, and stood astonished to hear the servants of Christ in the midst of all this, with unshaken souls, making a free and bold confession of him, destitute of any external succour, but armed with a divine power, and the shield of faith. The holy bishop ceased not to prepare his people for the combat, by having this saying often in his mouth: "All present evils are to be endured for the hope of good things to come." He was preserved, by a special providence, during two such violent storms, that he might be the support of a weak flock, and the father of many fervent penitents and holy martyrs. The third storm in which he was involved,

<sup>a</sup> Ep. 12. ed. Oxon.

was the eighth general persecution raised by Valerian in the fourth year of his reign, of Christ 257.

In that very year St. Cyprian was apprehended at Carthage, and on the 30th of August presented before Aspasius Paternus, the proconsul of Africa, in the council-chamber. This magistrate said to him: "The most sacred emperors Valerian and Gallien have done me the honour to command me by their letter, that I oblige all who follow not the Roman worship immediately to conform to it. What is your name and quality?" Cyprian said: "I am a Christian and a bishop. I know no other gods besides the one true God, who made heaven and earth, and the sea, and all that is therein. This God we Christians serve; his mercies we implore both day and night for ourselves, for all men, and for the safety of these very emperors." When the proconsul further asked him if he persevered in that resolution? He replied that, "A purpose so well founded, and a will which hath once devoted itself to God, can never be altered." The proconsul said: "Go then into banishment to the city Curubis." The martyr answered: "I will go." The proconsul said: "The emperors have done me the honour to write to me to find out not only bishops but also priests, I would therefore know what priests live in this city." Cyprian answered: "The Roman laws wisely forbid us to become informers; and I cannot discover them. But they may be found at home." The proconsul said: "I will find them." He added: "I have orders also to forbid the holding of your assemblies in any place, or entering into the cemeteries. Whoever observes not this wholesome ordinance, shall be put to death." To which Cyprian made answer: "Then obey your orders." The proconsul having commanded that he should be banished to Curubis, the saint arrived there on the 13th or 14th of September. Curubis was a small town fifty miles from Carthage, situated in a peninsula upon the coast of the Lybian sea, not far from Pentapolis. The place was pleasant and healthy, in a good air, and though situated in a desert country, green meadows, and the convenience of fresh water (scarce and valuable things in many parts of Africa) were not wanting. The saint was attended by his deacon Pontius, and some others; and met with kind and courteous usage. He was favoured with a vision the night after his arrival, by which God forewarned him of his approaching martyrdom, and which Pontius gives in the very words in which St. Cyprian related it. "Before I went to sleep," said he, "there appeared to me a young man of a very uncommon stature, who led me to the palace, and placed me before the tribunal of the proconsul, who as soon as he cast his eyes upon me, began to write a sentence in a pocket-book. The young man who stood behind him, and

read it, signified to me by signs the substance of it; for stretching out his hands at full length so as to represent a sword, he made a cross stroke over one hand with the other, imitating the action of beheading a person, so that no words could have made the thing more intelligible. I immediately apprehended that this was to be the death which was prepared for me, and I addressed myself to the proconsul for a short reprieve, till I could settle my affairs. He wrote again in his pocket-book; and I guessed that he granted my request of a reprieve till the morrow, by the evenness of his countenance, and the openness of his brow. This the young man intimated to me by twisting his fingers one behind another." This, says bishop Fell, was a known mark of the thing in question being postponed; as bending the thumb was a mark of condemnation, and holding it straight a token of acquittal. The reprieve of a day signified a year; and the bishop suffered on the same day in the following year. This warning he took for a divine promise of the honour of martyrdom. The reasons of his desiring a reprieve was for settling the affairs of his Church, and, for an opportunity of expressing by a last effort, his tenderness for the poor, upon whom he accordingly bestowed almost all he was then possessed of. Pontius doubts not but God granted him this respite because he desired it for these purposes.

A messenger arrived about that time from Rome, sent by pope Xystus, to advertise St. Cyprian that new and very bloody edicts were speedily expected. No sooner were they published but St. Xystus was immediately sacrificed, on the 6th of August, 258, somewhat above a month before St. Cyprian. Our saint received from Rome information of his martyrdom, and that the order which Valerian (who was set out upon his Persian expedition) sent to the senate, imported, "that bishops, priests, and deacons should forthwith suffer."<sup>44</sup> From that time St. Cyprian lived in the daily expectation of executioners arriving to take off the heads of such as were marked out for victims. Meanwhile divers persons of the first rank and quality, even several pagans, met together, and endeavoured to persuade him to secrete himself, with offers of a commodious and safe retirement. But he had so set his affections upon things above, that he utterly neglected all lower interests. He took all opportunities of encouraging the servants of God, and spoke with most ardent affection upon religious subjects, always wishing the moment of his martyrdom might overtake him whilst he was discoursing upon God. He prepared himself for it by those exercises of compunction and penance, the spirit of which he so excellently expressed in his treatise, *On the Lapsed*, and by which he studied to purify his soul more and more,

<sup>44</sup> S. Cyp. ep. 80. ad Successum. ed. Oxon. See S. Xystus's life, Aug. 6.



that it might appear without spot or stain before the God of infinite sanctity. He devoted his time to penance, and made heavenly contemplation the favourite employment of his retirement, by which he raised his soul to God by the most inflamed love, and longing desires and prayers to be united to him for evermore, according to the maxim which he lays down in the close of his book *On Mortality*, where he says: "To this delightful society of the blessed, and to Christ who is at the head of it, let us hasten, my brethren, upon the wings of desire, and of an holy love. Let God and Christ be witnesses, that this is the main bent of our wishes, and the sum of our most ardent hopes. Then our rewards will be proportioned to the earnestness of our present desires, if they proceed from his love."

Our saint was still at Curubis when Galerius Maximus succeeded Paternus in the government of Africa. The new proconsul recalled St. Cyprian to Carthage, that he might more readily come at him as soon as he should receive the new edicts which he expected from Rome. The bishop by his order, resided at his own gardens or country-house near the city, which he had sold for the benefit of the poor when he was baptized, but which afterward fell again into his hands. He desired to give this estate again, with the rest of his fortune, to the poor; but could not do it at that dangerous season for fear of exasperating the persecutors. The sanguinary order reached Carthage about the middle of August, whilst the proconsul was at Utica, which shared with Carthage the honour of being his residence for part of the year. Maximus despatched a guard to conduct him to Utica; but St. Cyprian being desirous to suffer in the midst of his own flock, stepped aside, and took shelter in a more private place, till the proconsul being returned to Carthage, he showed himself again in his own gardens. Galerius, upon notice given him, sent the prince (that is, the chief of those who served under the *magister Officiorum*) with another officer, to seize him by surprise. But nothing could happen suddenly or unexpectedly to the blessed man, who was always ready and prepared for any event. He, therefore, came forth with all imaginable cheerfulness and courage, and all the marks of an undaunted mind. The officers putting him into a chariot betwixt them, carried him to a country seat at Sextus, where the proconsul was retired for his health, six miles from Carthage. The proconsul not being then ready, deferred the trial till the next day, and the martyr was conducted back to the house of the chief officer that had apprehended him, situated in the street of Saturn, between the streets of Venus and Salus. Upon the rumour that Thascius was taken, the city was alarmed; the very pagans flocked together, and testified their compassion; for he had been well known among them; and they remembered the excess

of his charity towards all in the late instance of the public distress and pestilence. The multitude that was gathered together was very great, in proportion to the extent of the city of Carthage, which was inferior to none but Rome for the number of its inhabitants.

St. Cyprian was guarded that night by the chief of the officers in a courteous manner, and his friends were allowed to sup with him. The next morning, which the conscience of the blessed martyr, says Pontius, rendered a day of joy to him, he was conducted by a strong guard to the *prætorium* or court of the proconsul, about a furlong from the officer's house where he had passed the night. The proconsul not being yet sitting, he had leave to go out of the crowd, and to be in a more private place, where the seat he got was accidentally covered with a linen cloth, as if it were to be a symbol of his episcopal dignity, says the deacon Pontius; by which it appears that bishops had then such a badge of distinction, at least at the public divine service. One of the guards who had formerly been a Christian, observing that the sweat ran down the martyr's body, by the length and hurry of his walk, offered to wipe it off, and to give him dry linen in exchange for that he had on, which was wet, linen garments being common in hot countries. This was the soldier's pretence; his meaning was to get into his possession some of the holy man's garments and sweat, as Pontius observes. The bishop excusing himself, replied: "We seek to cure complaints, to which perhaps this very day will put a final period." By this time the proconsul was come out, and being seated on his tribunal, he ordered the martyr to be brought before him, and said: "Art thou Thascius Cyprian?" The martyr answered: "I am." PROCONSUL: "Art thou the person who hath been bishop and father to men of ungodly minds?" CYPRIAN: "I have been their bishop." PROCONSUL: "The most sacred emperors have commanded thee to conform to the ceremonies of the Roman religion." CYPRIAN: "I cannot." PROCONSUL: "Consider better of thy own safety." CYPRIAN: "Obey your orders. In so manifestly just a case there is no need of consideration." Upon this the proconsul consulted with his friends, and coming to the resolution to condemn him, said: "Long hast thou lived with an irreligious heart, and hast joined great numbers with thee in an unnatural conspiracy against the Roman deities, and their holy rites: nor have our sacred and most pious emperors, Valerian and Gallien always august, nor the most noble Cæsar Valerian, been able to reclaim thee to their ceremonies. Since thou hast been a ringleader in crimes of such an heinous nature, thou shalt be made an example to those, whom thou hast seduced to join with thee; and discipline shall be established in thy blood." Then he read the following sentence written in a tablet: "I will that Thascius

Cyprian be beheaded." To which Cyprian subjoined: "Blessed be God for it." The Christians who were present in crowds, said: "Let us be beheaded with him;" and they made a great uproar.

When the martyr went out of the court, a great number of soldiers attended him, and he was guarded by centurions and tribunes marching on each side of him. They led him into the country, into a large plain, thick set with high trees; and many climbed up to the top of them, the better to see him at a distance by reason of the crowd. St. Cyprian being arrived at the place appointed, took off his mantle, fell upon his knees, and prostrated himself before God. Then he put off his Dalmatic,\* which he gave to the deacons, and remained in a linen vestment or shirt expecting the executioner, to whom he ordered a sum of twenty-five golden denarii, amounting to about six pounds English, to be given. He himself bound the napkin over his eyes; and he desired a priest and a deacon to tie his hands. The Christians spread before him napkins and handkerchiefs to receive his body. His head was struck off on the 14th of September, 258. For fear of the insults of the heathens, the faithful conveyed his body for the present into an adjoining field, and they interred it in the night with great solemnity on the Mappalian way. Two churches were afterward erected to his memory, the one on this place of his burial, called the Mappalia, the other on the spot where he suffered, called *Mensa Cypriana* or Cyprian's Table, because there he was made a sacrifice to God. Both are mentioned by Victor.<sup>45</sup> The proconsul Galerius Maximus died a few days after him, but in a very different manner. In the *Liberian Calendar*, and that published by F. Fronto, his festival is placed on the 14th of September; but since the fifth age has been joined with that of St. Cornelius on the 16th. Certain ambassadors of Charlemagne returning from Aaron king of Persia, through Africa, obtained leave of the Mahometan king of that country to open the tomb of St. Cyprian (which they found entirely neglected) and to carry his relics into France, which they deposited at Arles, in 806, according to Ado,<sup>46</sup> or in 802, according to Agobard. Leidrade, archbishop of Lyons, with the king's consent, removed them to Lyons, and deposited them behind the altar of St. John Baptist; a poem upon this translation was written by Leidrade's successor, Agobard. Charles the Bald caused them to be translated to Compeigne, and lodged with those of St. Cornelius, in the great abbey which he built, and which is called St. Corneille.

<sup>45</sup> De Persec. Vandal. l. i. c. 5. S. Aug. Conf. l. 5. a. 8. Serm. 310, &c.

<sup>46</sup> Martyr. ad 14. Sept. See Rosweide and Georgi, *ibid.* Ruinart, Act. Mart. p. 203.

Part of the relics of SS. Cornelius and Cyprian is kept in a shrine in the collegiate church of Rosnay near Oudenarde in Flanders.<sup>47</sup>

It is a maxim of our holy faith which St. Cyprian strongly inculcates, that we must follow the saints now in desire if we hope to reign with them hereafter: "We have solemnly renounced the world," said he, "and therefore whilst we continue in it, should behave like strangers and pilgrims. We should welcome that happy day (of our death) which is to fix us, every one in our proper habitation, to rescue us from the embarrassments and snares of this world, and remove us to the kingdom of heaven. Who amongst us, if he had been long a sojourner in a foreign land, would not desire a return to his native country? What person, when he had begun to sail thither, would not wish for a prosperous wind to carry him to his desired home with expedition, that he might the sooner embrace his friends and relations? We must account paradise our country. There friends, and parents, and brethren, and children without number, wait for us, and long to congratulate our happy arrival. They are in secure possession of their own felicity, and yet are solicitous for ours. How great will be our common joy, upon the transports of our meeting together in those blessed abodes! How unutterable must be the pleasures of that kingdom, which have no alloy or intermission, having eternity added to the highest degrees of bliss! There we shall meet with the glorious choir of the apostles; with the goodly company of the prophets; with an innumerable multitude of holy martyrs; there we shall be blessed with the sight of those triumphant virgins who have subdued the inordinate lusts of the flesh; and there we shall behold the rewards of those who, by feeding the hungry and succouring the afflicted, have with their earthly treasure purchased to themselves a treasure in heaven."<sup>48</sup>

### SAINT EUPHEMIA, VIRGIN AND MARTYR.

THE city of Chalcedon was the theatre of her glorious martyrdom; she suffered in the persecution continued by the successors of Dioclesian, about the year 307. The eminent sanctity of this holy virgin, loaded with the fruits of all Christian virtues, excited the rage of the devil, and of his instruments the persecutors; but all the efforts of their malice only rendered her virtue the more triumphant and glorious. Having embraced the holy state of virginity, she, by the black or dark-coloured garments which she wore, declared to all men her steady purpose of taking no share in the earthly pleasures and amusements which fill

\* A kind of inner garment, so called from Dalmatia, where it was invented.

<sup>47</sup> See Suyskin the Bollandist, p. 340. 342, et p. 769.

<sup>48</sup> L. de Mortal. n. 20.



the hearts, set an edge on the passions, and take up the most precious part of the time of worldlings. The exercises of penance and religion were the serious occupations to which she totally devoted herself; and as the love of God reigned in her heart, it was her constant study to walk always before him, to labour in all her actions to please him, and, by the humility of her heart and whole deportment, by the mortification of her senses, by the constancy and fervour of her devotion, by the heavenliness of her conversation, and activity of her zeal and charity, to make continually higher advances towards heaven. Whatever was not God, appeared to her empty and contemptible; she found no pleasure or delight but in what tended to unite her heart more and more to him here by love; and she thirsted after his presence and fruition in the kingdom of his glory, panting, and longing to be dismissed from the pilgrimage of this world, and from the corruptible tabernacle of the body. God was pleased to hear her sighs, and crown her humble desires. She was apprehended by the persecutors, and cruelly tortured by the command of an inhuman judge named Priscus. The torments she underwent were represented in the most moving manner, in a famous picture kept in the great church at Chalcedon, accurately described by St. Asterius. Whilst one soldier pulled her head back, another with a mallet beat out all her teeth, and bruised her mouth, so that her beautiful tender face, her hair and her clothes were covered with blood. After having suffered many other torments, she was laid in a dungeon, where prayer was her whole comfort, joy, and strength. Being at length condemned to be burnt alive, she ascended the pile with such an admirable cheerfulness in her countenance as bespoke the interior sweet joy of her soul going to eternal life. Thus she finished her course.

She is honoured as one of the chief martyrs of the Grecian Church, and her festival is an holyday over almost all the East. Four churches in Constantinople formerly bore her name. One at Chalcedon was exceedingly spacious and famous, in which the fourth general council condemned Eutyches in 451. The fathers in it acknowledged the Church much indebted to the intercession of this holy virgin for the happy issue of that affair.<sup>1</sup> Evagrius, the historian, testifies<sup>2</sup> that emperors, patriarchs, and all ranks of people resorted to Chalcedon to be made partakers of the blessings which God abundantly conferred on men through her patronage, and that manifest miracles were there wrought.<sup>3</sup> These relics were translated into the great church of Saint Sophia at Constantinople; and, above all other such holy treasures, excited the rage of Constantine Copronymus, as Theophanes, Zonaras,

and Cedrenus relate. In what manner they were then concealed, and afterward recovered, is recorded by Constantine, bishop of Tio in Paphlagonia, in an oration on that subject.<sup>4</sup> The sacred remains of Saint Euphemia are now preserved at Syllebria, a metropolitical see, on the Propontic shore between Constantinople and Adrianople, as we are informed by prince Cantemir,<sup>5</sup> but a portion is possessed by the church of the Sorbonne at Paris, which was a present made by a great master of Rhodes. St. Euphemia had a church at Rome in the time of St. Gregory the Great, probably the same that is now standing, and was repaired by Urban VIII. On St. Euphemia see Saint Paulinus, St. Peter Chrysologus, and chiefly St. Asterius in his discourse quoted by the seventh general council. Her acts have not been here made use of. See Stilling, t. 5. Sept. p. 252.

#### SS. LUCIA AND GEMINIANUS, MM UNDER DIOCLESIAN.

THEIR names are celebrated in the most ancient western Martyrologies. Lucy was a noble widow lady at Rome, and received the crown of martyrdom together with Geminianus. See Sticker the Bollandist, p. 286.

#### ST. NINIAN OR NINYAS, BISHOP, C.

This saint, who became the apostle of the southern Picts, was son to a prince among the Cumbrian Britons, who inhabited Cumberland and Galloway. From his cradle it seemed his only delight to visit churches, to discourse on heavenly things, and to be employed in exercises of devotion and piety. Whilst others take so much pains in their education to advance themselves in the world, our noble youth, sensible of the inestimable treasure of holy faith which he had found, thought nothing difficult, and no labour great, that he might improve his soul in the knowledge and practice of religion. With this view, he bid adieu to the world, cut off the very root of covetousness, sensuality, and ambition, by renouncing whatever might flatter, or afford fuel to those passions, and forsaking a court, his friends, and country, undertook a long journey to Rome. In that city he spent many years, applying himself with his whole heart to the exercises of the most heroic Christian virtue, and to the study of the sacred sciences.

In this race he ran, as it were, with the strides of a giant, and his soul was daily more and more inflamed with a mighty love and zeal for God, whose honour he studied in all things to promote. This motive and a compassion for his native country, which had received the grace of faith more slowly and more imperfectly than the southern provinces of Britain,

<sup>1</sup> Conc. t. 4. p. 325.

<sup>2</sup> L. 2. c. 3.

<sup>3</sup> See Baronius ad an. 451. n. 54. an. 594. n. 101. et Not. in Martyr. Rom. 16. Sept.

<sup>4</sup> Ap. Metaphrast. 11 Julii, et Surium, t. 4.

<sup>5</sup> Hist. of the Ottoman Empire, b. 3. c. 1. p. 206.

engaged him at length to return home, to impart to his countrymen a share of that blessing in which their happiness consisted, and which was the great and sole end of their very being. Those few who had already received some tincture of the faith, he taught to set a due value on so great a treasure, and to apply themselves with their whole strength to cultivate the same in their hearts. He brought the idolaters of that province into the paths of eternal life, softened the fierce temper of Tadovald, king of the Picts, and built a church of stone at Whithern, now in Galloway; and as the northern Britons had never before seen any such building of stone, the town, according to Bede and Malmesbury, took from this edifice its name (importing a white house, in Latin *Candida Casa*) since changed into Whithern. The saint fixed here his episcopal see, and dedicated the church in honour of St. Martin, whose tomb he probably had devoutly visited in his journey through France. He converted from idolatry the Cumbrians, and all the provinces of the southern Picts, as far as mount Grampus. The rest of North Britain, was converted by SS. Columba and Palladius. The former was the apostle of the northern Picts in 565. The Scots, who passing from Ireland settled in part of the country possessed by the Picts in North Britain, acknowledge St. Palladius for their first bishop,\* though their modern historians tell us, that they received the first seeds of faith in the year 200, under king Donald, by certain missionaries sent from pope Victor. It is not to be doubted but the light of faith had penetrated among the Caledonian Britons before they were subdued by the Roman arms, in the expedition of Severus, in 208, as appears by Tertullian. (l. adv. Judæos, c. 7.) The church of Whithern became a seminary of apostolic men and many glorious saints. St. Ninian died on the 16th of September in 432. He was illustrious for many miracles, and his relics were kept with veneration, till the change of religion, in the church which bears his name at Whithern. See his acts, and especially Bede, l. 3. c. 4. The Saxon Chronicle, ann. 560. Alcuin, ap. Usset. Primord. p. 669. William of Malmesbury, l. 3. de reg. Angl. John Fordun, Scotochron. l. 3. Leland, de Script. c. 33. Usher Ant. Eccl. Britan. c. 15. p. 347. Alford's Annals ann. 432. Sticker the Bollandist, t. 5. Sept. p. 318.

### ST. EDITHA, VIRGIN.

SHE was born in 961, being natural daughter of king Edgar by Wulfrida or Wilfrith, a noble lady whom that prince had ravished; for which he underwent a penance of seven years, as hath been related in the life of St. Dunstan. Edgar, after the death of his wife, endeavoured

with great importunity to marry Wulfrida: but she constantly rejected his solicitations, and took the religious veil in the monastery of Wilton, of which house she was shortly after chosen abbess. Her daughter Editha or Eadgith, was brought up by her in this religious community, and thus rescued from the corruption of the world before she had any taste for its deceitful pleasures. Ignorance of vice being the most perfect fence of innocence, the Roman Martyrology draws from this circumstance the eulogium of St. Editha, that, "being from her tender years dedicated to God in a monastery, she may be said rather not to have known the world, than to have left it." She never knew the enchantments of sin, or the allurements and snares of the world, which she only feared at a distance; and her tender heart was always open to God, because always a stranger to any other love. Wulfrida took a particular care to improve her religious sentiments by repeating constantly to her lessons of Christian perfection, and setting before her eyes the most illustrious examples of sanctity. Editha repaid her care with an admirable docility, and proficiency in the school of virtue. She was admitted very young to her religious profession, for which the consent of the king her father was obtained with much difficulty. She united the active life of Martha with the contemplation of Mary, and though it was her greatest delight to hear the voice of her heavenly spouse speak to her heart in silence and retirement, she frequently deprived herself of that celestial pleasure, that she might attend and serve him in his distressed members. She fed the poor, took care of the sick, and dressed their most foul and loathsome sores, preferring the leprous to the king's children. Her abstinence and other austerities were wonderful, and she wore a hair cloth next her skin. She had a great devotion to the memory of her crucified spouse, which she expressed by the constant use of the sign of the cross.

When she was but fifteen years old, her royal father pressed her to undertake the government of three different monasteries: of which charge she was judged then most capable, such was her extraordinary virtue and discretion. But she humbly declined all superiority, and chose to remain in her own community, subject to her mother, who was abbess there. Soon after this refusal, Edgar died, and was succeeded by his son Edward the Martyr. Upon the death of the latter, the nobility, who adhered to the martyred king, desired Editha to quit her monastery, and ascend the throne: but she preferred a state of humility and obedience to the prospect of a crown, says the author of her life. She built the church of St. Denis at Wilton; to the dedication of which she invited the holy archbishop St. Dunstan. This prelate during mass was observed to weep exceedingly; the reason of which he afterward discovered to be, because

\* See the Life of S. Palladius, July 6; and St. Columba's, June 9.



he learned that Editha should shortly be taken out of this world, and translated to the regions of everlasting light; whilst we, said he, shall still continue sitting here below in darkness and in the shades of death. According to this prediction, forty-three days after this solemnity, she happily reposed in our Lord, on the 16th of September, 934, being but twenty-three years old. St. Dunstan, who had assisted her in her last illness, performed the funeral solemnity, she being buried in the church of St. Denis. William of Malmesbury, who lived in the beginning of the twelfth century, assures us that her festival was kept with great devotion. See her life in Capgrave; and William of Malmesbury de Pontific. Angl. l. 2. c. 4. and de Regibus, Angl. l. 2. c. 13. Suysken the Bollandist, t. 5. Sept. p. 364.

Our calendars mention another St. EDITHA or EADGITHE, daughter to Earl Frewald, who died a nun at Ailesbury.

## SEPTEMBER XVII.\*

### ST. LAMBERT, MARTYR,

BISHOP OF MAESTRICHT, AND PATRON OF LIEGE.

From his life, written by Godescalc, deacon of Liege, in Mabillon, sæc. 3. Ben. and in Canisius Lect. Antiq. t. 2. part. 1. l. 142. with the animadversions of Basnage. This work was compiled, with candour and sincerity, (not in 773, as Le Cointe and some others mistook, but about 729,) from the relation of those who attended the saint, as Dom. Rivet demonstrates, Hist. Littér. de la France, t. 4. p. 58. Stephen, bishop of Liege, Anselm, and Nicholas, canons of the same church, Rainer, monk of St. Laurence's, near that town, Giles of Orval, and Siegebert have also written lives of St. Lambert: that published by Godescalc is the foundation of all the rest; but that compiled by Stephen is the most elegant and methodical. See also Miræus, Annal. Belgic. ad annos 656. 676. 692. 696. Suysken the Bollandist, t. 5. p. 518. Gall. Chr. Nov. t. 3. p. 827. Martenne, &c.

A. D. 709.

ST. LANDEBERT, called in latter ages Lambert, was a native of Maestricht, and born of a noble and wealthy family, who had been Christians for many descents. His father caused him to be instructed from his infancy in sacred learning, and afterward recommended him to St. Theodard to perfect his education. This holy bishop had succeeded St. Remaclus, first, in the government of his two great abbeys of Malmedi and Stavelo, and, ten years after, when the former retired to Stavelo, in the episcopal see of Maestricht. He had such an esteem for this illustrious and holy pupil, that he spared no attention in instructing and train-

\* On the impression of the miraculous wounds of St. Francis, commemorated this day, see the life of that saint, Oct. 4.

ing him up to the most perfect practice of Christian virtue. St. Theodard, in 669, resolved to go to king Childeric II. who resided in Austrasia, to obtain an order of that prince for the restitution of the possessions of his church, which had been usurped by certain powerful persons; but was assassinated upon the road by those who withheld his possessions, and torn limb from limb, in the forest of Benalt, near Nemere, since called Spire. He is honoured as a martyr on the 10th of September. St. Lambert was chosen to succeed him, with the consent of king Childeric and the applause of his whole court, where the saint was in great repute. Lambert regarded the episcopal charge as a burden too heavy for his shoulders, as saints have always done, and, trembling under its grievous obligations, set himself earnestly to discharge them without human respect or fear, imploring light and strength from above by assiduous humble prayer. Childeric II. reigned first in Austrasia, Vulfoade being at that time mayor of his palace, whilst Theodoric III. succeeded his brother Clotaire III. in Neustria and Burgundy, under whom Ebroin tyrannically usurped the dignity of mayor of the palace. So detestable did the cruelty of this minister render the reign of the prince, that his subjects deposed him, so that Childeric became king of all France, Theodoric and Ebroin being shorn monks, the former at St. Denis, the latter at Luxeu; to which condition they both consented, that their lives might be spared. King Childeric II. a debauched and cruel prince, was slain by a conspiracy of noblemen in the year 673, the eleventh of his reign; and Theodoric, his brother, leaving the monastery of St. Denis, was again acknowledged king in Neustria, and Dagobert II. the son of king Siegebert, in Austrasia.

This revolution affected St. Lambert, merely because he had been heretofore greatly favoured by Childeric. He was expelled from his see, in which was placed one Faramond. Our saint retired to the monastery of Stavelo, with only two of his domestics; and, during the seven years that he continued there, he obeyed the rule as strictly as the youngest novice could have done. One instance will suffice to show with how perfect a sacrifice of himself he devoted his heart to serve God according to the perfection of his state. As he was rising one night in winter to his private devotions, he happened to let fall his wooden sandal or slipper, so that it made a noise. This the abbot heard, and, looking upon it as a breach of the silence then to be observed in the community, he ordered him that had given occasion to that noise, to go and pray before the cross. This was a great cross which stood in the open air before the church door. Lambert, without making any answer, or discovering who he was, laid down the upper garment he was going to put on, and went out as he was,

barefoot, and covered only with his hair shirt; and in this condition he prayed, kneeling before the cross, three or four hours. Whilst the monks were warming themselves after matins, the abbot inquired if all were there. Auswer was made, that he had sent one to the cross, who was not yet come in. The abbot ordered that he should be called; and was strangely surprised to find that the person was the holy bishop, who made his appearance quite covered with snow, and almost frozen with cold. At the sight of him the abbot and the monks fell on the ground, and asked his pardon. "God forgive you," said he, "for thinking you stand in need of pardon for this action. As for myself, is it not in cold and nakedness, that, according to St. Paul, I am to tame my flesh, and to serve God?"

Whilst St. Lambert enjoyed the tranquillity of holy retirement, he wept to see the greatest part of the churches of France laid waste. When Theodoric reascended the throne, he appointed Leudisius, son of Erchinoald, mayor of his palace. Ebroin at the same time left the monastery of Luxeu, and sacrilegiously broke the sacred engagements of his vows. He had already made the whole kingdom of Theodoric feel the effects of his power and tyrannical dispositions, when, in 677, he became mayor of the palace to that prince, and absolute master in Neustria and Burgundy, and soon after also in Austrasia, when, upon the death of Dagobert II. (who was murdered by a conspiracy of his nobles, through the contrivance of Ebroin.) Theodoric was acknowledged king of the whole French monarchy. Dagobert II. had filled his dominions with religious foundations, and, after his death, was honoured at Stenay, where he was buried, as a martyr. Ebroin, who had in this prince's life-time extended his violences to several churches subject to him, especially that of Maestricht, after the death of this king oppressed them with greater fury, and persecuted our holy bishop without control. He was, however, overtaken by the divine vengeance; for, three years after the martyrdom of St. Leodegarius, he was himself slain in 681. A nobleman, called Hermenfred, whose estate he had seized, and whom he had threatened with death, watched him one Sunday before it was light, as he came out of his house to matins, and killed him with a blow which he gave him on his head with a sword. From this and other instances we see, as Fleury remarks, that at that time even those noblemen and princes, who were most employed, and who had the least sense of religion and piety, did not exempt themselves from attending at the divine office even in the night.

Pepin of Herstal, (grandson of St. Pepin of Landen, by St. Bega and Ansegisel,) being made mayor of the palace, set himself to repair the evils done by Ebroin, expelled the usurping wicked bishops whom he had intruded

into many sees, and, among many other exiled prelates, restored St. Lambert to the see of Maestricht. The holy pastor, from the exercise of the most heroic virtues, to which he had devoted the time of his exile and retirement, returned to his flock animated with redoubled fervour, preaching and discharging his other functions with wonderful zeal and fruit. Finding there still remained many pagans in Taxandria, a province about Diest in Brabant, he applied himself to convert them to the faith, softened their barbarous temper by his patience, regenerated them in the holy water of baptism, and destroyed many temples and idols. He frequently visited and conferred with St. Willibrord, the apostle of Friesland. Under the weak reigns of the slothful kings, the greatest disorders prevailed in France, and every bold and powerful man set himself above the laws, and put himself at the head of a seditious faction. Of this the death of St. Lambert furnishes us with a flagrant example. Pepin, who resided at his castle of Herstal, near Liege, on the Maes or Meuse, lived for some years in a scandalous adultery with a concubine named Alpais, by whom he had Charles Martel. St. Lambert reproved the parties with so much earnestness, that some say certain friends of the lady thence took occasion to conspire against his life. Others assign the following occasion of his death: Two brothers, by their violences and plunders of the church of Maestricht, were become insupportable, and could not be restrained by the laws. At this, certain relations of St. Lambert were so exasperated, that, finding themselves driven to the last extremity, they slew the two brothers. Dodo, a kinsman of the two young men that were slain, a rich and powerful officer under Pepin, and related to Alpais, resolved to revenge their death upon the innocent and holy bishop, and attacked him with a considerable body of armed men, at Leodium, then a small village, now the city of Liege. St. Lambert had retired to sleep after matins, when Dodo with his troop broke into his house. The bishop would not suffer his two nephews nor any of his domestics to take arms to defend him, saying, "If you love me truly, love Jesus Christ, and confess your sins unto him. As for me, it is time that I go to live with him." Then prostrating himself on the ground, with his hands extended in form of a cross, he prayed, shedding many tears. The troop of enemies, entering the house, put to the sword all they met, and one of them, throwing a dart at the holy bishop, slew him. This unjust death, suffered with so great patience and meekness, joined with the eminent sanctity of the life of this holy bishop, has been looked upon as a degree of martyrdom. It happened on the 17th of September, 709, St. Lambert having held the episcopal dignity forty years from the time he succeeded St. Theodard. His body was con-



vayed in a bark to Maestricht, where it was interred in St. Peter's church. Several miracles which ensued excited the people to build a church on the spot where the house stood in which he was slain. His successor, St. Hubert, translated thither his relics in 721. At the same time he removed to the same place the episcopal see, as it had been formerly transferred from Tongres to Maestricht, by St. Servatius.

Fortitude, which appears most heroical and most conspicuous in martyrdom, is a cardinal virtue, and the mother of many glorious virtues, as courage, greatness of soul, tranquillity of mind under all dangers, patience, longanimity, constancy, and perseverance. It is the band and support of all other virtues. As the root of a tree bears the trunk, branches, flowers, and fruit, so fortitude sustains, and is the strength of the whole system of moral and Christian virtues, which sink at the first shock without it. This, therefore, is an ingredient of every perfect virtue, by which a man is ready to suffer any hardships or death, to expose himself to any dangers, and to forego all temporal advantages rather than swerve from the path of justice. By confounding rashness, inconsiderate hardness, and fury with courage, many form a false idea of fortitude, which is defined, "a considerate alacrity in bearing hardships and undergoing dangers." It moderates in us the two opposite extremes of fear and confidence, it teaches us reasonably to fear dangers and death, and to decline and avoid them, when nothing obliges us to expose ourselves to them: for to be foolhardy and needlessly to precipitate ourselves upon danger, is the height of folly and vice, and the strongest mark of a corrupt and abandoned heart. But it is true fortitude to undertake and encounter all dangers, when duty or the cause of virtue requires it. How noble and heroical is this virtue of fortitude! how necessary in every Christian, especially in a pastor of souls, that neither worldly views nor fears may ever in the least warp his integrity, or blind his judgment!

#### ST. COLUMBA, V. M.

THIS saint was a holy nun in the monastery of Tabanos, who was beheaded for her faith by the Moors, under their king Mahomad, in Spain, in 553. Her body was thrown into the river Guadalquivir, but recovered by the Christians. Her relics are venerated, part in the priory of St. Columba, part in the royal abbey of our Lady at Niagara, but both in Old Castile. See St. Eulogius, *Memor.* l. 3. c. 10. and Suyken the Bollandist, t. 5. p. 622.

#### ST. HILDEGARDIS, V. ABBESS.

SHE was born of most noble parentage in 1098,

in the county of Spanheim, in the Lower Palatinate of the Rhine, and educated, from the eighth year of her age, in the monastery of the Mount of St. Disibode, under the care of a very pious nun called Jutta, her relation, and sister to the count of Spanheim. Hildegardis excited herself to a contempt of the world, by representing to herself the phrenzy which possesses a great part of mankind in the world, by what springs they are moved, how in pursuit of empty imaginary honour, or profit they are driven into the most laborious and hazardous attempts, how easily they swallow the most bitter and poisonous pills when they are gilt over by ambition or avarice, how eagerly they hunt after the troubles of worldly greatness, and basely adore the gawdy nothings of this life. Full of gratitude to God who had rescued her out of that region of darkness, she gave herself to serve him with her whole heart. She was favoured with heavenly visions, and St. Bernard, who preached the crusade in that country, examined and approved her prophetic spirit.\* It belongs only to God to vouchsafe to certain souls such favours; which are to us more a subject of admiration than of edification. For any one to fall into foolish desires of walking in such wonderful ways, is a certain mark of pride and presumption, and a dangerous illusion. Simplicity and humility is the character of true piety, which aims not at extraordinary gifts above itself. Hence the patience, the mortification, the profound humility and devotion of which this saint set us the most wonderful examples, are what it concerns us chiefly to study in her life.

Being chosen abbess she seemed still to live always in the presence of God, always united to God, always conversing interiorly with God; and with Mary at the feet of Jesus, listening to his divine instructions; yet applying herself with Martha to the active life, serving him in his spiritual daughters with so much sweetness, and attention, as if this care took up all her

\* Trithemius, (*Chron. Hirsang.* ad an. 1147.) and after him Baillet, relate that St. Bernard visited St. Hildegardis at Mount St. Rupert. But they are solidly refuted by Stilling, p. 636. and Mabillon, or rather Martenne, t. 6. *Annal. Ben.* p. 410. It was at Treves that the holy doctor approved her prophetic spirit, and some of her writings which he had read there. Pope Eugenius III. did the same in the council of Treves, where he presided. (Trithem. *loc. cit.* ad an. 1150. et *Bibl. Patr. Ed. Lugd.* t. 23. p. 537.) This council was held in 1147, or the beginning of 1148. (See Stilling, p. 634.) In the third book of her revelations there are some uncertain and apocryphal prophecies added by a strange hand; such as that quoted by Bzovius, ad an. 1415. See Henschen. t. 1. Mart. 7. p. 667. also Amort *De Revelat.* and Benediet XIV. de Canonizat.

Matthew of Westminster, ad an. 1292. attributes to St. Hildegardis the *Speculum futurorum temporum*: but this work was only compiled from her writings by Gebennus, prior of Ebernach, in the thirteenth century. See Bern. *Pez. Thes. Anecd.* t. 3. part. 3. p. 629. n. 14. George Ecard, t. 2. *Corp. Hist. med. ævi*, in *Chron. Herm. Cornieri*, ad an. 1140; and Stilling, § 13. n. 195, 196. p. 675.

thought. Her community becoming much too numerous for the hermitage of Mount St. Disibode, she removed with it to Mount St. Rupert, near Bingham, so called because St. Rupert or Robert, duke of Bingham, there ended his mortal pilgrimage. St. Hildegardis wrote the life of that saint, that of St. Disibode, and several letters to the popes Eugenius III. Anastasius IV. Adrian IV. and Alexander III. the emperors Conrad III. and Frederic I. and other great personages. She changed the habit of St. Bennet for that of the Cistercians, and died on the 17th of September, in the year 1179, of her age eighty-two. See her life compiled by Theodoric, a monk, thirty years after her death: Cave, *Hist. Littér.* t. 2. p. 242. and her epistles *Bibl. Patr.* t. 23. See also Fabricius *Bibl. med. et Infimæ Latinit.* vol. 3. p. 773. Stilling the Bollandist, t. 5. Sept. p. 630, &c.

### SAINT ROUIN, IN LATIN RODINGUS, AND CHRODINGUS,

FIRST ABBOT OF BEAULIEU IN ARGONNE.

HE was a native of Ireland, where he embraced the monastic state, and received priesthood. Having afterward left his own country, he retired to the monastery of Tholey in the diocese of Treves, and became a perfect model of all virtues to the monks, who, according to some writers, elected him their superior. Here he was so often interrupted by the visits of those who came from all parts to consult him, that he quitted the monastery and retired to Verdun, to be near Paul, the holy bishop of that city, where he spent two years. After this, he resolved to settle in the forest of Argonne, but being refused permission by the person to whom it belonged, he went to Rome with his disciples. Upon his return to France he obtained the consent he wished for, and taking up his residence in the forest, he there laid the foundation of the abbey of Beaulieu, which still subsists and is dependent on the congregation of St. Vannes.

The church was dedicated under the invocation of St. Maurice and his companions: and the new community soon became very numerous. The holy founder was honoured with the protection of king Clovis II. and his queen St. Bathildes; and was also greatly esteemed by Childeric, king of Austrasia, who confirmed the new establishment by his diploma, and endowed it with land. The saint having governed his monastery thirty years, called for a successor, and retired into a solitary place in the neighbourhood, out of which he never went, except on Sundays, or when his presence was necessary in the community. He died on the 17th of September, about the year 680, at the age of eighty-six, and was buried in the church of his abbey. He is mentioned in the Gallican and Benedictin Martyrologies. See D. Me-

nard, l. 2. *Observ. in Mart. Ben. et addit.* and Mabillon *addit. Sec. 4. Ben.*

### SS. SOCRATES AND STEPHEN, MM.

THEIR names are illustrious in the British Martyrologies. They suffered during the persecution of Dioclesian. Many churches in Wales were formerly dedicated to their memory; and they are thought to have glorified God by their death in that part of Britain. See Wilson's English Martyrology, the Roman Martyrology, and *Britannia Sancta*.

## SEPTEMBER XVIII.

### ST. THOMAS OF VILLANOVA, C.

ARCHBISHOP OF VALENTIA.

From his life composed by Michael Salon, a native of Valencia; the same by Jerom Canton, and Nicasius Baxius, two religious men of his Order; and chiefly from the memoirs furnished for his canonization, prefixed to his works. Pinius, t. 5. Sept. p. 799.

A. D. 1555.

ST. THOMAS, the glory of the Church of Spain, in these later ages, was born at Fuenlana in Castile in 1488: but received his surname from Villanova de los Infantes, a town where he had his education, situate about two miles from the place of his birth. His parents, Alphonsus Thomas Garcias and Lucy Martinez, were also originally of Villanova. Their fortune was not affluent; but it contented all their wishes, and with their prudent frugality enabled them liberally to assist the poor. Instead of selling that corn which was not necessary for the subsistence of their family, they made bread of it, which they bestowed on the necessitous, and they usually observed the same rule with regard to their cattle, and the rest of the produce of their small estate. This charitable disposition was the most valuable part of their son's inheritance, and proved one of the most distinguished virtues in his character during the whole course of his life. When but seven years old he studied every day by various little contrivances to do whatever lay in his power in favour of poor persons, often depriving himself of part of his meals for this purpose, and gathering together what scraps he could find at home, or whatever else he could presume on his parents' consent to give: nor were they backward in approving his conduct on such occasions, or in giving what he asked them for the indigent. This virtue was accompanied in the saint with a practice of assiduous mortification, a modesty and sweetness which charmed every one, perfect love of purity which was never sullied, a predominant love of truth which abhorred the shadow of a lie, and a regular piety and devotion, which made him even from his



infancy spend hours together on his knees in the church with extraordinary fervour. The first words which his parents had taught him to pronounce were the name of Jesus and Mary; and during his whole life he had the most tender devotion to the mother of God. His excellent wit began to appear in the school at Villa Nova; and at the age of fifteen he was sent to the university of Alcala, which had been lately founded by cardinal Ximenes, the great patron of learning, and the celebrated prime minister under Ferdinand and Charles V. Our saint pursued his studies there with a success that drew all eyes upon him, and the cardinal, out of a regard to his merit, gave him a place in St. Ildefonso's college. By the regularity of his own conduct he engaged many of his fellow-students in the practice of Christian perfection. He mortified his senses with abstinence and great severities; and his whole time was divided between prayer, study, and actions of charity, so that he had none left for pastimes and diversions.

After eleven years spent at Alcala he commenced master of arts, and was made professor of philosophy in that city, being then twenty-six years old. His father had built him a house against his return home from his studies; but this the saint, with the leave of his mother, converted into a hospital. After he had taught two years at Alcala, he was invited with the promise of an honourable stipend, to the same employment at Salamanca, a place famous for its ancient university, which had been founded there by Alphonsus IX. king of Leon, in 1200, and for the many great men who flourished in it. The motives which prevailed with the saint to comply with this invitation were chiefly a desire of shunning the applause which he received at Alcala, and the hopes of removing certain impediments which arose from his friends in the former place, and obstructed his fixed design of quitting the world. He taught moral philosophy two years at Salamanca: during which time he considered what religious retreat he should make choice of. After the most mature deliberation, in which he took a review of the rules of several orders, and considered the spirit of their respective founders, he determined to enter himself among the Hermits of St. Austin. He took the habit in a most rigorous and exemplary house of that institute at Salamanca in 1518, about the time that Luther apostatized from the same order in Germany.

His behaviour in his novitiate was such as showed he had been long inured to austerities, to the renouncing his own will, and the exercises of holy contemplation. The simplicity of his behaviour in his whole conduct charmed his fellow-religious, and made them admire how he seemed totally to forget that he had been professor in a famous university. Soon after the term of his novitiate was expired, he was promoted to priestly orders in 1520, and em-

ployed in preaching the word of God, and in administering the sacrament of penance. Of these functions he acquitted himself with such dignity and success that he was surnamed the apostle of Spain. Neither did he interrupt these employments, or allow himself any relaxation in his monastic rules or austerities whilst he taught with wonderful applause, a course of divinity, in the public school of the Augustinians, at Salamanca. He was afterward successively prior at Salamanca, Burgos, and Valladolid, was twice provincial of Andalusia, and once of Castile; and behaved himself in all these stations, with a sweetness and zeal which equally edified and gained the hearts of all his religious brethren, so that he governed them rather by the example of his most holy life than by the authority of his charge. His charity made him accessible to all who wanted his assistance, advice, or comfort, and the prudence, skill, and spiritual light with which he applied remedies to the various maladies of human souls manifestly discovered how great a blessing God bestows on a people when he sends them directors animated with his divine spirit, and enlightened by himself. This heavenly success the saint found in the constant close union of his soul with God. He fell into frequent raptures at his prayers, especially at mass; and though he endeavoured to hide such graces and favours, he was not able to do it; his face after the holy sacrifice, shining like that of Moses, sometimes dazzled the eyes of those that beheld him.

Preaching once in the cathedral church at Burgos, and reproving with zeal the vices and ingratitude of sinners, he held in his hand a crucifix, and cried out from the bottom of his heart with a broken voice: "O Christian, look here, O Christian—" Saying this he was not able to go on, being ravished in an ecstasy. Preaching also at Valladolid on Maunday-Thursday before the emperor Charles V. and explaining the words of St. Peter to our Lord, at the washing of the feet, he repeated: "Lord, dost thou wash my feet? Thou Lord of all creatures! thou Creator of the angels! thou God of infinite majesty, washest my feet! The Sovereign Monarch those of a vile creature! the Master his servant's! the Innocent, a sinner's feet!" Here falling into a rapture, he broke off his sermon, and remained for some time with his eyes lifted up to heaven, pouring forth abundance of tears. The emperor chose him for one of his counsellors received his advice as an oracle of heaven, and sometimes wrote to him when at a distance. For a proof how great the authority of our saint was with that prince, the authors of his life give the following instance. This emperor had signed an order for the execution of certain persons of quality condemned for treason; and neither the archbishop of Toledo, nor his own son Philip, nor all the nobility of Spain, were able, by the

warmest solicitations, to move him to mercy. At length our saint, at the request of Philip of Spain, went to him, and by discoursing some time with him, prevailed upon the angry monarch to grant what he asked. When the princes and nobles expressed their surprise hereat, the emperor told them, that when the prior of the Austin Friars of Valladolid desired to obtain any thing of him, he rather commanded than asked it; so strongly did he incline him to what he pleased, by persuading him that it was the will of the Almighty. "He is a true servant of God," said that prince, and though he abides among mortals, he is worthy the honour due to those who enjoy the crown of immortality."

Persons of all qualities and conditions consulted him. Nor is it to be expressed with what zeal, prudence, and charity he endeavoured to advance the glory of God among men, especially among those that were committed to his charge. He was most zealous to maintain regular discipline in his Order, and a great enemy to discourses of news among his brethren, or whatever else might dissipate their minds, or introduce the world into their hermitages. When any of his subjects had committed any grievous fault, he joined fasting and bloody disciplines with earnest prayer and tears, that it would please the Lord of mercy to bring back the strayed sheep, for which he had shed his blood. He bore patiently the infirmities and imperfections of others, accommodating himself, like St. Paul, to the humours and weaknesses of every one, where no duty was injured. When he was provincial, he visited his convents with singular diligence, and was particularly careful about four things. The first was the worship of God, that the divine service should be performed with the utmost reverence and attention; that a moderate pause should be observed in the middle of each verse by those that sung in choir; and that all things belonging to the altar should be kept with great neatness and cleanness. The second thing which he recommended, was assiduous reading of the holy scriptures and pious books, with holy meditation, without which he said it is impossible for devotion to last long. Thirdly, he was very solicitous to settle all the religious in every convent in the most perfect concord and union, exhorting every one to the most sincere and tender fraternal charity. Fourthly, he procured that every one should be employed according to his talents, and in those offices for which he was fittest.

Whilst the saint was performing the visitation of his convents, he was nominated by the emperor Charles V. to the archbishopric of Granada, and commanded to repair to Toledo. He obeyed; but undertook the journey with no other view than that of declining the dignity; in which, by his urgent importunities, he succeeded according to his wish. George of Austria, uncle to the emperor, resigning some

time after, the archbishopric of Valentia, to pass to the bishopric of Liege, the emperor who was then in Flanders, thought of not venturing to offer him this see because he knew how grievous a mortification it would be to his humility. He therefore ordered his secretary to draw up a placit, or letter of recommendation or nomination, for him to sign in favour of a certain religious man of the Order of St. Jerom. Afterward, finding that the secretary had put down the name of P. Thomas of Villa Nova, he asked the reason. The secretary answered, that he thought he had heard this name; but would easily rectify the mistake. "By no means," said the emperor; "this has happened by a particular providence of God. Let us therefore follow his will." So he signed the placit for St. Thomas, and it was forthwith sent him to Valladolid, where he was prior. The saint wept bitterly upon receiving the news, and used all means possible to excuse himself. But prince Philip, who was regent of Spain during his father's absence, was not easily to be overcome; and the archbishop of Toledo, and several others, fearing lest the nomination should be by any means frustrated, engaged the saint's provincial to command him, in virtue of his religious obedience, and under a threat of excommunication, to submit to the emperor's will.

Pope Paul III. sent the bull for his consecration, and that ceremony was performed at Valladolid by cardinal John of Tavera archbishop of Toledo. The saint set out very early next morning for Valentia. His mother, who had converted his house into an hospital for the use of the poor and sick, and resolved to spend the rest of her days in their service, entreated him to take Villa Nova in his way, that she might have the satisfaction of seeing him before she died. But the holy bishop, having recommended that affair to God, according to his usual custom, went directly to his diocese, being persuaded that his present character obliged him to postpone all other considerations to that of hastening to the flock committed to his care. He travelled on foot, in his monastic habit, which was very old, with no other hat than one he had worn ever since his profession, accompanied by one religious man of his Order, and two servants. Upon his arrival at Valentia, he retired to a convent of his Order, where he spent several days in penance and devout prayer, to beg the grace of God, by which he might be enabled worthily to acquit himself of his charge. He took possession of his cathedral on the first day of the ensuing year, 1545; which he was prevailed upon to do with the usual ceremonies, amidst the rejoicings and acclamations of the people. But when he was led to the throne prepared for him in the church, he cast away the cushions and silk tapestry, fell upon his knees on the bare floor, embraced the foot of the cross, and adored our Lord, pouring forth a torrent of



tears ; and, before he rose up he humbly kissed the ground. The chapter, in consideration of his poverty, made him a present of four thousand ducats towards furnishing his house, which he accepted of in an humble and civil manner, and thanked them for their kindness ; but he immediately sent the money to the great hospital, with an order to lay it out in repairing the house, and for the use of the poor patients. The first thing he did after the public ceremonies were over, was to visit the prisons of his bishopric, and judging them too dark and inconvenient, he ordered them to be changed, and made commodious.

It is often said, that "Honours change manners ;" but our saint kept not only the same perfect humility of heart, but, as much as possible, the same exterior marks of a sovereign contempt of himself and all worldly vanity. He went almost as meanly apparelled as before ; and even kept for some years the very habit which he brought from his monastery, which he sometimes mended himself, as he had been wont to do in his convent. One of his canons surprising him one day in the fact, said, he wondered he would so meanly employ his time, which a tailor would save him for a trifle. The servant of God said, that he was still a religious man, and that that trifle would feed some poor man ; but he desired him to tell nobody of what he saw him doing. Ordinarily he wore only old clothes, inasmuch, that his canons and domestics were ashamed of him, himself alone not blushing. When he was pressed by them to put himself into a dress and equipage suitable to his dignity, his answer was, that he had made a vow of poverty ; and that his authority did not depend upon his dress or appearance, but was to be supported by his zeal and vigilance. With much ado his canons gained so far upon him that he cast away his woollen hat, and wore one of silk. Upon which he used afterward sometimes to show his hat, and merrily say : "Behold my episcopal dignity : my masters the canons judged it necessary that I should wear this silk hat, that I might be numbered among the archbishops." The frugality of his table was not less extraordinary, and he continued to observe the fasts and abstinence prescribed by his rule : nor would he ever suffer any expensive fish to be bought for his table ; saying, the superfluous price would feast some poor person ; and that he was not master, but only dispenser of the goods of the Church. In Advent and Lent, upon Wednesdays and Fridays, and on vigils, he contented himself with a little bread and water, fasting till night. His palace was a true house of poverty : there was no tapestry to be seen in it ; nor did he use any linen, unless when he was sick : he oftentimes took his rest upon a bundle of dry sticks, with no other pillow but a hard stone.

He discharged all the duties of a good pastor,

and visited the churches of his diocese, preaching every where, both in the towns and villages, with such zeal and affection, that the words which came from his mouth seemed so many flashes of lightning, or claps of thunder. His sermons were followed with a wonderful change of the manners and lives of men, in all places he visited, so that one might say he was a new apostle or prophet raised by God to reform that people. Having ended his visitation, he assembled a provincial council, where, with the advice of his fellow-bishops, he made holy ordinances to cut off the abuses he had taken notice of in his visitation, especially to establish a perfect reformation of his clergy. To effect that of his own chapter it cost him much difficulty and time ; though he at last gained his point. On all emergencies, like another Moses, he had recourse to the tabernacle to learn the will of God : he often spent nights and days in his oratory to beg light from above. The saint perceiving that his servants made a difficulty to disturb him at his devotions when persons came to consult him, gave them a strict charge, that as soon as any one asked for him, they should immediately call him, without making the party wait ; giving them this reason, that though solitude and retirement were his sweetest delight, since he had accepted the archbishopric he was no longer his own master, but was engaged in the service of his flock. By his assiduity in prayer he obtained so excellent a gift of counsel and prudence, that when he had passed sentence, or given his opinion in any matter of importance, the lawyers were wont to say, there was no room for any further doubt. When any affair of great consequence was to be despatched, or any notorious sinner or public malefactor appeared deaf to all exhortations, the holy pastor spent whole nights in prayer, and to render his prayers more efficacious, he accompanied them with tears and with some extraordinary austerities and alms. Thus he obtained of God several wonderful conversions of obstinate sinners and malefactors, especially of two wicked priests. One of these he had conjured, in the most tender and vehement expressions, to remember how dear a price his soul cost our Redeemer, and finding him not sufficiently softened, he threw himself down before a crucifix, and pouring out a deluge of tears, uncovered his back, and tore his body with a discipline, so that his garments were all stained with his blood. Which charity moved the other to begin to weep for himself, and to cast himself at his feet, beseeching him to forbear exercising that cruelty against himself, saying : "It is I that have sinned, and that deserve all punishment," &c.<sup>1</sup>

St. Thomas was most bountiful and tender toward all his servants. His bishopric was worth eighteen thousand ducats per annum ;

<sup>1</sup> See Rodericus a Cygnâ archiep. Bracar. l. de confessor. solicitant. qu. 13. n. 38.

two thousand of which were paid to prince George of Austria, as a pension reserved to him upon his resignation: twelve thousand the saint gave to the poor, not reserving one penny for the following year, and he allowed himself only four thousand to defray all the expenses of his family, repairs of his palace, &c. There came to his door every day about five hundred poor people, and each of them received an alms, which was ordinarily bread and pottage, with a cup of wine and a piece of money. He took all poor orphans under his particular care; and for the space of eleven years that he was archbishop, not one poor maid was married who was not helped by his charity. He brought up all the foundling infants in his diocese with the tenderness of a careful mother; often visited them all, and gave extraordinary recompenses to those nurses that were particularly tender and diligent. To his porters, to make them more diligent in finding children that were exposed by their parents, he gave a crown for every foundling they brought him. When, in 1550, a pirate had plundered a town in his diocese, near the sea-coast, the archbishop immediately sent four thousand ducats, and cloth worth as much more, to furnish the inhabitants with necessities, and to ransom the captives.

Nor was he only the support of the poor himself, but he engaged the great lords, and all that were rich, to make their grandeur appear, not by pomp and vanities, but by becoming the fathers and protectors of their vassals, and by their profuse liberality to the necessitous. He exhorted them to be richer in mercy and charity, than they were in earthly possessions. "Answer me, O sinner," he would say, "what can you purchase with your money better, or more necessary, than the redemption of your sins?" At other times he would say, "If you desire that God should hear your prayers, hear the voice of the poor. If you desire that God should prevent your wants, prevent those of the indigent, without waiting for them to importune you; especially anticipate the necessities of those who are ashamed to beg; to make these ask an alms, is to make them to buy it." His charity towards his neighbour, and all his other virtues received their perfection from the most ardent love of God which burnt in his pure breast, and which he expressed both by works and by the most tender words and sweet sighs, "Thou commandest me, O Lord," said he sometimes in imitation of St. Austin, "to love thee in all things, and above all things; and thou commandest me this very strictly, under pain of being for ever deprived of the vision of thy beautiful and amiable face, which the angels desire continually to behold. And what! is it possible, O my God, that I should be so ungrateful and so base as to stand in need of such a precept? After having been created by Thee to thy own image, and redeemed with

the infinite price of the blood of thy dear Son; after having received so many and so great favours, do I stand in need of a command to love thee? Ah! my God, thou confoundest me by this precept. But, O infinitely sweet and delicious command! O light burden! I return Thee immortal thanks, O my God, for having obliged me by so holy and so desirable a law, to love thee. What could be so agreeable and pleasant, so just and so glorious as to love Thee? Is it possible that any creature capable of knowing Thee, should not love Thee? If I were forbid to love Thee, this ought to seem impossible and intolerable to me. This allrights me above all the other evils and torments of hell. O wretched creatures who are condemned to that unhappy place, because you love not, but hate and blaspheme your Creator! is this the acknowledgment you render him? May I perish, O my God, rather than ever cease to love Thee. If I forget Thee, let my own right hand be forgotten. Let my tongue cleave to the roof of my mouth, if I do not remember Thee, and always make Thee the object of my joy and love," &c.<sup>2</sup> And again, "Who can be excused from so sweet and light a precept? How justly is he damned eternally who chooses rather to burn in hell than to love Thee."<sup>3</sup>

St. Thomas not being able, through the weakness of his health, to assist in person at the council of Trent, deputed thither the bishop of Huësca in his place. Most of the Spanish bishops that went, repaired first to Valentia to receive his advice. The saint lived in perpetual fear and apprehension under the grievous obligations of the episcopal charge, and used to say, that, "he was never so much afraid lest he should be blotted out of the number of the predestinated, as since he had been enrolled in the list of bishops." He had often employed his interest at Rome and at the court of Spain for leave to resign his dignity. God was pleased at length to hear his prayer, by calling him to himself. The blessed man having been forewarned by a vision that he should die on the feast of the Nativity of the Blessed Virgin, was taken ill of a quinsy, attended with a violent fever, on the 29th of August. He began his immediate preparation for his passage by a general confession of his very least faults, which he made with many tears as if he had been the greatest of all sinners. Then he received the viaticum; on which occasion, by a most pathetic exhortation which he made, he moved all that were present to weep bitterly. And having commanded all the money then in his possession (which amounted to four thousand ducats) to be distributed among the poor in all the parishes of the city, he then ordered all his goods to be given to the rector of his college, except the bed on which he lay.

<sup>2</sup> S. Tho. a Villâ Novâ Sermon. 1. super Diliges Dominum Deum Tuum.

<sup>3</sup> Ibid. See also Sermon. de M. Magdalenâ, &c.



Being desirous to go naked out of the world, he gave this bed also to the jailer, for the use of prisoners, but borrowed it of him till such time as he should expire. Understanding that some money had been brought in for him, he caused it to be immediately sent to the poor at midnight. On the 8th of September in the morning, perceiving his strength to decay, he caused the passion of our Lord according to St. John to be read to him, during which he frequently lifted up his eyes bathed in tears towards a crucifix. Then he ordered mass to be said in his presence, and after the consecration, recited the psalm, *In te, Domine, speravi*, &c. streams of tears falling from his eyes; after the priest's communion he said that verse, *Into thy hands, O Lord, I commend my spirit*; at which words he rendered his soul into the hands of God, in the sixty-seventh year of his age, the eleventh of his episcopal dignity, of our Lord 1555. He was buried, according to his desire, in the church of the Austin Friars at Valentia: was beatified by Paul V. in 1618, and canonized by Alexander VII. in 1658. His festival was appointed to be celebrated on the 18th of September. His sermons, and his exposition of the book of Canticles, printed in two volumes in quarto, breathe an admirable spirit of humility, and the ardent love of God and our Blessed Redeemer. The relation of many miracles wrought through his intercession and by his relics, with most authentic attestations, may be seen in the process of his canonization prefixed to his works.

Nothing can be more vehement or more tender than his exhortation to divine love. "O wonderful beneficence!" he cries out; "God promises us heaven for the recompense of his love. Is not his love itself a great reward? a blessing the most desirable, the most amiable, and the most sweet! Yet a recompense, and so immense a recompense, further waits upon it. O wonderful excess of goodness! Thou givest thy love, and for this thy love thou bestowest on us paradise. Such and so great a good is thy love, that to obtain it, all torments and fatigues ought joyfully to have been undergone. Yet this thou bestowest on us free cost; and then givest heaven for its reward. O Omnipotent Jesus, give me what thou commandest. For though to love Thee be of all things the most sweet; yet it is above the reach and strength of nature. I am, notwithstanding, inexcusable, if I do not love Thee; for thou grantest thy love to all who desire or ask it. I cannot see without light: yet if I shut my eyes in the midst of the noon-day light, the fault is in me, not in the sun."<sup>4</sup>

#### S. METHODIUS, BISHOP OF TYRE, M.

THIS illustrious father of the Church was bishop, first of Olympus, a town on the sea

coast, in Lycia, as St. Jerom and others testify; or, according to Leontius, of Byzantium or Patara, which see was then probably united to that of Olympus. He was translated to the bishopric of Tyre, probably after the glorious martyrdom of St. Tyrannio who suffered under Dioclesian. Such translations of bishops were not then allowed except in extraordinary cases of necessity. St. Methodius was crowned with martyrdom at Chalcis in Greece toward the end of the last general persecution, says St. Jerom; consequently about the year 311 or 312. Saint Jerom usually styles him, the most eloquent Methodius.

His works were famous among the ancients; and in large quotations and extracts in Photius, St. Epiphanius, St. Jerom, and Theodoret, we have considerable fragments of many valuable writings of this father, especially of his book, *On Free-will*, against the Valentini-ans, and that, *On the Resurrection of the Bodies*, against Origen. His Banquet of Virgins, often mentioned by ancient writers, was published entire by Leo Allatius at Rome in 1656; by F. Poussines, the Jesuit, at Paris, in 1657; and by F. Combefis, the Dominican, with notes in 1672. See also the notes on it collected by Fabricius, in the end of the second volume of the works of St. Hippolitus, printed at Hamburgh, 1718. This book was composed in imitation of a work of Plato entitled, *The banquet of Socrates*, and is an eulogium of the state and virtue of virginity. In it a matron named Gregorium is introduced telling her friend Eubulus (that is Methodius himself) all the conversation of ten virgins in an assembly at which she was present. A discourse is put into the mouth of each of these virgins in commendation of holy virginity. Marcella, the first, teaches that Christ, the prince of virgins, coming from heaven to teach men the perfection of virtue, planted among them the state of virginity, to which a particular degree of glory is due in heaven.<sup>1</sup> Theophila, the second virgin, proves that marriage is good, instituted by God, and necessary for the propagation of the world; but not so necessary since the world was peopled, as before. The precept, however, still subsists, that some persons marry, but this is far from obliging all men; so that virginity embraced for the sake of virtue is a more perfect state than marriage.<sup>2</sup> She observes that eating on Good-Friday or on fast-days was forbidden, yet allowed to those that were sick and not able to fast.<sup>3</sup> In the following discourses the excellency of holy virginity is displayed, which the author calls, "The greatest gift of God to man, and the most noble and most beautiful offering that can be made by man to God," the most excellent among all vows,<sup>4</sup> but a virtue the more difficult, and surrounded with the greater dangers as it is of higher excellence."<sup>5</sup> He inculcates, that to be

<sup>1</sup> Apoc. xiv. 4.

<sup>4</sup> P. 94.

<sup>2</sup> P. 71, 72.

<sup>5</sup> P. 93.

<sup>3</sup> P. 73.

<sup>6</sup> P. 66.

<sup>4</sup> Serm. super Diliges Dominum, &c.

truly a virgin, it is necessary not only to keep continent, but also to purify the mind from all sensual desires, pride, and vanity, and to watch and labour incessantly lest idleness and negligence give an entrance to other sins.<sup>7</sup> St. Methodius was surnamed Eubulus or Eubulius: and so he calls himself in this and his other works. His style is diffusive, swelling, and full of epithets: and he is fond of comparisons and allegories. See St. Jerom in Catal. c. 83. Photius, Cod. 237. p. 963. Ceillier, t. 4. p. 26. Stilling, p. 768.

### ST. FERREOL, MARTYR.

ST. FERREOL was a tribune or colonel, lived at Vienne in Gaul, and was secretly a Christian. St. Julian of Brioude, a native of that city, and a person of high birth, lodged in his house, and made public profession of the Christian faith. When the persecution began to rage, St. Julian withdrew into Auvergne, and lay some time concealed in the house of a widow at Vinicelle near the town of Brioude, upon the banks of the Allier. Certain pursuivants having got information about him, the servant of Christ discovered himself to them, that the widow who had concealed him might not be brought into danger. The soldiers cut off his head upon the spot, and carried it back with them to Vienne that his execution might strike a terror into the rest of the Christians. Crispin, governor of that part of Gaul, caused St. Ferreol to be apprehended upon suspicion. Finding him refuse to offer sacrifice, he told him, that as he had the honour to serve his country in so eminent a station, it became him to set to others an example of obedience. The martyr answered: "I do not so much overrate the honours and riches which I enjoy. If I may be allow to live and to serve God, I am well satisfied, if even this seem too much, I am willing to resign my life itself rather than to abandon my religion." The judge commanded that he should be scourged, and then laid in the dungeon loaded with chains. On the third day after this, his chains fell off his hands and legs, and seeing the door of the prison open, and his guards asleep, he made his escape, and went out of the city by the gate which led to Lyons. He swam over the river Rhone, and was got as far as the river Geres which falls into the Rhone two leagues above Vienne, when he fell again into the hands of the persecutors, who tied his hands behind his back, and led him part of the way with them, till being seized with a sudden fit of savage cruelty, they cut off his head near the banks of the Rhone, about the year 304. The Christians of Vienne interred his body with great veneration near the same river, and the citizens experience his protection by frequent benefits which they receive from God, through the prayers which they put up at his tomb, says

<sup>7</sup> P. 135, 139

the author of his acts. The relics of St. Ferreol are kept in the great church which is built in his honour near the river, at Vienne: those of St. Julian are preserved in the stately church which bears his name at Brioude, in the diocese of Clermont in Auvergne. St. Julian is commemorated on the 28th of August. St. Mamertus, bishop of Vienne, discovered the head of St. Julian, about the year 474; and the first church of St. Ferreol, which was built over his tomb, out of the city, being in a ruinous condition, he about the same time translated his relics into a new church which he built within the walls, where it now stands. See the acts of St. Julian of Brioude, which were read in the Church in the time of St. Gregory of Tours, whose second book, *On the Glory of Martyrs*, contains nothing but a history of miracles wrought by the merits of this glorious martyr. Their acts are published by Bosquet, *Hist. de l'Eglise Gallic.* t. 2. p. 176. The acts of St. Ferreol, though not original, are nevertheless authentic, and conformable to the relation given by St. Gregory of Tours, l. 2. de Glor. Mart. c. 1, &c. See these in Ruinart, *Act. Sincer.* p. 462. Ceillier, t. 3. p. 526. Tillem. t. 5. p. 282. These acts of St. Ferreol and those of St. Julian were wrote before St. Mamertus discovered St. Julian's head, or had translated the relics of St. Ferreol into the city. The larger acts of St. Ferreol, which place his martyrdom at Brioude, published by du Sausay, are of no authority. See Dom. Rivet, *Hist. Lit.* t. 2. p. 420. 422.

### ST. JOSEPH OF CUPERTINO, C.

JOSEPH DESA was born the 17th of June, 1603, at Cupertino, a small village of the diocese of Nardo, between Brindisi and Otranto, six miles from the coast of the gulf of Tarento. His parents were poor, but virtuous. His mother brought him up in great sentiments of piety; but treated him with great severity, punishing him frequently for the least fault, to inure him to an austere and penitential life. From his infancy he gave signs of an extraordinary fervour, and every thing in him seemed to announce that he already tasted the sweets of heavenly consolations. He was very attentive to the divine service, and in an age when the love of pleasure is generally predominant, he wore a hair shirt, and mortified his body by divers austerities. He was bound apprentice to a shoemaker, which trade he applied himself to for some time.

When he was seventeen years of age he presented himself to be received amongst the Conventual Franciscans, where he had two uncles of distinction in the Order. He was nevertheless refused because he had not made his studies. All he could obtain was to be received amongst the Capuchins in quality of lay-brother; but after eight months he was dismissed as unequal to the duties of the



Order. Far from being discouraged he persisted in his resolution of embracing a religious state. At length the Franciscans, moved with compassion, received him into their convent of Grotella, thus called from a subterraneous chapel dedicated to God under the invocation of the Blessed Virgin. This convent was situated near Cupertino. The saint having finished his novitiate with great fervour, he made his vows, and was received as lay-brother amongst the Oblates of the Third Order. Though employed in the meanest offices of the house, he performed them with the most perfect fidelity. He redoubled his fasts and austerities; he prayed continually, and slept only three hours every night. His humility, his sweetness, his love of mortification and penance, gained him so much veneration, that, in a provincial chapter held at Altamura in 1625, it was resolved he should be admitted amongst the Religious of the Choir, that he might thus qualify himself for holy orders.

Joseph begged to go through a second novitiate, after which he separated himself more than ever from the company of men, to unite himself more closely to God by prayer and contemplation. He looked upon himself as a great sinner, and imagined it was through mere charity that the religious habit was given him. His patience made him bear in silence and with joy the severest rebukes for faults which he had not committed: and his obedience was such that he executed without delay the most difficult duties enjoined him. So many virtues rendered him the object of universal admiration. Being ordained priest in 1628, he celebrated his first mass with inexpressible sentiments of faith, of love, and respect. He chose a retired cell that was dark and inconvenient. He would often go to pray to the most unfrequented oratories, that he might give himself up more freely to contemplation. He divested himself of every thing that was allowed him by his rule, and when he saw himself thus naked, he cried out, prostrate before his crucifix: "Behold me, O Lord, bereft of all earthly things: be thou, I beseech thee, my only good; I look upon every other thing as a real danger and as a loss to my soul."

After having received the priesthood he passed five years without tasting bread or wine; during which time he lived only on herbs and dry fruits; and even the herbs that he ate on Fridays were so distasteful that only himself could use them. His fast in Lent was so rigorous that for seven years he took no nourishment but on Thursdays and Sundays, except the holy eucharist which he received every day. His countenance in the morning was extremely pale, but after the communion it became florid and lively. He had contracted such an habit of fasting, that his stomach could no longer bear any food. His desire of

mortification made him invent different instruments of penance. During two years he suffered many interior trials which tormented him exceedingly; but to this storm a profound calm succeeded.

A report being spread that he had frequent raptures, and that many miracles were wrought by him, the people followed him in crowds as he was travelling through the province of Bari. A certain vicar-general was offended at it, and carried his complaints to the inquisitors of Naples. Joseph was ordered to appear: but the heads of his accusation being examined, he was declared innocent, and dismissed. He said mass at Naples in the church of St. Gregory the Armenian, which belonged to a monastery of Religious. The holy sacrifice being finished, he fell into an ecstasy, as many eye-witnesses attested in the process of his canonization.<sup>1</sup> The inquisitors sent him to Rome to his general, who received him with harshness, and ordered him to retire to the convent of Assisium. Joseph was filled with joy at this news, on account of the great devotion he had to the holy founder of his Order. The guardian of Assisium treated him also with roughness. But his sanctity shone forth more and more: and persons of the highest distinction expressed an ardent desire to see him. He arrived at Assisium in 1639, and remained there thirteen years. At first he suffered many trials both interior and exterior. His superior often called him hypocrite, and treated him with great rigour. On the other hand, God seemed to have abandoned him; his religious exercises were accompanied with a spiritual dryness that afflicted him exceedingly; the impure phantoms which his imagination represented to him, joined to the most terrible temptations, cast him into so deep a melancholy, that he scarce dare lift up his eyes. His general being informed of his situation, called him to Rome, and having kept him there three weeks, he sent him back to his convent of Assisium.

The saint, on his way to Rome, experienced a return of those heavenly consolations which had been withdrawn from him. At the name of God, of Jesus, or of Mary, he was, as it were, out of himself. He would often cry out: "Vouchsafe, O my God, to fill and possess all my heart. O that my soul was freed from the chains of the body, and united to Jesus Christ! Jesus, Jesus, draw me to yourself; I am not able to live any longer on the earth." He was often heard to excite others to the love of God, and to say to them: "Love God; he in whom this love reigns, is rich although he does not perceive it." His raptures were as frequent as extraordinary. He had many, even in public, to which a great number of persons of the first quality were eye-witnesses, and the truth of which they afterward declared upon oath.

<sup>1</sup> Ex Process. Ord. Nerit. fol. 734, et Summ. p. 51. sect. 194. p. 103. sect. 227.

Amongst those, John Frederick, duke of Brunswick and Hanover, was one. This prince, who was a Lutheran, was so struck with what he had seen, that he abjured his former tenets, and embraced the Catholic faith. Joseph had also a singular talent for converting the most obdurate sinners, and quieting the minds of such as laboured under any trouble. He used to say to some scrupulous persons who came to consult him: "I neither like scruples nor melancholy; let your intention be right, and fear not." He explained the most profound mysteries of our faith with the greatest clearness; and this sublime knowledge he owed to the intimate communication he had with God in prayer.

His prudence, which was remarkable in the conduct of souls, drew to him a great concourse of people, and even of cardinals and princes. He foretold to John Casimir, son of Sigismund III. king of Poland, that he would one day reign for the good of the people, and the sanctification of souls, and advised him not to engage in any religious Order. But this prince having afterward entered among the Jesuits, took the vows of the scholars of the society, and was made cardinal by pope Innocent X. in 1646. Joseph dissuaded him from the resolution he had taken of receiving holy orders. What the saint foretold came to pass; for, Uladislas, eldest son of Sigismund, dying in 1648, John Casimir was elected king of Poland; but after some time resigned his crown and retired into France, where he died in 1672. It was this prince who himself afterward disclosed all the circumstances of the fact which we have here related.

His miracles were not less remarkable than the other extraordinary favours he received from God. Many sick owed their recovery to his prayers. The saint falling sick of a fever at Osimo, the 10th of August, 1663, foretold that his last hour was near at hand. The day before his death he received the holy viaticum, and after it the extreme unction. He was heard often to repeat those aspirations of a heart inflamed with the love of God: "Oh! that my soul was freed from the shackles of my body, to be reunited to Jesus Christ! Praise and thanksgiving be to God! The will of God be done. Jesus crucified, receive my heart, and kindle in it the fire of your holy love." He died the 18th of September, 1663, at the age of sixty years and three months. His body was exposed in the church, and the whole town came to visit it with respect; he was afterward buried in the chapel of the Conception. The heroism of his virtues being proved, and the truth of his miracles attested, he was beatified by Benedict XIV. in 1753, and canonized by Clement XIII. in 1767. Clement XIV. inserted his office in the Roman Breviary. See the Life of St. Joseph of Cupertino, written in Italian, by count Dominic

Bernini in 1722, and dedicated to Innocent XIII. Agelli has given an abridgement of it in 1753, with an account of twenty-two new miracles. We have another abridgement of the life of this saint by Pastrovicchi, also in 1753. See also F. Suyken, *Comment. et Not.* p. 992.

## SEPTEMBER XIX.

### SAINT JANUARIUS, BISHOP OF BENEVENTO,

AND HIS COMPANIONS, MARTYRS.

From Bede and other Martyrologists. The modern acts of St. Januarius were compiled by John, a deacon belonging to the church of Naples, about the year 920, who complains that the memoirs he made use of had been adulterated by certain superfluous circumstances foisted into them. See Tillemont, t. 5. and F. Putignano Soc. J. de Redivivo, *Sanguine D. Januarii, Neapoli, 1723*, in three volumes quarto. Stilling, t. 6. Sept. p. 762, et seq.

A. D. 305.

ST. JANUARIUS, a native some say of Naples, others of Benevento, was bishop of this latter city, when the persecution of Dioclesian broke out. Sosius, deacon of Miseno,\* Proculus, deacon of Puzzuoli, and Eutyches, or Euty-chetes, and Acutius, eminent laymen, were imprisoned at Puzzuoli for the faith, by an order of Dracontius, governor of Campania, before whom they had confessed their faith. Sosius, by his singular wisdom and sanctity, had been worthy of the intimate friendship of St. Januarius, who reposed in him an entire confidence, and for many years had found no more solid comfort among men than in his holy counsels and conversation. Upon the news that this great servant of God and several others were fallen into the hands of the persecutors, the good bishop determined to make them a visit, in order to comfort and encourage them, and provide them with every spiritual succour to arm them for their great conflict; in this act of charity no fear of torments or danger of his life could terrify him; and martyrdom was his recompense. He did not escape the notice of the inquisitive keepers, who gave information that an eminent person from Benevento had visited the Christian prisoners. Timothy, who had just succeeded Dracontius in the government of that district of Italy, gave orders that Januarius, whom he found to be the person, should be apprehended, and brought before him at Nola, the usual place of his residence; which was done accordingly. Festus, the bishop's deacon, and Desiderius, a lector of his church, were taken up as they were making him a visit. They had a share

\* Formerly an episcopal city on a promontory, two miles from Baia, three from Puzzuoli, now in ruins.



in the interrogatories and torments which the good bishop underwent at Nola. Some time after the governor went to Puzzuoli, and these three confessors, loaded with heavy irons, were made to walk before his chariot to that town, where they were thrown into the same prison where the four martyrs already mentioned were detained: they had been condemned, by an order from the emperor, to be torn in pieces by wild beasts, and were then lying in expectation of the execution of their sentence.\* The day after the arrival of St. Januarius and his two companions, all these champions of Christ were exposed to be devoured by the beasts in the amphitheatre; but none of the savage animals could be provoked to touch them. The people were amazed, but imputed their preservation to art-magic: and the martyrs were condemned to be beheaded. This sentence was executed near Puzzuoli, as Bede testifies, and the martyrs were decently interred near that town. Some time after the Christian faith was become triumphant, towards the year 400, their precious relics were removed. The bodies of SS. Proculus, Eutyches, and Acutius were placed in a more honourable manner at Puzzuoli: those of SS. Festus and Desiderius were translated to Benevento: that of Sosius to Miseno, where it was afterward deposited in a stately church built in his honour.

The city of Naples was so happy as to get possession of the relics of St. Januarius. During the wars of the Normans they were removed, first to Benevento, and, some time after, to the abbey of Monte-Vergine; but, in 1497, they were brought back to Naples, which city has long honoured him as principal patron. Among many miraculous deliverances which it ascribes to the intercession of this great saint, none is looked upon as more remarkable than its preservation from the fiery eruptions of Mount Vesuvius, now called La Somma, which is only eight miles distant, and which has often threatened the entire destruction of this city, both by the prodigious quantities of burning sand, ashes, and stones, which it throws up on those occasions to a much greater distance than Naples; and, by a torrent of burning sulphur, nitre, calcined stones, and other materials, which like a liquid fire has sometimes gushed from that volcano, and, digging itself a channel, (which has sometimes been two or three miles broad,) rolled its flaming waves through the valley into the sea, destroying towns and villages in its way, and often passing near Naples.† Some of these eruptions,

which in the fifth and seventh centuries threatened this city with destruction, by the clouds of ashes which they raised, are said to have darkened the sky as far as Constantinople, and struck terror into the inhabitants of that capital.<sup>1</sup> The intercession of St. Januarius was implored at Naples on those occasions, and the divine mercy so wonderfully interposed in causing these dreadful evils suddenly to cease thereupon, especially in 685, Bennet II. being pope, and Justinian the Younger emperor, that the Greeks instituted a feast in honour of St. Januarius, with two yearly solemn processions to return thanks to God. The protection of the city of Naples from this dreadful volcano by the same means was most remarkable in the years 1631 and 1707. In this last, whilst cardinal Francis Pignatelli, with the clergy and people, devoutly followed the shrine of St. Januarius in procession to a chapel at the foot of Mount Vesuvius, the fiery eruption ceased, the mist, which before was so thick that no one could see another at the distance of three yards, was scattered, and at night the stars appeared in the sky.<sup>2</sup>

The standing miracle, as it is called by Baronius, of the blood of St. Januarius liquefying and boiling up at the approach of the martyr's head, is likewise very famous. In a rich chapel, called the Treasury, in the great church at Naples, are preserved the blood, in two very old glass vials, and the head of St. Januarius. The blood is congealed, and of a dark colour; but, when brought in sight of the head, though at a considerable distance, it melts, bubbles up, and, upon the least motion, flows on any side. The fact is attested by Baronius, Ribadeneira, and innumerable other eye-witnesses of all nations and religions, many of whom most attentively examined all the circumstances. Certain Jesuits, sent by F. Bollandus to Naples, were allowed by the archbishop, cardinal Philamurini, to see this prodigy; the minute description of the manner in which it is performed is related by them in the life of F. Bollandus.<sup>3</sup> It happens equally in all seasons of the year, and in variety of circumstances. The usual times when it is performed are the feast of St. Januarius, the 19th of September; that of the translation of his relics (when they were brought from Puzzuoli to Naples) the Sunday which falls next to the calends of May; and the 20th day of December, on which, in 1631, a terrible eruption of Mount Vesuvius was extinguished, upon invoking the patronage of this martyr. The same is done on extraordinary occasions

\* The ruins of the amphitheatre at Puzzuoli show how magnificent and famous a place this was for such barbarous diversion. The situation of Puzzuoli was so delightful that Cicero, Hortensius, Piso, Marius, Cæsar, Pompey, Nero, &c. had country-houses there. St. Proculus's church at Puzzuoli was originally a temple built by Calpurnius in honour of Augustus.

† See the description of the eruption of Mount Vesuvius in the year 1707, in the Philosophical Transactions,

<sup>1</sup> See Marcellin. in Chron. ad ann. 471. An ancient homily quoted by Baronius, Baillet, and Putignano.

<sup>2</sup> See F. Putignano, t. 3. p. 153. and t. 2. p. 61.

<sup>3</sup> Vita Patris Bollandi, t. 1. Martin.

No. 354, that of Mount Ætna, in 1669, given by Borelli in a particular history thereof, with a philosophical account of volcanoes, &c.

at the discretion of the archbishop.\* This miraculous solution and ebullition of the blood of St. Januarius is mentioned by pope Pius II. when he speaks of the reign of Alphonsus I. of Arragon, king of Naples, in 1450: Angelus Cato, an eminent physician of Salerno, and others mention it in the same century. Almost two hundred years before that epoch, historians take notice that king Charles I. of Anjou coming to Naples, the archbishop brought out the head and blood of this martyr. The continuator of the chronicle of Maraldus says the same was done upon the arrival of king Roger, who venerated these relics, in 1140. Falco of Benevento relates the same thing. From several circumstances this miracle is traced much higher, and it is said to have regularly happened on the annual feast of St. Januarius, and on that of the translation of his relics, from the time of that translation, about the year 400.<sup>4</sup>

Miracles recorded in holy scripture are revealed facts, and an object of faith. Other miracles are not considered in the same light; neither does our faith rest upon them as upon the former, though they illustrate and confirm it; nor do they demand or admit any higher assent than that which prudence requires, and that which is due to the evidence or human authority upon which they depend. When such miracles are propounded, they are not to be rashly admitted: the evidence of the fact and circumstances ought to be examined to the bottom, and duly weighed: where that fails it is the part of prudence to suspend or refuse our assent. Also if it appears doubtful whether an effect be natural or proceed from a supernatural interposition, our assent ought to lean according to the greater weight of probability, and God, who is author of all events, natural and supernatural, is always to be glo-

<sup>4</sup> See Julius Cæsar Capacius, in his *Neapolitan History*, l. 2. Summontius, in his *History of Naples*; Chiocearelli, l. *De Neapolitanis Episcopis*.

\* See this miracle defended by cardinal Lambertini, afterward pope Benedict XIV. *De Canoniz.* l. 4. par. 1. c. 31. by Melchior Corneus, in *Defens. Mr. adversus Danhawerum*, p. 37. and in the notes in *Musantii Chron.* p. 193. Mr. Addison, Dr. Middleton, and several German Protestants have tried their skill in forming objections to this miracle, which some of them would fain ascribe to the heat of the priest's hands, others to the steams of the church or lamps, others think it may be some chymical composition of a soluble nature. See *Danhawerus*, and *Bibliothec. German.* t. 29. ann. 1734. All these surmises suppose a fraud or juggler in the priests; but how will these authors persuade us that so many most holy, venerable, and learned persons have been and are hypocrites, impostors, and jugglers? The chymical secret would be not only a notorious fraud but also a wonderful discovery. The variation of the circumstances in which this miracle happens, removes the suspicion of this or such causes as the heat of hands, and the steams of the place. Nor can these be altered by the head being present, &c. That the ancient Christians often respectfully preserved the blood of martyrs in vials, is demonstrable from all authors who have wrote on the ancient ceremonies.

rified. If human evidence set the certainty of a miracle above the reach of any doubt, it must more powerfully excite us to raise our minds to God in sentiments of humble adoration, love, and praise; and to honour him in his saints, when by such wonderful means he gives us sensible proofs of the glory and favour to which he exalts them, and of the tenderness with which he watches over their mortal remains to raise them one day in a state of glorious immortality.

### ST. THEODORE, ARCHBISHOP OF CANTERBURY, C.

AFTER the death of St. Deusdedit, archbishop of Canterbury, Oswi, king of Northumberland, and Egbert, king of Kent, sent a virtuous and learned priest, named Wighard, to Rome, that he might be consecrated bishop, and duly confirmed to that important see by the pope himself. Wighard and most of those that attended him died in Italy of the plague; and Vitalian, who then sat in St. Peter's chair, pitched upon Adrian, abbot of Niridiana, near Naples, to be raised to that dignity. This abbot was by birth an African, understood Greek and Latin perfectly well, and was thoroughly versed in theology, and in the monastic and ecclesiastical discipline. But so great were his fears of the dignity to which he was called, that the pope was compelled by his entreaties and tears to yield to his excuses. He insisted, however, that Adrian should find a person equal to that charge, and should himself attend upon and assist him in instructing the inhabitants of this remote island in the perfect discipline of the Church. How edifying and happy was this contention—not to obtain—but to shun such a dignity! Adrian first named to the pope a monk called Andrew; but he was judged incapable of the necessary fatigues on account of his bodily infirmities, though otherwise a person extremely well qualified. There was then at Rome a Grecian monk, named Theodore, a native of Tarsus, in Cilicia, a man of exemplary life, and well skilled in divine and human learning, and in the Greek and Latin languages, who was sixty-six years old. Him Adrian presented to the pope, and procured him to be ordained bishop, promising to bear him company into England.

Theodore, being ordained subdeacon, waited four months that his hair might grow, that it might be shaved in the form of a crown; for the Greek monks shaved their heads all over. At length pope Vitalian consecrated him bishop, on Sunday the 26th day of March, in 668, and recommended him to St. Bennet Biscop, who was then come a third time to Rome, but whom the pope obliged to return to England with St. Theodore and Adrian, in order to be their guide and interpreter. They set out on the 27th of May; went by sea to Marseilles; and from thence by land to Arles, where they



were entertained by the archbishop John, till Ebroin, mayor of the palace, had sent them permission to continue their journey. Saint Théodore passed the winter at Paris with the bishop Agilbert, who had formerly been bishop of Winchester, in England. By his conversation, the new archbishop informed himself of the circumstances and necessities of the Church of which he was going to take upon him the charge: he also learned the English language. Egbert, king of Kent, hearing his new archbishop was arrived at Paris, sent one of the lords of his court to meet him, who, having obtained leave of Ebroin, waited on him to the port of Quentavic, in Ponthieu, now called St. Josse-sur-Mer. Theodore falling sick, was obliged to stay there some time. As soon as he was able to travel, he proceeded on his voyage, with St. Bennet Biscop, and took possession of his see of Canterbury on Sunday, the 27th of May, 669. Adrian was detained in France some time by Ebroin, who suspected that he was sent by the emperor to the kings of England on some designs against the French. He stayed a considerable time, first with Emmo, archbishop of Sens, and afterward with St. Faro, bishop of Meaux. Ebroin being at last satisfied, he was permitted to follow St. Theodore, by whom he was made abbot of St. Peter's at Canterbury.

St. Theodore made a general visitation of all the churches of the English nation, taking with him the abbot Adrian. He was every where well received, and heard with attention; and, wherever he came, he established sound morality, confirmed the discipline of the Catholic Church in the celebration of Easter, and introduced every where the Gregorian or Roman chanting in the divine office, till then known in few of the English churches, except those of Kent. He regulated all other things belonging to the divine service, reformed abuses, and ordained bishops in all places where he thought they were wanting. He confirmed St. Wilfrid in the see of York,<sup>1</sup> declaring the ordination of Ceadda irregular in two respects,—because he was intruded to the prejudice of St. Wilfrid, and because he had not received his consecration by lawful authority. Ceadda replied that he had been ordained against his inclinations, confessed himself unworthy of that dignity, and retired with joy to his monastery of Lestingen. But St. Theodore made him bishop of the Mercians, or of Litchfield, which see was vacant by the death of Jaruman.

St. Theodore was the first archbishop of Canterbury, after St. Austin, who presided over the whole Church of England. He was founder of a most famous school at Canterbury, which produced many great men. For Theodore and Adrian themselves expounded the scriptures, and taught all the sciences, particularly astronomy and ecclesiastical arith-

metic for calculating Easter; also how to compose Latin verses. Many under them became as perfect in the Latin and Greek languages as they were in their own tongue. Britain had never been in so flourishing a condition as at this time since the English first set foot in the island. The kings were so brave, says Bede, that all the barbarous nations dreaded their power; but withal such good Christians, that they aspired only after the joys of the kingdom of heaven, which had been but lately preached to them. All men's minds seemed only bent on the goods of the life to come, to use the words of our venerable historian. St. Theodore established schools in most parts of England, and it is hard to say whether we ought most to admire the zeal and unwearied labours of the pastors, or the docility, humility, and insatiable ardour of the people, with whom to hear, to learn, and to practise seemed one and the same thing.

In 670, St. Theodore held a national council at Heorutford, which Cave, Mabillon, and many others, take to be Hertford; though it seems more probably to have been Thetford, as Ralph Hidgen<sup>2</sup> and Trevisa<sup>3</sup> positively affirm. And in this council Bisi, bishop of the East-Angles, sat next to the archbishop. It is ordained in one of the canons, that no man leave his wife, unless in the case of adultery; and that even in this case, a true Christian ought not to marry another. This synod enacted, that a council should be assembled annually on the 1st of August at Cloveshoe, which Mr. Somner proves to be Abingdon in Berkshire, which was on the borders of the Mercian kingdom, and was anciently called Shovesham, and originally Clovesham. The archbishop quotes, in this synod, for the regulation of Easter, and other points, a book of canons; by which Dr. Smith understands the council of Chalcedon, some others St. Theodore's Penitential: but no such decisions are found in either; and it was probably a code of canons of the Roman Church which was here appealed to. The Eutychian and Monothelite heresies having made great havoc in the East, St. Theodore held another synod, in 680, at Hetfield, now called Bishop's Hatfield, in Hertfordshire, in which the mystery of the Incarnation was expounded, the five first general councils were received, and the abovesaid heresies condemned.

In 678, at the request of king Egfrid, St. Theodore divided the see of York into three bishoprics, and constituted so many new bishops in the room of St. Wilfrid, who refused to come into that project. In the following year, St. Theodore ordained St. Erconwald bishop of London. War breaking out between Egfrid, king of the Northumbers, and Ethelred, king of the Mercians, a great battle was fought near the Trent, in which Elfwin, the amiable young brother of Egfrid, was slain. Upon this news, St. Theodore, relying upon

<sup>1</sup> Eddi in Vita S. Wilfr. n. 15.

<sup>2</sup> Polychron. l. 5. p. 239.

<sup>3</sup> Ib. p. 309.

the divine assistance, immediately set out, to extinguish the flame of war which both kings were bent on carrying on with greater fury than before the engagement: but the authority of the good bishop, and the religious motives which he made use of, disarmed them at once, and our saint was so happy as to cement a firm and cordial peace between the two nations, upon no other condition than that of paying the usual mulct to king Egfrid for the loss of his brother. Few things have rendered the name of St. Theodore more famous than his Penitential or Code of Canons, prescribing the term of public penance for penitents, according to the quality and enormity of their sins.\* By this Penitential, it appears,<sup>4</sup> that when a monk died, mass was said for him on the day of his burial, on the third day after, and as often again as the abbot thought proper: also that the holy sacrifice was offered for the laity, and accompanied with fasting.<sup>5</sup>

St. Theodore being above fourscore years of age, and seized with frequent fits of sickness, was desirous to be reconciled to St. Wilfrid. He therefore requested the exiled holy prelate to come to him at London, begged his pardon for having consented with the kings to his deprivation, without any fault on his side, did all he could to make him amends, and restored him to his entire see of York; for which pur-

<sup>4</sup> Cap. 16.

<sup>5</sup> Cap. 19. 77.

\* Spelman thought this Penitential too long to be inserted in his edition of the English councils, (t. 1. p. 154:) and was imitated by Wilkins. (Conc. Britan. tom. 1.) Luke D'Achery published one hundred and twenty articles of this work, (Spicilegii, t. 9.) which Labbe reprinted. (Conc. t. 6. p. 537.) James Petit published a part of this Penitential, in two volumes, quarto, with several dissertations and foreign pieces; but his edition is less accurate than the former, and many canons are added from other later Western penitentials, in some of which Theodore is himself quoted, and some decisions occur which stand in need of amendment. The six-score articles which contains a summary account of the discipline of the Latin and Greek Churches, are the chief part of what can be depended upon to be the genuine work of Saint Theodore. In these it is remarkable, that the apostolical temporary precept of the council at Jerusalem, of abstaining from things strangled, and from blood, was still observed in some Churches. That among the Greeks in the seventh century, even the laity received the communion every Sunday, and they who failed three times together were excommunicated. That children brought up in monasteries were permitted to eat flesh till fourteen years of age; the boys might be professed at fifteen, and girls at sixteen. Lastly, that the penitential canons then began to be mitigated, by shortening the term of penances. St. Theodore prescribed but one year for fornication, three for adultery, and seven for murder. This relaxation gradually crept into the Oriental Church, after Nectarius had abolished the office of penitentiary or public censor. In condescension to the weakness of many penitents, St. Theodore introduced the modern penitential canons of the Greeks into those churches, whose discipline he regulated, and was, in process of time, followed by many others in the West; as appears from several penitentials made in imitation of his, the authority of which is not to be compared to that of the ancient penitential canons in their decisions. The Penitentiary of Egbright archbishop of York, in 740, was compiled upon this model.

pose he wrote strong letters to Alfrid, king of Northumberland, who had succeeded his brother Egfrid; to Ethelred, king of the Mercians; to Elfleda, abbess of Streneshal, and others who opposed St. Wilfrid, or were interested in this affair; and he had the comfort to see his endeavours every where successful. St. Theodore was twenty-two years archbishop, and died in 690, aged fourscore and eight years; his memory is honoured on the 19th day of September, which was that of his death. He was buried in the monastery of St. Peter, which afterward took the name of St. Austin. See Bede, l. 4. c. 1, 2. 21. l. 5. c. 8. and the lives of St. Wilfrid, and of St. Bennet Biscop. Ceillier, t. 17. p. 740. Wilkins, Concil. Magnæ Britan. t. 1. p. 42. and the learned Mr. Johnson's Collection of Canons of the Church of England, vol. 1. ad an. 673.

## SS. PELEUS, PA-TERMUTHES, AND COMPANIONS, MARTYRS.

THE holy confessors who were condemned to the mines in Palestine, during the course of the last general persecution, built little oratories, where they met to the divine service, which under their sufferings was their solid comfort. Firmilian, governor of Palestine, informed the emperor Galerius of the liberty they had taken, and the tyrant sent an order that they should be sent, some to the mines in Cyprus, others to those on mount Libanus, and others to other places. Firmilian being in the mean time beheaded himself for his crimes, the officer upon whom the command was devolved after his disgrace, removed the servants of God to the new places of their banishment, according to the tenour of the imperial rescript; but first caused four of their number to be burnt alive. These were Pelens and Nilus, two Egyptian priests, Elias, also a priest, and Pa-Termuthes, an Egyptian of singular learning and reputation. This last was the person to whom Eusebins and St. Pamphilus addressed their apology for Origen. See Eus. Hist. de Martyr. Palestinæ, c. 13.

## ST. LUCY, VIRGIN.

SHE was daughter to a king of the Scots, and retired into France to serve God in obscurity. She chose for herself a solitary place on the north side of the river Meuse in the diocess of Verdun, where she lived in the practice of the most sublime virtues, till God called her to a happy immortality in the year 1090. She was buried in a church built by herself on the summit of a mountain near her own cell; and was enrolled in the number of the saints by Henry bishop of Verdun.\* Her relics are kept during

\* This Henry, called Blois or Winchester, was brother to Stephen king of England, and nephew to the empress Matilda; he was obliged to quit the see of Verdun in 1129, but afterward became bishop of Winchester and cardinal.



the summer season in the church of Moun. St. Lucy, but in winter in the parish church of Sampigny; of both which churches she is the titular patroness. The former belonging to the Minims was erected under her invocation, in 1625, by the prince of Phalmeburg, of the house of Guise, and by his wife, who was sister to Charles IV. duke of Lorraine. The shrine of Saint Lucy is much resorted to by pilgrims; it was visited in 1609 by the dutchess of Lorraine of the house of Mantua, and in 1632 by Lewis XIII. king of France, who was then at the siege of St. Myhel in Lorraine. See the Hist. of Lorraine, t. 3. p. 218; Cle, Act. SS. t. 6. Sept. p. 101. Dempster, Camerarius, Lahier, and her MS. life, written in 1747.

### ST. EUSTOCHIUS, BISHOP OF TOURS,

Was descended from an illustrious family of Auvergne, and, according to Gregory of Tours, was a man of eminent virtue. Being raised to the see of Tours after the death of St. Brice in 444, he strenuously defended, in the council of Angers, the privileges of the Church, which were invaded by a law of Valentinian III. and had a principal share in drawing up the regulations made in that council concerning discipline. He increased the number of parishes in his diocese, and built in the city of Tours a church, wherein he deposited the relics of SS. Gervasius and Protasius, which St. Martin had received from Italy. He died in 461, and was buried in the church built by St. Brice over the tomb of St. Martin; his name occurs this day in the Roman Martyrology. See St. Gregory of Tours, Hist. 1. 2. c. 1. et 14. l. 10. c. 31. Baillet, on the 19th Sept. F. Longueval, Hist. de l'Egl. Gall. t. 2. p. 77 et 114.

### ST. SEQUANUS, IN FRENCH SEINE, ABBOT.

He was born in the little town of Maymont in the extremity of Burgundy. His parents gave him an excellent education, and permitted him to embrace an ecclesiastical state, to which he was inclined from his infancy. Having received the clerical tonsure from the hands of his pastor, the sanctity of his life soon recommended him to the bishop of Langres, who promoted him to the priesthood. The saint having suffered some persecution from persons who had envied his merit, he took occasion from thence to execute a resolution he had long before formed, of quitting the commerce of the world; and put himself under the direction of abbot John, who governed the monastery of Reomé, in Auxois, since called Moutier St. Jean. Here he perfected himself in the study of the holy scriptures, and in the practice of all religious virtues. After some time he built a monastery in the forest of Segestre, near the source of the river Seine, which still bears his name. The regular discipline which he established there, rendered it famous, and

drew to it a number of disciples. God was pleased to honour him with the gift of miracles, which added new lustre to his sanctity. He died, according to the most probable opinion, on the 19th of September, about the year 580: and his relics are kept in his monastery. He is mentioned in the Martyrologies of Ado and Usuard under the name of St. Sigon. See his life, by one of his disciples, in Mabil. sec. 1. Ben. St. Gregory of Tours, c. 88. de Glor. Confes. Hist. du Monast. de Reomé, ou Moutier St. Jean; Baillet, &c.

## SEPTEMBER XX.

### SAINT EUSTACHIUS AND COMPANIONS, MM.

See the Bollandists, t. 6. Sept. p. 107.

St. EUSTACHIUS, called by the Greeks Eustathius, and before his conversion named Placidus, was a nobleman who suffered martyrdom at Rome, about the reign of Adrian, together with his wife Theopista, called before her baptism Tatiana, and two sons Agapius and Theopistus. These Greek names they must have taken after their conversion to the faith. The ancient sacramentaries mention in the prayer for the festival of St. Eustachius, his profuse charities to the poor, on whom he bestowed all his large possessions, some time before he laid down his life for his faith. An ancient church in Rome was built in his honour, with the title of a Diacony; the same now gives title to a cardinal. His body lay deposited in this church, till, in the twelfth age, it was translated to that of St. Denis near Paris. His shrine was pillaged in this place, and part of his bones burnt by the Huguenots in 1567;<sup>1</sup> but a portion of them still remains in the parish church which bears the name of St. Eustachius in Paris.<sup>2</sup>

How noble is it to see integrity and virtue triumphing over interest, passion, racks, and death, and setting the whole world at defiance! To see a great man preferring the least duty of justice, truth, or religion, to the favour or menace of princes; readily quitting estate, friends, country, and life, rather than consent to any thing against his conscience; and at the same time, meek, humble, and modest in his sufferings; forgiving from his heart and tenderly loving his most unjust and treacherous enemies and persecutors! Passion and revenge often make men furious: and the lust of power, worldly honour, applause, or wealth may prompt them to brave dangers; but these passions

<sup>1</sup> See Baillet.

<sup>2</sup> See the new Paris Breviary on the 3d of November. Also Falconius, in Ephem. Græco-Moschas, &c.

leave them weak and dastardly in other cases, and are themselves the basest slavery, and most grievous crimes and misery. Religion is the only basis on which true magnanimity and courage can stand. It so enlightens the mind as to set a man above all human events, and to preserve him in all changes and trials steady and calm in himself; it secures him against the errors, the injustices, and frowns of the world, is by its powerful motives the strongest spur to all generous actions, and under afflictions and sufferings a source of unalterable peace, and overflowing joy which spring from an assured confidence that God's will is always most just and holy, and that he will be its protector and rewarder. Does religion exert this powerful influence in us? Does it appear in our hearts, in our actions and conduct? It is not enough to encounter dangers with resolution; we must with equal courage and constancy vanquish pleasure and the softer passions, or we possess not the virtue of true fortitude.

### ST. AGAPETUS, POPE, C.

THIS holy pope was a native of Rome, and being received among the clergy discharged the inferior functions of the ministry in the church of SS. John and Paul. His great sanctity recommended him to the love and veneration of all that knew him, and pope John II. dying on the 26th of April, 535, Agapetus, who was at that time archdeacon, was chosen to fill the holy see, and ordained on the 4th of May. He healed by mildness the wounds which had been made by dissensions, and by the unhappy schism of Dioscorus against Boniface II. in 529. The emperor Justinian, being apprized of his election, sent to him a profession of his faith, which the holy pope received as orthodox, and, in compliance with his request, condemned the Acemetes monks at Constantinople, who were tainted with the Nestorian heresy. Hilderic, king of the Vandals in Africa, having been deposed by Gilimer, Justinian took that occasion to break the alliance which the emperor Zeno had made with Genseric, and in the year 533, the seventh of his reign, sent Belisarius with a fleet of five hundred sail into Africa. That experienced general made an easy conquest of the whole country, and took Carthage almost without opposition. Justinian sent to the churches in Jerusalem the vessels of the ancient Jewish temple, which Titus had formerly brought to Rome, and which Genseric had carried from thence to Carthage. He reestablished the temporal government of Africa, which he divided into seven provinces, Zeugitana, named heretofore the Proconsular, that of Carthage, Byzacena, and that of Tripoli, which four had for governors men of consular dignity: the three others, Numidia, Mauritania, and Sardinia had only presidents: all these were subject to the Præfectus Prætorio of Africa, who

resided at Carthage. Each province had its primate, though in Numidia that dignity was not annexed to any particular see, but was enjoyed by the oldest bishop in the province, as in the time of St. Cyprian. These churches being restored to the Catholics, both the emperor and the bishops of Africa wrote to the pope, entreating him to allow that such Arian bishops as came over to the Catholic faith, should retain their sees. Agapetus answered them both, that he could not act in that point against the canons, and that the Arian bishops ought to be satisfied with being received into the Catholic Church, without pretending to be admitted among the clergy, or to retain any ecclesiastical dignity. The emperor having built the city Justinianæa, near the village where he was born, desired the pope to appoint the bishop of this new see his vicar in Illyricum.

Theodatus, king of the Goths in Italy, hearing that Justinian was making preparations for an expedition to recover Italy, obliged pope Agapetus to undertake a voyage to Constantinople in order to divert him from such a design. About the same time the Catholic abbots at Constantinople wrote to St. Agapetus, to acquaint him with the disorders and dangers into which that Church was fallen. Epiphanius, patriarch of Constantinople, dying in 535, Anthimus, bishop of Trebizond, was called to that see, by the interest of the empress Theodora. He passed for a Catholic, but was in truth an enemy to the council of Chalcedon, as well as that princess herself. The removal of Anthimus to Constantinople so much encouraged the Acephali, that Severus, the false patriarch of Antioch, and other chiefs of that sect, repaired thither, and filled that Church with confusion. Agapetus informed these Catholic abbots that he was coming himself to Constantinople; whereupon they waited his arrival. St. Gregory the Great relates<sup>1</sup> that the good pope, in his journey through Greece, cured a man who was lame and dumb, by saying mass for him. St. Agapetus reached Constantinople on the 2d of February in 536, and was received by the emperor with respect. The pope, true to his trust, pressed him on the business which had brought him thither; but that prince had proceeded too far to think of drawing off his forces from the expedition into Italy. St. Agapetus therefore began to treat of religious affairs. He absolutely refused to admit Anthimus to his communion, unless he publicly subscribed the council of Chalcedon, and would by no means allow of his translation to the see of Constantinople. The empress employed all her power and all her artifices to gain this point of him.\* The em-

<sup>1</sup> Dial. l. 5. c. 3.

\* If we consider the great actions of Justinian, we shall be inclined to think, that in his reign the glory of the ancient Roman empire was revived: but if we look narrowly into his vices and bad administration, we shall rank him among tyrants. This prince began his reign



peror also plied him both with large promises, and with threats of banishment; but the holy man was inflexible, and at length Anthimus

in 527, and died in 565. To reform the laws, which, by their multitude, confusion, and contradictions, were become a public nuisance, and the heaviest burden and oppression of the people for whose protection they were established, he caused the Code to be compiled, consisting of select constitutions of preceding emperors, which he published in 529, and more correctly again in 534. The most useful decisions of the ablest lawyers he published under the title of *Digestum* or *Pandectæ*, in 533. He caused his institutes to be composed in four books, to serve as an introduction to his *Pandectæ*. He added a great number of ecclesiastical and other laws under the title of *Novellæ*. These works compose to this day the body of the Roman or Civil Law.

The laws, edicts, and letters which go under the name of Justinian, are stamped with such marks of gravity, wisdom, and majesty, as to surpass all the others. Though this performance does so much honour to his memory, it is certain that this prince was more desirous to give to his subjects good laws than good magistrates; he aspired not so much to the glory of impartially administering justice, as to the vanity of being a legislator to posterity; his actions were far from being examples of that equity, of which his laws and lessons were rules.

See F. Daude, Jesuit, *Historia Universalis Romani Imperii*, t. 2. at Wirtzburg, anno 1754.) The questor Trebonian, an heathen, the principal and most learned of all the lawyers whom he employed in compiling these works, openly sold his sentences, and suppressed, or made laws as his interest or passions inclined him, as Procopius (*l. de Bello Persico*, c. 24, 25.) and Suidas (*v. Trebon.*) assure us.

Justinian adorned his imperial city and other parts of his dominions with stately churches and other buildings in an elegant taste, by which he added a lustre to his empire: yet by them he seemed rather to offer incense to his own vanity, than to raise his view to more noble prospects. He rescued Africa and Italy out of the hands of barbarians: but he devoured his own subjects, studying by every act of oppression, perfidy, and treachery to amass treasures to feed his own extravagance and vices, and those of his empress Theodora, and Antonina the wife of Belisarius. Never did any prince meddle so much with the affairs of the Church, as appears by the great number of laws which he made in his *Novellæ*, to regulate almost its whole discipline; and by an unhappy itch to be always disputing about the most abstruse theological points and mysteries of faith, in canvassing which he spent much of that time which he owed to the government of his empire. Having himself little or no learning, if we may believe Suidas, he was not happy in the choice of his theologians, and he contributed very much to widen and inflame the wounds, and increase the distraction of the Oriental Churches. The issue of his presumptuous curiosity and inquiries was, that he fell into the heresy of the *Incorrupticolæ* which he confirmed by an edict in which he declared that Christ's body, in his mortal state, was never liable to any alteration, or even natural passion, such as hunger, thirst, or pain, and that he ate without any necessity. (*Procop. de Bello Gothico*, l. 3. c. 35 et 33. et *Anecd.* c. 18.)

Procopius, a native of Cæsarea in Palestine, secretary to Belisarius in his expeditions in Africa and Italy, wrote two books *On the Persian War*, two *On the Vandalic War*, four *On the Gothic War*, and six *On the Buildings of Justinian*. In these histories the great actions of that emperor are displayed with honour. The same author left his *Avuxdora*, or the Secret History of Justinian, Theodora, Belisarius, and Antonina, which he brought down to the year 562, recounting the secret enormous crimes of those persons, and describing the court as a den of incarnate fiends rather than men. In the printed copies, some pages relating to the obscenities of Theodora are justly omitted, which are preserved in the MS. copy

went back to Trebizond, for fear of being compelled to receive the council of Chalcedon. The pope declared him excommunicated, unless by subscribing that synod he declared himself a Catholic; which drew upon the saint the whole fury of the Eutychian party, and of the empress. His constancy, however, baffled all their efforts, and Menas, a person of great learning and piety, was chosen patriarch of Constantinople, and consecrated by the pope. Several petitions were delivered to St. Agapetus, containing complaints and accusations of heresy, and other crimes, against Severus, and certain other bishops of the party of the Acephali, which the pope was preparing to examine in a council, when he fell sick, and died at Constantinople on the 17th of April, in 536, having sat about eleven months, and three weeks. His body was brought to Rome, and interred in St. Peter's church on the Vatican, on the 20th of September, the day which the Western Church has consecrated to his memory. The Greeks commemorate his name on the day of his death, the 17th of April. See his epistles, and other monuments, *Conc.* t. 5. also *Liberatus Breviar.* c. 21, 22. and Anastasius's *Pontifical*, especially the new edition, or *Liber Pontificalis*, seu *de Gestis Rom. Pontificum*, quem cum *Cod. MSS. collatum emendavit et supplevit Joannes Vignolius*, *Bibl. Vaticanæ Præfectus alter: Romæ, 1756*, three vol. in 4to. *Cle*, t. 6. *Sept.* p. 163.

## SEPTEMBER XXI.

### ST. MATTHEW,

#### APOSTLE AND EVANGELIST.

*Matt.* ix. *Mark* ii. *Luke* v. See Tillmont, Calmet, Ceillier, Hammond, &c.

ST. MATTHEW is called by two evangelists Levi, both which names are of Jewish extraction.\* The latter he bore before his conversion, the other he seems to have taken after it, to show

in the Vatican Library. The author discovers, by his inconsistency, at least, his own disingenuity. In his first works he flattered his prince, as Velleius Paterculus commended Sejanus, whom, had he wrote two years later, after the fall of that wicked minister, he would have described as one of the most execrable monsters of the human race. The last work of Procopius seems the production of disappointed ambition and spleen, and is probably in great part a collection of slander. Though the author professed himself a Christian, this he probably did with views to temporal interest; for in many parts of his last work he betrays an aversion to the faith, and an attachment to the wild superstitions of idolatry, as Eichelius proves at length, *Præfat.* in *Procop.* *Anecd.* n. 17 ad. 22. See the edition of Helmstadt, 1654. But we want not this secret history of Procopius to come at the true character of Justinian.

\* *Levi* signifies one associated; *Matthew*, him that is given; in Latin, *Donatus*.

that he had renounced his profession, and was become a new man. St. Mark calls him the son of Alphæus; but the conjecture which some form from hence, that he was brother to St. James the Less, has not the very shadow of probability. He seems to have been a Galilaean by birth, and was by profession a publican, or gatherer of taxes for the Romans, which office was equally odious and scandalous among the Jews. The Romans sent publicans into the provinces to gather the tributes, and this was amongst them a post of honour, power, and credit, usually conferred on Roman knights. T. Flavius Sabinus, father of the emperor Vespasian, was the publican of the provinces of Asia. These Roman general publicans employed under them natives of each province, as persons best acquainted with the customs of their own country. These collectors or farmers of the tributes often gripped and scraped all they could by various methods of extortion, having frequent opportunities of oppressing others to raise their own fortunes, and they were usually covetous. On this account even the Gentiles often speak of them as exactors, cheats, and public robbers.\* Zaccheus, a chief among these collectors, was sensible of these occasions of fraud and oppression, when he offered four-fold restitution to any whom he had injured.

Among the Jews these publicans were more infamous and odious, because this nation looked upon them as enemies to their privilege of natural freedom which God had given them, and as persons defiled by their frequent conversation and dealing with the pagans, and as conspiring with the Romans to entail slavery upon their countrymen. Hence the Jews universally abhorred them, regarded their estates or money as the fortunes of notorious thieves, banished them from their communion in all religious worship, and shunned them in all affairs of civil society and commerce. Tertullian is certainly mistaken when he affirms that none but Gentiles were employed in this sordid office, as St. Jerom demonstrates from several passages in the gospels.<sup>1</sup> And it is certain that St. Matthew was a Jew, though a publican. His office is said to have particularly consisted in gathering customs of commodities that came by the lake Genesareth or Tiberias, and a toll which passengers paid that came by water; of which mention is made by Jewish writers. Hence the Hebrew gospel published by Munster renders the word Publican in this place by, "The Lord of the Passage." St. Mark says, that St. Matthew kept his office or toll-booth by the side of the lake, where he sat at the receipt of custom.

<sup>1</sup> Ep. 146. ad Damas.

\* The profession of a tax-gatherer is in itself lawful and necessary, and may be innocent. It has even furnished eminent examples of sanctity, witness the baron of Montmorency in Flanders, and Bernieres in Normandy, &c.

Jesus having lately cured a famous paralytic, went out of Capharnaum, and walked on the banks of the lake or sea of Genesareth, teaching the people that flocked after him. Here he espied Matthew sitting in his custom-house, whom he called to come and follow him. The man was rich, enjoyed a very lucrative post, was a wise and prudent man, and perfectly understood what his compliance would cost him, and what an exchange he made of wealth for poverty. But he overlooked all these considerations, and left all his interests and relations to become our Lord's disciple, and to embrace a spiritual kind of commerce or traffic. We cannot suppose that he was before wholly unacquainted with our Saviour's person or doctrine, especially as his custom-office was near Capharnaum, and his house seems to have been in that city, where Christ had resided for some time, had preached and wrought many miracles, by which he was in some measure prepared to receive the impression which the call of Christ made upon him. St. Jerom says, that a certain amiable brightness and air of majesty which shone in the countenance of our divine Redeemer, pierced his soul, and strongly attracted him. But the great cause of his wonderful conversion was, as Bede remarks, that, "He who called him outwardly by his word, at the same time moved him inwardly by the invisible instinct of his grace." We must earnestly entreat this same gracious Saviour that he would vouchsafe to touch our hearts with the like powerful interior call, that we may be perfectly converted to him. He often raises his voice in the secret of our hearts: but by putting wilful obstacles we are deaf to it, and the seed of salvation is often choked in our souls.

This apostle, at the first invitation, broke all ties; forsook his riches, his family, his worldly concerns, his pleasures, and his profession. His conversion was sincere and perfect, manifesting itself by the following marks. First, it admitted no deliberation or delay: to balance one moment between God and sin or the world, is to resist the divine call, and to lose the offered grace. Secondly, it was courageous; surmounting and bearing down all opposition which his passions or the world could raise in his way. Thirdly, it was constant; the apostle from that moment looked no more back, but following Christ with fervour, persevered to the end, marching every day forwards with fresh vigour. It is the remark of St. Gregory, that those apostles who left their boats and nets to follow Christ, were sometimes afterward found in the same employment of fishing, from which they were called: but St. Matthew never returned to the custom-house, because it was a dangerous profession, and an occasion of avarice, oppression, and extortion. St. Jerom and St. Chrysostom take notice, that St. Mark and St. Luke mention our apostle by the name of Levi, when they



speak of his former profession of publican, as if it were to cover and keep out of sight the remembrance of this apostle's sin, or at least to touch it tenderly; but our evangelist openly calls himself Matthew, by which name he was then known in the Church, being desirous out of humility to publish his former infamy and sin, and to proclaim the excess of the divine mercy which had made an apostle of a publican. The other evangelists, by mentioning him in his former dishonourable course of life under the name of Levi, teach us, that we ought to treat penitent sinners with all modesty and tenderness; it being against the laws of religion, justice, and charity, to upbraid and reproach a convert with errors or sins which God himself has forgiven and effaced, so as to declare that he no longer remembers them, and for which the devil himself, with all his malice, can no longer accuse or reproach him.

St. Matthew, upon his conversion, to show that he was not discontented at his change, but looked upon it as his greatest happiness, entertained our Lord and his disciples, at a great dinner in his house, whither he invited his friends, especially those of his late profession, doubtless hoping that by our Saviour's divine conversation, they also might be converted. The Pharisees carped at this conduct of Christ, in eating with publicans and sinners. Our divine Saviour answered their malicious secret suggestions, that he came for the sick, not for the sound and healthy, or for those who concealed themselves so, and imagined they stood in no need of a physician; and he put them in mind, that God prefers acts of mercy and charity, especially in reclaiming sinners, and doing good to souls, before ritual observances, as the more necessary and noble precept, to which other laws were subordinate. Commerce with idolaters was forbidden the Jews for fear of the contagion of vice by evil company. This law the proud Pharisees extended not only beyond its bounds, but even against the essential laws of charity, the first among the divine precepts. Yet this nicety they called the strict observance of the law, in which they prided themselves, whereas in the sight of God it was hypocrisy and overbearing pride, with a contempt of their neighbours, which degraded their pretended righteousness beneath the most scandalous sinners, with whom they scorned to converse, even for the sake of reclaiming them, which the law, far from forbidding, required as the first and most excellent of its precepts. Christ came from heaven, and clothed himself with our mortality, in the bowels of the most tender compassion and of his infinite mercy for sinners: he burnt continually with the most ardent thirst for their salvation, and it was his greatest delight to converse with those that were sunk in the deepest abyss, in order to bring them to repentance and salvation. How affectionately he cherished, and how tenderly he received those that were sincerely converted to

him he has expressed by the most affecting parables, and of this, St. Matthew is, among others, an admirable instance.

The vocation of St. Matthew happened in the second year of the public ministry of Christ, who soon after forming the college of his apostles, adopted him into that holy family of the spiritual princes and founders of his Church. The humility of our saint is remarked in the following circumstance. Whereas the other evangelists, in describing the apostles by pairs, constantly rank him before St. Thomas, he places that apostle before himself, and in this very list adds to his name the epithet of the publican. He delighted in the title of Matthew the Publican, because he found in it his own humiliation, magnified by it the divine mercy and grace of his conversion, and expressed the deep spirit of compunction in which he had his former guilt always before his eyes. Eusebius and St. Epiphanius tell us, that after our Lord's ascension, St. Matthew preached several years in Judea and the neighbouring countries till the dispersion of the apostles; and that a little before it he wrote his gospel, or short history of our blessed Redeemer, at the entreaty of the Jewish converts, and, as St. Epiphanius says, at the command of the other apostles. That he compiled it before their dispersion appears, not only because it was written before the other gospels, but also because St. Bartholomew took a copy of it with him into India, and left it there.\* Christ no where appears to

\* The English word *Gospel* signifies, in the language of our ancestors, not God's Word, but Good Word, or tidings, as *Evangelium* in Greek. Good they wrote God; and God, Gode, with *e*. We now retain the word *Spell* only to signify a charm. See Hammond, (p. 3.) Somner, and Fr. Junius's *Etymological Dictionary* by Edm. Lye. That St. Matthew's gospel was originally written in the modern Hebrew, that is, in the Syro-Chaldaic language, used by the Jews after the captivity, is affirmed by Papias, Origen, St. Irenaeus, Eusebius, St. Jerom, St. Epiphanius, Theodoret, and all the ancient fathers, so positively and so unanimously, that it is matter of surprise that Erasmus, Calvin, Lightfoot, and some few others, should pretend it was wrote first in Greek, which they falsely mistake to have then been the vulgar language of the Jews in Palestine. That Christ preached to them in the Syro-Chaldaic tongue is plain from many words of that language used by him, which the evangelists retain and interpret in the gospels. St. Paul, haranguing the Jews at Jerusalem, spoke in the Syro-Chaldaic tongue. (Act. xx. 2. xxvii. 40. xxvi. 14.) The Syro-Chaldaic paraphrase of Onkelos on the Pentateuch, composed about the time of our Redeemer, and that of Jonathan on the books of Josue, Judges, and Kings, not much later, extant in the Polyglot, &c. were made to expound the Bible to the common people, who no longer understood the true ancient Hebrew, in which language the sacred books were still read in the synagogues. (See Huet, de *Clariss. Interpret.* § 6. Simon l. 2. c. 18. Walton, *Proleg.* 12. Frassen, *contra Morin.* l. 2. Exercit. 8. et Nat. Alex. *Sæc.* 2. Diss. 11.)

What Erasmus and the rest of these authors ground their conjecture upon, that St. Matthew quotes the Old Testament according to the Greek Septuagint, is another mistake. For out of ten quotations found in his gospel, seven are visibly taken from the Hebrew, and the rest are no way contrary to that text, though they are mentioned only as to the sense, not in the words. St. Jerom

have given any charge about committing to writing his history or divine doctrine; particular accidents gave the occasions. St. Matthew wrote his gospel to satisfy the converts of Palestine;<sup>2</sup> St. Mark, at the pressing entreaties of the faithful at Rome;<sup>3</sup> St. Luke, to oppose false histories;<sup>4</sup> St. John, at the request of the bishops of Asia, to leave an authentic testimony against the heresies of Cerinthus and Ebion.<sup>5</sup> It was, nevertheless, by a special inspiration of the Holy Ghost, that this work was undertaken and executed by each of them. The gospels are the most excellent part of the sacred writings. For in them Christ teaches us, not by his prophets, but by his own divine mouth, the great lessons of faith, and of eternal life; and in the history of his holy life the most perfect pattern of sanctity is set before our eyes for us to copy after. The gospel of St. Matthew descends to a fuller and more particular detail in the actions of Christ, than the other three, but from ch. v. to ch. xiv. he often differs from them in the series of his narration, neglecting the order of time, that those instructions might be related together which have a closer affinity with each other. This evangelist enlarges chiefly on our Saviour's lessons of

<sup>2</sup> Eus. l. 3. c. 24. S. Hieron. in Catal.

<sup>3</sup> Eus. l. 2. c. 15.

<sup>4</sup> Luke i. 1.

<sup>5</sup> S. Hieron. Prol. in Matt. S. Epiph. hæc. §1. c. 12.

expressly observes, from a copy of this gospel in the original Hebrew which he saw in the library at Cæsarea, that St. Matthew's quotations are made from the Hebrew. (in Catal.) We are fools, says Isaac Vossius, (Præf. App. in l. de 70 Interpr.) if we spend our time in confuting all idle dreams which trample upon the unanimous testimony of all antiquity, and the authority of all Churches, which conspire in assuring us, that the gospel of St. Matthew was originally wrote in the Syro-Chaldaic language. The Greek translation was made in the time of the apostles, as St. Jerom and St. Austin affirm, perhaps by some of them; it was at least approved by them, and from their time has been always looked upon to hold the place of the original. For, the Syro-Chaldaic copy seems to have been soon corrupted by the Nazareans, or Jewish converts, who adhered to the ceremonies of the law. Also the Ebionite heretics retrenched many passages.

Among the additions made by the Nazareans some consisted of sayings of our Divine Redeemer, handed down by those that had received them from his sacred mouth, and are quoted as such by the fathers. See a collection of these in Grabe. (Spicilegium, t. 1. p. 12.) Other additions of these heretics were fictions. These interpolations and falsifications brought the Hebrew copy into disrepute in the Church; or if the gospel of the Nazareans had a different ground from the Hebrew text of St. Matthew, at least the latter is long since lost: and St. Epiphanius tells us (Hæc. 29. n. 9.) that the gospel of the Nazareans or Hebrews was only that of St. Matthew interpolated. The Chaldaic text of St. Matthew's gospel, published by Tillet, and republished from another more imperfect copy by Munster, is evidently a modern translation made from the Greek. The Latin Vulgate, or rather the old Italic, was translated from the Greek text, and corrected according to it by St. Jerom. See Le Long, Biblioth. Sacra: Mills, Proleg. in Gr. Test. p. 5 et 31, &c. Dom. Martianay published, in 1695, the ancient Italic version of this gospel. Since that time an old MS. copy of the four gospels in the true ancient Italic version, was found at Corbie; and published at Verona.

morality, and describes his temporal or human generation, in which the promises made to Abraham and David, concerning the Messias to be born of their seed, were fulfilled; which argument was a particular inducement to the Jews to believe in him.

St. Matthew, after having made a great harvest of souls in Judea, went to preach the faith to the barbarous and uncivilized nations of the East. He was a person much devoted to heavenly contemplation, and led an austere life, using a very slender and mean diet; for he ate no flesh, satisfying nature with herbs, roots, seeds, and berries, as St. Clement of Alexandria assures us.<sup>6</sup> St. Ambrose says,<sup>7</sup> that God opened to him the country of the Persians. Rufinus<sup>8</sup> and Socrates<sup>9</sup> tell us, that he carried the gospel into Ethiopia, meaning probably the southern and eastern parts of Asia. St. Paulinus mentions,<sup>10</sup> that he ended his course in Parthia. Venantius Fortunatus relates, that he suffered martyrdom at Nadabar, a city in those parts. According to Dorotheus, he was honourably interred at Hierapolis in Parthia. His relics were long ago brought into the West. Pope Gregory VII. in a letter to the bishop of Salerno, in 1080, testifies that they were then kept in a church which bore his name in that city. They still remain in the same place.

St. Irenæus, St. Jerom, St. Austin, and other fathers find a figure of the four evangelists in the four mystical animals represented in Ezekiel,<sup>11</sup> and in the Apocalypse of St. John.<sup>12</sup> The eagle is generally said to represent St. John, who in the first lines of his gospel soars up to the contemplation of the eternal generation of the Word. The calf agrees to St. Luke, who begins his gospel with the mention of the priesthood. St. Austin makes the lion the symbol of St. Matthew, who explains the royal dignity of Christ; but others give it to St. Mark, and the man to St. Matthew, who begins his gospel with Christ's human generation.

In the gospel, *The only begotten Son, who is in the bosom of the Father, hath declared him*,<sup>13</sup> and hath delivered to us the most sublime truths. Wherefore St. Austin writes,<sup>14</sup> "Let us hear the gospel as if we listened to Christ present." The primitive Christians always stood up when they read it, or heard it read.<sup>15</sup> St. Jerom says: "While the gospel is read, in all the churches of the East, candles are lighted, though the sun shine, in token of joy."<sup>16</sup> St. Thomas Aquinas always read the gospel on his knees. In this divine book not only the divine instructions of our Blessed Redeemer are delivered to us, but moreover a copy of his sacred life on earth is painted

Pædag. 1. 2. c. 1.

<sup>7</sup> In Ps. 45.

<sup>8</sup> L. 10. c. 9.

L. 1. c. 19.

<sup>9</sup> Carm. 26.

<sup>11</sup> Ezech. i. 10

<sup>12</sup> Apoc. iv. 7.

<sup>13</sup> John i. 18.

<sup>14</sup> Tract. 30. in Joan.

<sup>15</sup> Const. Apost. l. 2. c. 62.

<sup>16</sup> Adv. Vigilant.



before our eyes. As St. Basil says,<sup>17</sup> "Every action and every word of our Saviour Jesus Christ is a rule of piety. He took upon him human nature that he might draw as on a tablet, and set before us a perfect model for us to imitate." Let us study this rule, and beg the patronage of this apostle, that the spirit of Christ, or that of his humility, compunction, self-denial, charity, and perfect disengagement from the things of this world, may be imprinted in our hearts.

### ST. MAURA, V.

SHE was nobly born at Troyes in Champagne in the ninth century, and in her youth obtained of God by her prayers the wonderful conversion of her father, who had till then led a worldly life. After his happy death, Maura continued to live in the most dutiful subjection and obedience to her mother, Sedulia, and by the fervour of her example was the sanctification of her brother Eutropius and of the whole family. The greatest part of the revenues of their large estate was converted into the patrimony of the poor. The virgin's whole time was consecrated to the exercises of prayer, to offices of obedience or charity, in attending on her mother and serving the poor, or to her work, which was devoted to the service either of the poor or of the Church: for it was her delight in a spirit of religion to make sacred vestments, trim the lamps, and prepare wax and other things for the altar. As order in what we do leads a soul to God, according to the remark of St. Austin, she was regular in the distribution of her time, and in all her actions. She spent almost the whole morning in the church, adoring God, praying to her divine Redeemer, and meditating on the circumstances of his sacred life and passion. Every Wednesday and Friday she fasted, allowing herself no other sustenance than bread and water, and she walked barefoot to the monastery of Mantenay, two leagues from the town, where she prayed a long time in the church, and with the most perfect humility and compunction laid open the secrets of her soul to the holy abbot of that place, her spiritual director, without whose advice she did nothing. The profound respect with which she was penetrated for the word of God, and whatever regarded the honour of his adorable name, is not to be expressed. So wonderful was her gift of tears, that she seemed never to fall upon her knees to pray but they streamed from her eyes in torrents. God performed many miracles in her favour; but it was her care to conceal his gifts, because she dreaded the

poison of human applause. In her last sickness she received the extreme-unction and viaticum with extraordinary marks of divine joy and love, and reciting often the Lord's Prayer, expired at those words, *Thy kingdom come*, on the 21st of September, 850, being twenty-three years old. Her relics and name are honoured in several churches in that part of France, and she is mentioned in the Gallican Martyrology. See her life written by St. Prudentius of Troyes, who was acquainted with her. Also Goujet and Mezangui, *Vies des Saints*.

### ST. LO, IN LATIN LAUDUS, BISHOP OF COUTANCES IN NORMANDY.

HE was descended from a noble family in the same diocese of which he became afterward bishop, and was consecrated by St. Gildard or Godard, archbishop of Rouen and metropolitan of Neustria, about the year 528. A little after his consecration, he applied to St. Melaninus of Rennes for instructions to advance the glory of God. He was present at the second, third, and fifth councils of Orleans, and by proxy at the fourth council of the same city. It was he who performed the funeral ceremony of St. Paternus or Pair, bishop of Avranches. It is said, that succeeding to the family estate, he enriched his diocese and endowed it with the lands of Briovere, (now St. Lo,) Courci, Trielli, &c. It is also asserted that the castle of Briovere was his family seat, and that for this reason in the fifth council of Orleans he signs himself not Lo of Coutances, but Lo of Briovere.\* The holy bishop governed his diocese with equal zeal and virtue till the year 568, when he went to receive the reward of his labours in heaven. Romachaire, one of his priests, succeeded him. He was an Englishman born, and for piety and learning esteemed one of the first men of his age. The incursions of the Normans caused the relics of St. Lo to be translated to Thouars in Poitou, in the ninth century. His feast, which is celebrated this day at Coutances, is of the first class, with an octave. It is inserted in the Roman Martyrology on the 22d of September. There is a town in Normandy which bears the saint's name, and a parochial church at Rouen dedicated under his invocation. See the acts of the saints; l'Abrégé de la Vie des Evêques de Coutances by Rouault, Coutances, 1742, in 12mo. Trigan, *Hist. Ecclési. de Normand.* p. 94. 125 et 458.

\* Briovere is a Celtic word, and signifies a bridge on the river Vire. The castle of Briovere belonged to the bishopric of Coutances till 1576, when it was exchanged for that of Moutiers, by Arthur de Cossé.

<sup>17</sup> Constit. Monast. c. 2

## SEPTEMBER XXII.

## SAINT MAURICE AND HIS COMPANIONS, MM.

From the authentic account of their martyrdom, compiled a hundred and fifty years after it happened, by St. Eucherius, bishop of Lyons, who quotes their acts, and the relation of Isaac, the holy bishop of Geneva. This last-mentioned prelate received the particulars of this history of these martyrs from Theodore, bishop of Octodurum, (in whose diocese they had suffered,) who assisted at the council of Aquileia in 381, and must have seen persons who had been eye-witnesses, or at least lived upon the spot when the inhuman butchery was committed. The gravity and sanctity of St. Eucherius are set off by the modest simplicity of his style in this piece, which is acknowledged a sincere and uncontested history by Ruinart, (*Acta sincera*, p. 290.) Tillemont, Baillet, and all Catholic critics. This account is perfectly conformable to the Acts of these martyrs which were common in that country in the fifth, nay, says Mosheim, in the fourth century, as appears from certain circumstances related from them by the author of the life of Saint Romanus, who wrote before the close of the fifth century. The same is confirmed from the title of a sermon of St. Alcinus Avitus, wrote about the year 490, preserved among his works, though the sermon itself be lost. (*Op. Sirmondii*, t. 2.) The truth of this history is nevertheless attacked by some protestant historians. The minister Dubordier raised the contest, and was followed by Hottinger: Moyle exerted more erudition and subtlety in the same controversy, and Dr. Gilbert Burnet (*Præf. in Lactant. de Mort. Persec. &c.*) retailed his objections with greater confidence than strength. The learned Dr. Hickeys defended against him the authenticity of these Acts, and the controversy became warm between these eminent antagonists, when their opposite political principles concerning passive obedience were made to interfere. Dr. Hickeys demonstrates no stress can be laid on the silence of Eusebius who lived in the East, or of others, and, that though Maximian at first favoured the Christians, yet in certain circumstances, especially in the army, he put many to death for the faith. Constantius spared the Christians; but was only made Cæsar in 293, whereas this massacre most probably happened soon after Maximian was associated to the empire in 286. Neither is it certain that the territory where it was committed was in Constantius's dominions: and, were it so, his power as Cæsar could not tie up that of the emperor, especially over his own soldiers, wherever he marched with them. Mosheim, who allows these arguments of Moyle to lose their weight when they are put in that balance against the authority with which this history is supported; yet forms an objection from certain Greek Acts which place the martyrdom of St. Mauricius (after suffering many torments for the space of ten days) with his companions, under Maximian, at Apamea in Syria. (See Mosheim, *Comm. de Rebus Eccl. ante Constantinum M. Helmstadii*. 1753. p. 583.) He confounds St. Maurice of Agaunum with another St. Mauritius, M. who is mentioned by Theodoret; (*Serm. 8. de curand. Græcor. Affect.*) but his modern Greek Acts can claim no authority. Before Dr. Hickeys entered the lists with Burnet, bishop Stillingfleet had confuted the exceptions of Moyle to this history, which Dr. Burnet then began to urge in conversation. (*Origin. Britann. p. 71.*) To the authorities produced by Stillingfleet in favour of these martyrs and their Acts, we seem authorized to add the testimony of Prudentius *Psychom. v. 36.* whose silence some have falsely pleaded against these Acts. See F. Jos. Lisle, Ben, of the Congr. of St. Vannes, *Défense de la Vérité du Martyre de la*

*Légion Thebéenne*, 1737, in octavo. Also Baldesano, *Historia di S. Mauritio*; F. John Clè the Bollandist, t. 6. Sept. p. 308 to 403, and App. ib. 895 to 920. N. B. The acts in Surian are interpolated: for mention is made in them of king Sigismund, and of the Rule of Agaunum which was instituted in 515, whereas St. Eucherius of Lyons subscribed the first council of Orange in 441. But F. Chifflet discovered an exact copy which he published, and which Ruinart proves to be the genuine work of St. Eucherius. It is from these acts we are to argue against Dubordier, &c. The martyrdom of SS. Maurice and his companions is mentioned in the life of St. Severin of Agaunum, written soon after the year 500; in the two works, still more ancient, already quoted; in the *Martyrologies* of St. Jerom, Florentinus, &c. in the council of Agaunum, an. 515, in St. Gregory of Tours, *De Glor. Mart.* l. 1. c. 75; in Fortunatus, l. 2. *carm.* 15. From all these authorities it is evident, that our holy martyrs were held in great veneration in the sixth age.

A. D. 286.

THE emperor Carus, who had impiously assumed the title of a god, being killed by lightning, and his son Numerianus Augustus being cut off by the treachery of his uncle Aper, Dioclesian, a man of low birth, was saluted emperor by the army which he then commanded in the East, on the 17th of September, 284. He defeated and slew Carinus, the second debauched son of Carus, the year following, in Mæsia, and after this victory took the haughty name of Jovius from Jupiter, and creating Maximian Cæsar, allotted to him the care and defence of the West. The Bagaudæ, a people consisting chiefly of peasants in Gaul, who had been attached to the interest of Carinus, took up arms to revenge his death, under two commanders, Amandus and Ælian. Dioclesian ordered Maximian to march against them, and on that occasion declared him Augustus and partner in the empire; and this new emperor assumed the surname of Hercules, from the god Hercules. In this expedition the most judicious historians place the martyrdom of the Thebean legion. It seems to have received its name from being raised in Thebais or Upper Egypt, a country full of zealous Christians. This legion was entirely composed of such; and St. Maurice, who seems to have been the first commanding officer that was then with it, might make it a point to admit no others among them.

Dioclesian, in the beginning of his reign, was no enemy to the Christian religion, and employed many who openly professed it, near his own person, and in posts of trust and importance, as Eusebius assures us. Yet even private governors, and the giddy populace were at liberty to indulge the blindest passion and fury against the servants of Christ; and Maximian, on certain extraordinary occasions, stained his progresses with the blood of many martyrs. The Thebean legion was one of those which were sent by Dioclesian out of the East to compose his army for his expedition into Gaul. Maximian in crossing the Alps made a halt with his army some days, that the soldiers might repose themselves in their tedious march,



while some detachments filed off towards Triers. They were then arrived at Octodurum, at that time a considerable city on the Rhone, above the lake of Geneva, now a village called Martignac or Martigni in the Valais. Its episcopal see seems to have been transferred to Sion in the sixth century. Here Maximian issued out an order that the whole army should join in offering sacrifice to the gods for the success of their expedition. The Thebean legion hereupon withdrew itself, and encamped near Agaunum, now called St. Maurice, three leagues from Octodurum. The emperor sent them repeated orders to return to the camp, and join in the sacrifices; and, upon their constant and unanimous refusal, he commanded them to be decimated. Thus every tenth man was put to death, according as the lot fell; the rest exhorting one another all the while to perseverance. After the first decimation, a second was commanded, unless the soldiers obeyed the orders given; but they cried out over their whole camp, that they would rather suffer all extremities than do any thing contrary to their holy religion. They were principally encouraged by three of their general officers, Maurice or Mauricius, Exuperius, and Candidus. St. Eucherius does not style St. Mauricius the tribune, but Primicerius, which was the dignity of the first captain, next to that of the tribune or colonel. He calls Exuperius Campiductor or Major, and Candidus the senator of the troops.

The emperor sent fresh threats that it was in vain they confided in their multitude; and that if they persisted in their disobedience, not a man among them should escape death. The legion, by the advice of their generous leaders, answered him by a dutiful remonstrance, the substance of which was as follows: "We are your soldiers, but are servants of the true God. We owe you military service and obedience; but we cannot renounce Him who is our Creator and Master, and also yours, even whilst you reject him. In all things which are not against his law we most willingly obey you, as we have done hitherto. We readily oppose all your enemies, whoever they are; but we cannot dip our hands in the blood of innocent persons. We have taken an oath to God before we took one to you: you can place no confidence in our second oath, should we violate the first. You command us to punish the Christians: behold we are all such. We confess God the Father, author of all things, and his Son, Jesus Christ. We have seen our companions slain without lamenting them; and we rejoice at their honour. Neither this extremity to which we are reduced, nor any provocation hath tempted us to revolt. We have arms in our hands, but we do not resist, because we had rather die innocent than live by any sin."

This legion consisted of about six thousand six hundred men, who were all well armed,

and might have sold their lives very dear. But they had learned to give to God what is God's, and to Cæsar what is Cæsar's, and they showed their courage more in dying than they had ever done in the most hazardous enterprises. Maximian having no hopes of overcoming their constancy, commanded his whole army to surround them, and cut them to pieces. They made no resistance, but, dropping their arms, suffered themselves to be butchered like innocent sheep, without opening their mouths, except mutually to encourage one another; and not one out of so great a number failed in courage to the last. The ground was covered with their dead bodies, and streams of blood flowed on every side. Maximian gave the spoils of the slain to his army for their booty, and the soldiers were making merry over them, when Victor, a veteran soldier, who belonged not to that troop, happened to pass by. They invited him to eat with them, but he, detesting their feast, offered to retire. At this the soldiers inquired if he was also a Christian. He answered that he was, and would always continue one: upon which they instantly fell upon him and slew him. Ursus and Victor, two straggling soldiers of this legion, were found at Solodora, now Soleure, and massacred upon the spot. Their relics are still preserved at Soleure. There suffered at Turin, about the same time, SS. Octavius, Adventitius, and Solutor, who are celebrated by St. Maximus in his sermons, and by Ennodius of Pavia, in his poems. These martyrs were styled by Fortunatus, "The happy legion." Their festival is mentioned on this day in the Martyrologies of St. Jerom, Bede, and others. St. Eucherius, speaking of their relics preserved at Agaunum, in his time, says, "Many come from divers provinces devoutly to honour these saints, and offer presents of gold, silver, and other things. I humbly present this monument of my pen, begging intercession for the pardon of my sins, and the perpetual protection of my patrons."<sup>1</sup> He mentions many miracles to have been performed at their relics, and says of a certain woman who had been cured of a palsy by them, "Now she carries her own miracle about her."<sup>2</sup> The foundation of the monastery of St. Maurice at Agaunum is generally ascribed to king Sigismund in 515; but Maillon<sup>3</sup> demonstrates it to have been more early, and that Sigismund only repaired and enlarged it.\*

<sup>1</sup> P. 275.    <sup>2</sup> P. 278.    <sup>3</sup> Annal. Bened. t. 1. p. 568.

\* This monastery is still enriched with the relics of the holy martyrs, notwithstanding the several distributions made of them. In the cathedral of Sion a magnificent chapel is dedicated in honour of St. Maurice, who is the principal patron of the Valais.

In 1489 were found two hundred bodies of the companions of St. Maurice at the village of Schoz about two leagues from Lucerne, where a chapel stood long before, famous for privileges and indulgences. (Murer, Helvet.

In the martyrs we learn the character of true fortitude, of which virtue many may form a very false idea. Real valour differs infinitely from that fury, rashness, and inconsiderate contempt of dangers, which the basest passions often inspire. It is founded in motives of duty and virtue; it doth brave and great things, and it beareth injuries and torments; nor this for hope or reward, the desire of honour, or the fear of punishment; but out of a conscience of duty, and to preserve virtue entire. So infinitely more precious is the least part of

Sacr. p. 30.) F. Chardon gives a history of the miracles wrought there. St. Maurice and his companions are honoured in many churches of France, Germany, Italy, Spain, and Portugal; and St. Maurice is principal patron of the royal house of Savoy.

Amadeus VIII. duke of Savoy, having in 1434 resigned the sovereignty, retired to Rapaille, near the lake of Geneva, to lead an eremitical life; and was followed by six gentlemen, all widowers, and above the age of sixty. Here he laid the foundation of the military Order of Saint Maurice; of which the king of Sardinia is grand master. The knights can marry but once, unless dispensed with. The Order, in its present state, was instituted by Emmanuel Philibert, duke of Savoy, and confirmed by pope Gregory XIII. in 1572. See Augustinus Patricius, *Hist. Conc. Basil. ap. Labbe, Concil. t. 13. col. 1488.* Joan. Gobelinus, seu Pontius Æneas Sylvius, post Pius II. (qui sub amanuensis sui nomine latere voluit) *Comment. vitæ sue. Petrus Monodus, in Amadæo pacifico (quem librum latine edidit initio sec. xvii.) p. 53.*

Aganum, now called Saint Maurice, passed from the kings of Burgundy to the house of Savoy in the eleventh century; but was taken from Charles, father of Emmanuel Philibert, by Francis I. of France, assisted by the Swiss and Genevans. By one of the articles of the treaty of peace, the duke of Savoy consented to give it up to the canton of Valais, on condition that the relics of the martyrs of the Theban legion should be removed to Turin. The bishop of Sion, protector and governor of Valais, sent notice to the inhabitants of St. Maurice to agree to the treaty, which had been ratified by the oath of the contending powers; and the bishop of Aoste presented himself in the name of the duke of Savoy to demand the relics. This demand threw the whole city into the utmost confusion; the people in exchange offered to give up their troops and money; they endeavoured to engage heaven itself in their interest, by a general fast and public prayers, and even bound themselves by oath at the foot of the altar, rather to sacrifice their lives, than part with the precious treasure. The bishop threatened them with the severest chastisement, but in vain. He then proposed to take half of the relics, which they at length consented to. The ceremony of the translation to Turin was most solemn. The bishops of Aoste, of Verceil, and of Yvrée, the clergy, the governors of the towns, with the soldiers, and a number of musicians attended the procession, which was met within a mile of Turin by all the Orders of that city. The relics were deposited in the cathedral, and put into two silver shrines on the 16th of January, 1581. Duke Charles Emmanuel, by an edict of the 23d of August, 1603, wherein he mentions the favours he had obtained from heaven through the intercession of St. Maurice, ordered his feast to be kept on the 22d of September, forbidding any servile work on that day under the severest penalties. The same was done by Vincent, duke of Mantua. F. Bernardin Rossignoli, the learned Jesuit, under the name of William Baldesano, canon of Turin, published in Italian at the end of the sixteenth century, a history of St. Maurice, which was reprinted with additions in the beginning of the following century. It gives a detail of the translations we have mentioned, and of the miracles wrought through the intercession of the saint. This is the work which the Bollandists have followed.

integrity than all the possessions of this world, and so much does it overbalance all torments, that, rather than to suffer it to be lost or impaired in the least point, the good man is ready to venture upon all perils, and behaves amidst them without terror. This foundation of great and heroical performances, this just and rational, this considerate and sedate, this constant, perpetual, and uniform contempt of dangers, and of death in all its shapes, is only derived from the Christian principle. The characters of true virtue go along with it, especially patience, humility, and gentleness. The Christian hero obeys the precepts of loving his enemies, doing good to those that persecute him, bearing wrong, and being ready to give his coat, without repining, to him that would take away his cloak.

## SAINT EMMERAN, BISHOP OF POITIERS, M.

PATRON OF RATISBON.

THIS holy pastor was a native of Poitiers, of an illustrious family, and in his youth made a generous sacrifice of the greatest temporal advantages this world could afford, to consecrate himself to God in the ministry of the altar. Being afterward, for his great learning and sanctity, chosen bishop of Poitiers, in the seventh century, he preached the pure maxims of the gospel with indefatigable zeal, without respect of persons, in all the towns and villages of his diocese, instructed all persons publicly and privately, provided relief for the corporal necessities of the poor, and, seeking out the most hardened sinners in their houses, he, with wonderful sweetness and tender eloquence, drew them out of their disorders, and led them, by the rules of sincere and perfect penance, into the paths of everlasting salvation.

After having laboured thus several years in the sanctification of souls in his own country, he was so touched with compassion for the unhappy state of so many thousands of blind infidels and idolaters in Germany, that he resigned his episcopal charge,\* and went to preach the gospel in Bavaria. Theodon, who commanded in that country with the title of duke, under king Sigebert III. detained him a long time at Ratisbon, and, being desirous to fix him there, offered him large revenues and lands. The saint modestly refused to accept of them, saying it was his only desire to preach Christ crucified. His whole conduct manifestly

\* Though the authors of his life make him bishop of Poitiers, in which they are followed by Baillet, and the writers of the *Gall. Christ. Vetus*; yet his name is not found in the catalogue of the bishops of that see. From this circumstance Le Cointe, ad an. 649; Pagi, *Crit. Annal. Baron.* ad an. 653; Longueval, *Hist. de l'Eglise Gal.* infer that he never was bishop of Poitiers. Wandalbert thinks he was a bishop in Brittany. If we suppose him to have been a co-bishop, which was usual at that time, we can easily account for the omission of his name in the catalogue. See Bingham, &c.



made it appear that he sought nothing but the salvation of souls, and he converted a great multitude of idolaters. After having preached there three years, and gained to God an incredible number of infidels and sinners, he undertook a pilgrimage to Rome to venerate the relics of the apostles and martyrs, and to consult the chief pastor upon certain difficulties. A troop of assassins, stirred up by the clamours and slanders of a wicked woman, pursued the holy man, and, having overtaken him when he was advanced three days on his journey, they massacred him in the most inhuman manner, by cutting off his fingers, then his hands, ears, nose, legs, and arms. They left him, a maimed trunk, weltering in his blood, and in that condition he died with incredible tranquillity of soul and patience in 653. St. Emmeran is honoured as patron of the city of Ratisbon, and of the great monastery which there bears his name. See his life wrote by Aribo, bishop of Frisingen, in the following century: also Raderus in *Bavaria Sancta*, t. 1. p. 42. Cointe, ad ann. 652. Suysken, p. 454.

### SEPTEMBER XXIII.

#### ST. LINUS, POPE, M.

See Euseb. l. 3. c. 2. St. Epiphan. *Hær.* 27. c. 6.

ST. LINUS was the immediate successor of St. Peter in the see of Rome, as St. Irenæus, Eusebius, St. Epiphanius, St. Optatus, St. Austin, and others assure us. Tertullian says<sup>1</sup> that St. Clement was appointed by St. Peter to be his successor; but either he declined that dignity till St. Linus and St. Cletus had preceded him in it, or he was at first only vicar of St. Peter, to govern under him the Gentile converts, whilst that apostle presided over the whole Church, yet so as to be chiefly taken up in instructing the Jewish converts, and in preaching abroad.<sup>2</sup> St. Linus, succeeding St. Peter, after his martyrdom, sat twelve years,<sup>3</sup> and is named among the martyrs in the canon of the Roman mass, which is certainly older in this part than the sacramentary of Gelasius, and of the greatest authority in this point. It is not indeed impossible that he might be called a martyr on account of his sufferings for the faith, without dying by the sword. St. Linus was buried on the Vatican hill, near the tomb of St. Peter.

This saint distinguished himself among the

<sup>1</sup> Præscr. c. 32.

<sup>2</sup> See Hammond, Pearson, Cave, &c.

<sup>3</sup> See Berti, *Chron.* t. 2. and *Chronologia primorum Pontificum ex picturis veteribus in basilica S. Pauli, sedente S. Leone vel Symmacho, inter Opr. Anastasii Biblioth. per utrumque Blanchinum edita, Romæ, 1717.*

illustrious disciples of the apostles, who were formed upon their model to perfect virtue, and filled with the holy spirit of the gospel. How little are we acquainted with this spirit of fervour, charity, meekness, patience, and sincere humility; without which it is in vain that we bear the honourable name of Christians, and are a reproach and scandal to so sacred a profession!

#### ST. THECLA, V. M.

See Tillemont, t. 2. p. 60. who has gleaned the following circumstances of the life of this glorious saint from the writings of many primitive fathers, no genuine acts of this holy virgin being extant. Tertullian and St. Jerom inform us, that St. John deposed a priest at Ephesus for having forged false acts of SS. Paul and Thecla, and a book under that title was condemned by pope Gelasius. The life of St. Thecla, published by Basil of Seleucia in the fifth age, is compiled from these false acts; consequently of no authority. See Stilling the *Bollandist*, t. 6. Sept. p. 546. Her Greek acts published at Antwerp in 1608, are mentioned by Lambecius at Vienna. *Catal. Bibl. Vindeb.* t. 8. p. 243. others more ancient are given us by Grabe *Spicil. Patr.* t. 1. p. 95. See Fabricius *Bibl. Græc.* t. 9. p. 146.

#### THE FIRST AGE.

ST. THECLA, whose name has always been most famous in the Church, and who is styled by St. Isidore of Pelusium and all the Greeks the protomartyr of her sex, was one of the brightest ornaments of the apostolic age. She was a native of Isauria or Lycæonia. St. Methodius, in his *Banquet of Virgins*, assures us that she was well versed in profane philosophy, and in the various branches of polite literature, and he exceedingly commends her eloquence, and the ease, strength, sweetness, and modesty of her discourse. He says that she received her instructions in divine and evangelical knowledge from St. Paul, and was eminent for her skill in sacred science. The same father extols the vehemence of her love for Christ, which she exerted on many great occasions, especially in the conflicts which she sustained with the zeal and courage of a martyr, and with the strength of body equal to the vigour of her mind. St. Austin, St. Epiphanius, St. Ambrose, and other fathers mention, that St. Paul by his preaching converted her to the faith at Iconium, probably about the year 45, and that of his discourses, kindled in her breast a vehement love of holy virginity, which state she eagerly embraced, in an age which seemed very tender for so great a resolution. Upon this holy change she broke off a treaty of marriage, which had been set on foot by her parents, with a rich, comely, and amiable young nobleman, of one of the best families in the country.

St. Gregory of Nyssa says,<sup>1</sup> that this blessed virgin undertook the sacrifice of herself, by giving death to the flesh, practising on it great austerities, extinguishing in herself all earthly affections, and subduing her passions by a life

<sup>1</sup> *Hom.* 14. in Cant.

dead to the senses, so that nothing seemed to remain living in her but reason and spirit: the whole world seemed dead to her as she was to the world. St. Chrysostom, or an author of the same age, whose homily is attributed to that father, lets us know that her parents perceiving an alteration in her conduct, without being acquainted with the motive upon which she acted, plied her with the strongest arguments, mixed with commands, threats, reprimands, and tender persuasives, to engage her to finish the affair of her marriage to their satisfaction. The young gentleman, her suitor, pressed her with the most endearing flatteries and caresses, her servants entreated her with tears, her friends and neighbours exhorted and conjured her, and the authority and threats of the civil magistrate were employed to bring her to the desired compliance. Thecla, strengthened by the arm of the Almighty, was proof against all manner of assaults; and regarding these worldly pagan friends as her most dangerous enemies, when she saw herself something more at liberty from the fury of their persecution, she took the first favourable opportunity of escaping out of their hands, and fled to St. Paul to receive from him comfort and advice. She forsook father and mother, and a house abounding in gold and riches where she lived in state and plenty: she left her companions, friends, and country, desiring to possess only the treasure of the love and grace of God, and to find Jesus Christ, who was all things to her.

The young nobleman to whom she was engaged, still felt his heart warm with his passion for the saint, and, instead of overcoming it, thought of nothing but how to gratify it, or to be revenged of her, from whom he pretended he had received a grievous affront. In these dispositions he closely pursued, and at length overtook her, and, as she still refused to marry him, he delivered her into the hands of the magistrates, and urged such articles against her, that she was condemned to be torn in pieces by wild beasts. Nevertheless her resolution was invincible. She was exposed naked in the amphitheatre, but clothed with her innocence; and this ignominy enhanced her glory and her crown. Her heart was undaunted, her holy soul exulted and triumphed with joy in the midst of lions, pards, and tigers: and she waited with a holy impatience the onset of those furious beasts, whose roarings filled even the spectators with terror. But the lions on a sudden forgetting their natural ferocity, and the rage of their hunger, walked gently up to the holy virgin, and laying themselves down at her feet, licked them as if it had been respectfully to kiss them: and, at length, notwithstanding all the keepers could do to excite and provoke them, they meekly retired like lambs, without hurting the servant of Christ. This wonderful circumstance is related and set off with the genuine beauties of unaffected eloquence, by

St. Ambrose,\* St. Chrysostom, St. Methodius, St. Gregory Nazianzen, and other fathers.

She was at another time, by the divine interposition, delivered from the power of fire, and preserved without hurt in the midst of the flames, as St. Gregory Nazianzen,<sup>3</sup> Saint Methodius, and others testify: who add that she was rescued from many other dangers, to which the rage of persecutors exposed her. A very ancient Martyrology which bears the name of St. Jerom, published by Florentinius, mentions that Rome was the place where God extinguished the flames to preserve the life of this holy virgin. She attended St. Paul in several of his apostolical journeys, studying to form her own life upon that excellent model of Christian perfection. She is styled by St. Gregory Nazianzen, St. Chrysostom, St. Austin, and others, a virgin and martyr. Her sufferings justly purchased her this latter title, though Bede in his Martyrology, tells us, that she died in peace; which is proved also from other authorities by Papebroke<sup>4</sup> and Tillemont.<sup>5</sup> The latter part of her life she spent in devout retirement in Isauria, where she died, and was buried at Seleucia, the metropolis of that country. Over her tomb in that city a sumptuous church was built under the first Christian emperors, which bore her name, was visited by SS. Marana and Cyra, two female anchores mentioned by Theodoret, and crowds of pilgrims, and rendered famous by many miracles, as we learn both from Theodoret, St. Gregory Nazianzen, Basil of Seleucia and others. The great cathedral at Milan is dedicated to God in honour of St. Thecla, and has been long possessed of part of her precious remains.

If we desire to please Christ, we must imitate the saints in their love of purity, and in strict chastity according to the circumstances of our state. To obtain this great virtue, we must earnestly beg it of God, praying him to inspire us with his holy fear, to create in us an abhorrence of all sin and dangerous occasions, to cleanse our affections, and to teach us to set the strictest guard upon all our senses, especially upon our eyes, ears, and tongue. Secondly, We must study sincere humility of heart, and live in an entire distrust of ourselves, and fear of dangers. To forget our weakness, or to presume upon our own resolution or strength is equally foolish, fatal, and criminal. Thirdly, We must shun all occasions which may incite and fire our passions, especially all fond friendships or intimacies between young persons. Even such as are begun in the spirit, without the utmost precautions, will degenerate into a carnal affection. Fourthly, We must be always employed, always eager in some serious exercises which must never leave us one moment idle. Devotions and labour or business

\* L. 2. de Virg. p. 469. in Ps. civ. et ep. 25.

<sup>3</sup> Carm. 4. et Or. 18.

<sup>4</sup> Maij, t. 1. p. 42.

<sup>5</sup> T. 2. n. 4. p. 489.



must be alternately called in, so that the devil may always find our mind taken up. Fifthly, We must live in the habitual practice of frequently denying our inclinations, and mortifying the senses. If we give our appetites full liberty in things that are not forbid, they will quickly master us, and crave gratifications that are unlawful, with too great violence to be restrained by us. We shall not lose courage at the name of penance and mortification, as many are apt to do, if we look up at our eternal reward, and if we have before our eyes the austerities which the most tender virgins joyfully embraced for the sake of virtue. The habit of self-denial once acquired will raise us above our senses, render us masters of ourselves, make the remaining part of our life easy, and restore us in some measure to the happy state which our first parents enjoyed before their sin. We shall be so much the more perfectly conformed to the image of the Son of God, the more the old man is crucified, and the body of sin is destroyed in us.

### ST. ADAMNAM, ABBOT.

HE was the eighth in descent from the great Nial, king of Ireland, and from Conal the Great, ancestor of St. Columbkille. His parents were eminent for their rank and virtue. He was born in the year 626, at Rathboth,\* now called Raphoe, in the county of Donegal, and embraced a monastic life with great humility and fervour, in the monastery which had been founded there by his kinsman St. Columb. Afterward following the steps of his holy kinsman, he left Ireland, and retired to the celebrated monastery of Hij, of which he became fifth abbot. In 701 he was employed by Longsech, king of Ireland, on an embassy to Alfred king of the Northern Saxons, to demand of the latter a reparation of the injuries committed by his subjects on the province of Meath, and carrying off the effects of the inhabitants before the troops of the Irish could arrive to chastise those invaders. Adamnam succeeded happily in this negotiation: he was favourably received by the Saxon monarch, and obtained full satisfaction for all the damages done to his countrymen in the foregoing year. While he continued in England he laid aside the custom of his predecessors, and conformed to the true time of celebrating Easter. Upon his return home, says Bede,<sup>1</sup> he used his utmost endeavours to guide his monks of Hij, and all those who were subject to that monastery, into the road of truth, which he himself walked in, but was not able to prevail. He therefore sailed into Ireland, his native country, and there preached to the natives, and with modest exhortations explained to them the true time for

<sup>1</sup> Hist. Eccles. l. 5. c. 16.

\* *Rath*, in old Irish, signifies a town or military inclosure; and *Both*, a booth, or cottage: so that Rathboth is a town made up of cottages.

observing Easter: by which means he brought almost the whole island to a conformity with the universal Church in that point of discipline. Having remained in Ireland to celebrate the festival according to the canons, he afterward returned to Hij, and earnestly recommended to his own monks to conform in this particular to the Catholic custom; but did not compass his ends before his death, which happened in 705. However, he left among them a judicious treatise, On the right time of keeping Easter, which disposed them some time after to forsake their erroneous computation.

St. Adamnan wrote the life of St. Columbkille; he also wrote certain canons, and a curious description of the Holy Land, as that country stood in his time. This book furnished Bede with his principal memorials, l. *De Locis Sanctis*; and is published by Gretzer, and by Mabillon, t. 4. Act. Ord. St. Benedicti, p. 456. He mentions the tombs of St. Simeon and of St. Joseph at Jerusalem, many relics of the passion of Christ, the impression of the feet of our Saviour on Mount Olivet, covered with a church of a round figure, with a hole open on the top, over the place of the impression of the footsteps; he also mentions grasshoppers in the deserts of the Jordan, which the common people eat, boiled with oil; and a portion of the Cross in the Rotunda church in Constantinople, which was exposed on a golden altar on the three last days of Holy Week, when the emperor, court, army, clergy, and others went to that church at different hours, to kiss that sacred wood.<sup>2</sup> The festival of St. Adamnam is kept with great solemnity in many churches in Ireland, of which he is titular patron, and in the whole diocese of Raphoe, of which he was a native. The abbatial church of Raphoe was changed into a cathedral soon after, when St. Eunan was consecrated the first bishop: of whom Sir James Ware could not find any further particulars. See Ware, p. 270, Colgan in MSS. ad 23 Sept. Suysken, t. 6. Sept. p. 640.

### SEPTEMBER XXIV.

### SAINT GERARD, BISHOP OF CHONAD, M.

From his exact life in Surius, Bonfinius, Hist. Hung. Dec. 2. l. 1. 2. Fleury, t. 9. Gouget Mezangui and Roussel, Vies des Saints, 1730. Sülting, t. 6. Sept. p. 713. Mabillon, Act. Ben. sæc. 6. par. 1. p. 628.

A. D. 1046.

ST. GERARD, the apostle of a large district in Hungary, was a Venetian, and born about the beginning of the eleventh century. He renounced early the enjoyments of the world,

<sup>2</sup> See Mabillon, t. 4. Act. Ord. Bened. p. 456. Bp. Tauner, de Scriptor. p. 5.

forsaking family and estate to consecrate himself to the service of God in a monastery. By taking up the yoke of our Lord from his youth he found it light, and bore it with constancy and joy. Walking always in the presence of God, and nourishing in his heart a spirit of tender devotion by assiduous holy meditation and prayer, he was careful that his studies should never extinguish or impair it, or bring any prejudice to the humility and simplicity by which he studied daily to advance in Christian perfection. After some years, with the leave of his superiors, he undertook a pilgrimage to the holy sepulchre at Jerusalem. Passing through Hungary, he became known to the holy king St. Stephen, who was wonderfully taken with his sincere piety, and with great earnestness persuaded him that God had only inspired him with the design of that pilgrimage, that he might assist, by his labours, the souls of so many in that country, who were perishing in their infidelity. Gerard, however, would by no means consent to stay at court, but built a little hermitage at Beel, where he passed seven years with one companion called Maur, in the constant practice of fasting and prayer. The king having settled the peace of his kingdom, drew Gerard out of his solitude, and the saint preached the gospel with wonderful success. Not long after, the good prince nominated him to the episcopal see of Chonad or Chzonad, a city eight leagues from Temeswar. Gerard considered nothing in this dignity but labours, crosses, and the hopes of martyrdom. The greatest part of the people were infidels, those who bore the name of Christians in this diocese were ignorant, brutish, and savage. Two-thirds of the inhabitants of the city of Chonad were idolaters; yet the saint, in less than a year, made them all Christians. His labours were crowned with almost equal success in all the other parts of the diocese. The fatigues which he underwent were excessive, and the patience with which he bore all kinds of affronts was invincible. He commonly travelled on foot, but sometimes in a waggon: he always read or meditated on the road. He regulated every where all things that belonged to the divine service with the utmost care, and was solicitous that the least exterior ceremonies should be performed with great exactness and decency, and accompanied with a sincere spirit of religion. To this purpose he used to say, that men, especially the grosser part, (which is always the more numerous,) love to be helped in their devotion by the aid of their senses.

The example of our saint had a more powerful influence over the minds of the people than the most moving discourses. He was humble, modest, mortified in all his senses, and seemed to have perfectly subdued all his passions. This victory he gained by a strict watchfulness over himself. Once finding a sudden motion to anger rising in his breast, he immediately imposed upon himself a severe

penance, asked pardon of the person who had injured him, and heaped upon him great favours. After spending the day in his apostolic labours, he employed part of the night in devotion, and sometimes in cutting down wood and other such actions for the service of the poor. All distressed persons he took under his particular care, and treated the sick with uncommon tenderness. He embraced lepers and persons afflicted with other loathsome diseases with the greatest joy and affection; often laid them in his own bed, and had their sores dressed in his own chamber. Such was his love of retirement, that he caused several small hermitages or cells to be built near the towns in the different parts of his diocese, and in these he used to take up his lodgings wherever he came in his travels about his diocese, avoiding to lie in cities, that, under the pretence of reposing himself in these solitary huts, he might indulge the heavenly pleasures of prayer and holy contemplation; which gave him fresh vigour in the discharge of his pastoral functions. He wore a rough hair shirt next his skin, and over it a coarse woollen coat.

The holy king St. Stephen seconded the zeal of the good bishop as long as he lived. But that prince's nephew and successor Peter, a debauched and cruel prince, declared himself the persecutor of our saint: but was expelled by his own subjects in 1042, and Abas, a nobleman of a savage disposition, was placed on the throne. This tyrant soon gave the people reason to repent of their choice, putting to death all those noblemen whom he suspected not to have been in his interest. St. Stephen had established a custom, that the crown should be presented to the king by some bishop on all great festivals. Abas gave notice to St. Gerard to come to court to perform that ceremony. The saint, regarding the exclusion of Peter as irregular, refused to pay the usurper that compliment, and foretold him that if he persisted in his crime, God would soon put an end both to his life and reign. Other prelates, however, gave him the crown; but, two years after, the very persons who had placed him on the throne turned their arms against him, treated him as a rebel, and cut off his head on a scaffold. Peter was recalled, but two years after banished a second time. The crown was then offered to Andrew, son of Ladislas, cousin-german to St. Stephen, upon condition that he should restore idolatry, and extirpate the Christian religion. The ambitious prince made his army that promise. Hereupon Gerard and three other bishops set out for Alba Regalis, in order to divert the new king from this sacrilegious engagement.

When the four bishops were arrived at Giod near the Danube, St. Gerard, after celebrating mass, said to his companions: "We shall all suffer martyrdom to-day, except the bishop of Benetha." They were advanced a little further, and going to cross the Danube, when they



were set upon by a party of soldiers, under the command of duke Vatha, the most obstinate patron of idolatry, and the implacable enemy of the memory of St. Stephen. They attacked St. Gerard first with a shower of stones, and, exasperated at his meekness and patience, overturned his chariot, and dragged him on the ground. Whilst in their hands the saint raised himself on his knees, and prayed with the protomartyr St. Stephen: "Lord, lay not this to their charge; for they know not what they do." He had scarce spoke these words when he was run through the body with a lance, and expired in a few minutes. Two of the other bishops, named Bezterd and Buld, shared the glory of martyrdom with him: but the new king coming up, rescued the fourth bishop out of the hands of the murderers. This prince afterward repressed idolatry, was successful in his wars against the Germans that invaded his dominions, and reigned with glory. St. Gerard's martyrdom happened on the 24th of September, 1046. His body was first interred in a church of our Lady near the place where he suffered; but soon after removed to the cathedral of Chonad. He was declared a martyr by the pope, and his remains were taken up, and put in a rich shrine in the reign of St. Ladislas. At length the republic of Venice, by repeated importunate entreaties, obtained his relics of the king of Hungary, and with great solemnity translated them to their metropolis, where they are venerated in the church of our Lady of Murano.

The good pastor refuses no labour, and declines no danger for the good of souls. If the soil where his lot falls be barren, and he plants and waters without increase, he never loses patience, but redoubles his earnestness in his prayers and labours. He is equally secure of his own reward if he perseveres to the end; and can say to God, as St. Bernard remarks: "Thou, O Lord, wilt not less reward my pains, if I shall be found faithful to the end. Zeal and tender charity give him fresh vigour, and draw floods of tears from his eyes for the souls which perish, and for their contempt of the infinite and gracious Lord of all things. Yet his courage is never damped, nor does he ever repine or disquiet himself. He is not authorized to curse the fig-tree which produces no fruit, but continues to dig about it, and to dung the earth, waiting to the end, repaying all injuries with kindness and prayers, and never weary with renewing his endeavours. Impatience and uneasiness in pastors never spring from zeal or charity; but from self-love, which seeks to please itself in the success of what it undertakes. The more deceitful this evil principle is, and the more difficult to be discovered, the more careful must it be watched against. All sourness, discouragement, vexation, and disgust of mind are infallible signs that a mixture of this evil debases our intention. The

pastor must imitate the treasures of God's patience, goodness, and long-suffering. He must never abandon any sinner to whom God, the offended party, still offers mercy.

### SAINT GERMER OR GEREMAR, ABBOT.

His parents, Rigobert and Aga, were of the prime nobility in the territory of Beauvais. He was born at their castle in the village Warandra, in the reign of king Clotaire; married a pious lady named Domana, and whilst yet a layman, built a monastery in honour of St. Peter, called the Island, which was afterward destroyed by the Normans, and is now an estate belonging to St. Germer's abbey. Germer, by the advice of St. Owen, made his monastic profession in the monastery of Pental, in the territory of Rouen. He was soon after chosen abbot, but finding the monks averse to regularity he left the abbacy, and led an anchoretical life in a cave near the river Seine five years and six months. His only son Amalbert, dying, was buried in St. Peter's monastery. Germer, with the estate which reverted to him from his son's death, founded the monastery of Fley or Flaviacum, now St. Germer's, five leagues from Beauvais toward Rouen, in which he assembled a community of fervent monks, in 655. Having governed this house three years and a half, he happily died on the 24th of September, 658. His body was interred in the church of his abbey, which soon after took his name. His relics, for fear of the Norman plunderers, were conveyed secretly to Beauvais, where they are still kept in the cathedral, except the bones of one arm, which have been given back to St. Germer's. In 1643 Aug. Potier, bishop of Beauvais, placed monks of the congregation of St. Maur in this abbey, and erected in it a great school for the humanity studies to the end of rhetoric. See Gallia Chr. Nova, t. 9. p. 788. Mabillon, Act. Bened. &c.

### ST. RUSTICUS, COMMONLY CALLED ST. ROTIRI,

BISHOP OF AUVERGNE.

UPON the death of St. Venerand, bishop of Auvergne, which happened the 24th of December, 423, there arose a sharp contest about the choice of a successor. But it is said that God signified his will in an extraordinary manner, in consequence of which the vacant see was conferred on Rusticus, a person remarkable for the sanctity of his manners. He was a native of the diocese, and had the administration of a parish there. This is all that with any certainty is known concerning his life. There were in this age two other bishops of the same name; one of Lyons, and the other of Narbonne. St. Rusticus of Auvergne died about the end of the reign of Valentinian III. He

is mentioned on this day in the Roman Martyrology. See St. Greg. of Tours, Hist. 1. 3. c. 13. Baillet, &c.

### ST. CHUNIALD, OR CONALD, PRIEST.

He was one of those eminent Scottish or Irish missionaries who left their native country to carry the faith of Christ into Germany. He was for many years the constant companion of St. Rupert,\* bishop of Saltzburg, in all his apostolical functions. He is mentioned in some Martyrologies on the 27th of February, but his feast is kept on the 24th of September, the day of the translation of his relics. See Colgan, Act. SS. p. 769.

## SEPTEMBER XXV.

### ST. CEOLFRID, ABBOT.

From Bede, Hist. 1. 5. et l. de Vitis Abbat. Wirim. Item, l. de Temporebus. See Leland de Scriptor. Bulteau, Hist. 1. 4. Pitseus, and Suysken, t. 7. Sept. p. 123.

A. D. 716.

CEOLFRID is the same Teutonic name with Geoffroy, and signifies Joyful, as Camden remarks. The saint was nobly born in Bernicia, and related to St. Bennet Biscop, with whom he joined in the generous resolution of quitting the world. With him he made a journey to Rome, partly out of devotion, and partly for improvement in sacred studies and divine knowledge. After their return he was St. Bennet's assistant in the foundation of his monastery of St. Peter at Wiremouth, on the north bank of the river, in the bishopric of Durham. St. Ceolfrid would have regarded it as his greatest felicity on earth, if he could have been as much forgotten by all creatures, and contemned by every one as he contemned and studied to forget himself: and he lived in his community as St. Antony and St. Hilarion lived on their mountains, in the most profound recollection, and in the practice of the most austere penance. When St. Bennet built the monastery of St. Paul at Jarrow, he sent Ceolfrid, with seventeen monks, to lay the foundation of that house, and appointed him abbot. Our saint governed this abbey seven years in St. Bennet's life-time, and was constituted at the desire of that saint, in his last sickness, abbot also of Wiremouth: from which time he presided, for twenty-eight years, over both those monasteries, which for their propinquity and constant connexion were usually esteemed as one, and were generally subject to

one abbot. St. Ceolfrid was diligent and active in everything he took in hand, of a sharp wit, mature in judgment, and fervent in zeal. Bede, who had the happiness to live under this admirable man, has left us most authentic testimonies of his learning, abilities, and extraordinary sanctity. He was a great lover of sacred literature, and enriched the libraries of his two monasteries with a great number of good books: but banished those which could only serve to entertain curiosity. To how great a pitch he carried the sacred sciences in his monasteries, Bede is an instance. He was himself very learned. Naitan, king of the Picts, sent to him, desiring to be informed concerning the right time of celebrating Easter, and the true form of the clerical tonsure. The holy abbot strongly proved and recommended to him the Catholic custom of observing Easter and the Roman tonsure called St. Peter's, by a letter which Bede hath inserted in his history.\* The king received it with great joy and satisfaction, and commanded both points to be received and observed throughout his dominions. This king likewise desired our saint to send him builders, who might erect a stone church, after the manner of the Romans, promising to dedicate it in honour of St. Peter. The abbot complied also with this request.

St. Ceolfrid finding himself broken with age and infirmities, and no longer capable of teaching his monks, by word and example, the perfect form of monastic observance, resigned his abbacy. The monks entreated him on their knees to alter his resolution: but were obliged to acquiesce, and, upon his recommendation, chose Huethbert, or rather Hubert, a very learned priest, abbot of both monasteries, in which then lived six hundred monks. This being done, the saint having sung mass in the morning, made them a strong exhortation to mutual love and concord; and, for fear of being stopped by the grandees of the kingdom, who all held him in great veneration, set out immediately with a design to perform a pilgrimage to the tombs of the apostles at Rome. On the road, besides the canonical hours, he every day sung the whole psalter twice over, and also offered to God the saving victim in the mass which he sung every day, except one when he was upon the sea, and the three last days of his life. After travelling one hundred and fourteen days he arrived at Langres in France, where, being stopped by sickness, he happily died on the 25th of September, in the year of our Lord 716, of his age seventy-four, of his sacerdotal character forty-seven, and his abbatial dignity thirty-five. He was buried in the church of the three twin martyrs, SS. Speusippus, Eleusippus, and Meleusippus. His relics were afterward removed to his monastery

\* According to Colgan, St. Rupert, who is honoured on the 27th of March, was also a Scot from Ireland. The same author asserts that St. Conald was one of the twelve holy missionaries who accompanied St. Rupert, and that his relics were taken up by St. Virgilius, and exposed to public veneration at Saltzburg in 773.

\* L. 5. c. 22. St. Ceolfrid calls that tonsure St. Peter's, in which the crown was entire of the whole head: but that Simon Magus's, in which the circle was imperfect, and only on the fore part. See Mabillon, Præfat. ad Sæc. 2. Bened.



of Jarrow, and thence, in the time of the Danish devastations, to Glastenbury.<sup>1</sup> Leland saw a square stone at Jarrow : on which was this inscription :<sup>2</sup> "The dedication of the church of St. Paul at Jarrow, on the ninth day before the calends of May, in the fifteenth year of king Ecfrið, and the fourth of the abbot Ceolfrið, the builder of this church."

The example of all the saints shows us, that virtue is not to be attained without serious endeavours, and much pains. We must counteract our depraved inclinations, which have taken a wrong bent, that they may recover their due rectitude; the seeds of all virtues must be planted in our hearts with such care, that they may take root, spring up, prosper, and bring forth fruit every day more and more abundantly. The various exercises of piety, religion, and penance, and all the conditions upon which God has promised his graces to us, must be performed with fervour, constancy, and perseverance. The slothful and faint-hearted think every thing above their strength, though they are never weary in labouring for this wretched world. If they set about the business of their salvation in good earnest, they will soon do with ease and pleasure that which their indolence made them to look upon as impossible : and they will quickly find that there is a most delicious hidden manna in true virtue. Its possession is to the soul a spring of uninterrupted pure joy, far beyond the vain delights of the world, and the filthy pleasures of sin, even if these latter were not mixed with the bitter draughts which always attend them.

### SAINT BARR, OR FINBARR, FIRST BISHOP OF CORK, C.

HE is called by some St. Barrus, or Barrocius. He lived in the sixth age; was a native of Connaught, and instituted a monastery or school at Lough Eirc,\* to which, as to the habitation of wisdom, and the sanctuary of all virtues, such numbers of disciples flocked, as changed, as it were, a desert into a large city. This was the origin of the city of Cork, which was built chiefly upon stakes, in marshy little islands formed by the river Lea. St. Finbarr's disciple, St. Colman, son of Lenin, founded the famous episcopal see of Cloyne, of which he was the first bishop : he died on the 4th of November, in 604. St. Nesson, who succeeded St. Finbarr in his school, and built the town

<sup>1</sup> See App. ad Martyr. Gallic. Malmesb. de Reg. l. 1. c. 3. et Monast. Angl. l. 1. c. 4.

<sup>2</sup> See Leland, de Scriptor. ed. a Tanner, p. 162.

\* This lake, called Lough-Eirc, Harris takes to be the hollow or basin, in which a great part of the city of Cork now stands, drained and built on by the industry of the inhabitants. To the reputation of St. Barr, the first bishop and abbot here, is the city of Cork indebted for its original. It takes its name from Coreach, which, in the Irish language, signifies a low marshy ground.

of Cork, was another eminent disciple, trained up under his discipline, and is honoured at Cork, on the 17th of March, and 1st of December. Sir James Ware and Tanner take notice, that some, with a MS. copy in the king's library at London, ascribe to St. Finbarr a letter on the ceremonies of baptism, printed among the works of Alcuin. The right name of our saint, under which he was baptized, was Lochan; the surname Finbarr or Barr the White, was afterward given him. He was bishop of Cork seventeen years, and died in the midst of his friends at Cloyne, fifteen miles from Cork. His body was buried in his own cathedral at Cork, and his relics, some years after, were put in a silver shrine, and kept there, this great church bearing his name to this day. St. Finbarr's cave or hermitage was shown in a monastery which seems to have been begun by our saint, and stood to the west of Cork. It was afterward given to the canons regular of St. Austin, and was called Gill Abbey, from Gill Æda ô Mugin, a famous bishop of Cork, in 1170, who so much increased this house as to be regarded as its principal founder. On St. Finbarr see his MS. life in Trinity College, Dublin, MS. 31. Giraldus Cambren. De Mirabilibus Hibern. l. 2. c. 49. Mr. Ch. Smith. Ancient and Present State of Cork, t. 1. &c. t. Colgan in MSS ad 25 Sept.

### SAINT FIRMIN, BISHOP OF AMIENS, M.

If we may rely on his acts, he was a native of Pampelone, in Navarre, initiated in the Christian faith by Honestus, a disciple of St. Saturninus of Toulouse, and consecrated bishop by St. Honoratus, successor to St. Saturninus, in order to preach the gospel in the remoter parts of Gaul. He preached the faith in the countries of Agen, Anjou, and Beauvais, and, being arrived at Amiens, there chose his residence, having founded there a numerous Church of faithful disciples. He received the crown of martyrdom in that city, whether under the prefect, Rictius Varus, as Usuard says, or in some other persecution from Decius, in 250, to Dioclesian, in 303, is uncertain. Faustinian buried him in his field called Abladana, where Firmin II. (who is honoured on the 1st of September) built the first church under the invocation of the Blessed Virgin. St. Salvius, in the beginning of the seventh century, translated his relics into the cathedral. St. Godefrid made another translation of them about the year 1107, and bishop Theobald put them into a gold shrine about the year 1200. See Gall. Chr. Nova, t. 10. p. 1150. Tillenont and Stilling.

### SAINT AUNAIRE, BISHOP OF AUXERRE.

HE was descended from a distinguished family

of the Orleanois, and lived in his youth at the court of Gontran, king of Burgundy. But, having renounced the world, he submitted himself to the direction of Syagrius, bishop of Autun, then celebrated for learning and virtue. He was placed in the see of Auxerre about the year 570. He assisted at the fourth council of Paris in 573, as well as at two other councils which were held some years after at Macon. Zealous to restore discipline in his diocese, he assembled a synod, where forty-five statutes were framed, the first of which condemned superstitious observances on New Year's day. He was indefatigable in his vigilance and care over the purity of manners, and constantly instructed his people in all the duties that regard the Christian dispensation. For their and his own edification he caused to be written the lives of St. Amatus and St. Germanus, two of the most illustrious of his predecessors. He augmented also the revenue of his church, that the sacred ceremonies of religion might be performed with greater decency. He had a brother named Austrein, who was bishop of Orleans, distinguished also for his virtues, though it does not appear that he was canonized. Aida, his sister, was mother of St. Leu of Sens. She lived in the perfect practice of Christian duties; and her feast is kept at Orleans in the church of Saint Aignan. Saint Aunaire died the 25th of September, about the year 605. He is mentioned on this day in the Roman Martyrology. See his anonymous life published by Labbe, *Bibl. MSS.* t. 1. and the history of the bishops of Auxerre, in *Chron. Monachi Antissiod.* Baillet, &c.

## SEPTEMBER XXVI.

### SS. CYPRIAN AND JUSTINA, MM.

The empress Eudocia, wife of Theodosius the Younger, (who chose her for his consort on account of her learning and skill in philosophy,) wrote the history of SS. Cyprian and Justina in a beautiful Greek poem, consisting of three books, commended by Photius, who has given an abstract of this work; but the poem itself is lost, with many other elegant poetical compositions of that princess. The authentic acts of these martyrs are likewise lost. But we have still extant the confession of St. Cyprian, written by himself, the same that was made use of by St. Gregory Nazianzen and Eudocia; also two other genuine pieces, the one entitled, *The Conversion of Justina and Cyprian*; the other, *An Account of their Martyrdom*. Also Prudentius, *hymn.* 13. p. 215. St. Gregory Naz. *Or.* 18. (though they, by mistake, confound this St. Cyprian with the bishop of Carthage,) and Photius, *Bibl. Cod.* 184. give us the history of these martyrs. On their Latin acts see Card. Baronius, &c. On the Greek of two sorts, Lambecius, *Bibl. Impel. Vindeb.* t. 8. p. 247. 257. 262. Montfauc. *Bibl. Coislin.* p. 210. See Tillemont, t. 5. Ceillier, t. 4. p. 89. Orsi, t. 4. p. 80. Jos. Assemani in *Cal. Univ.* t. 5. p. 269. ad 2 Oct.

A. D. 304.

St. CYPRIAN, surnamed the Magician, was an illustrious instance of the divine grace and

mercy. He was a native of Antioch, (not the capital of Syria, but a small city of that name, situated between Syria and Arabia,) which the Romans allotted to the government of Phœnicia, to the jurisdiction of which province this martyr was subject. The detestable superstition of his idolatrous parents put them upon devoting him from his infancy to the devil, and he was brought up in all the impious mysteries of idolatry, judicial astrology, and the black art. In hopes of making great discoveries in these infernal pretended sciences, he left his native country, when he was grown up, and travelled to Athens, Mount Olympus in Macedonia, Argos, Phrygia, Memphis in Egypt, Chaldaea, and the Indies, places at that time famous for superstition and magical arts. When Cyprian had filled his head with all the extravagances of these schools of error and delusion, he stuck at no crimes, blasphemed Christ, and committed secret murders, to offer the blood, and inspect the bowels of children, as decisive of future events. His skill was employed in attempting the modesty of virgins; but he found Christian women proof against his assaults and spells.

There lived at Antioch a young lady called Justina, whose birth and beauty drew all eyes upon her. She was born of heathen parents, but was brought over to the Christian faith, and her conversion was followed by that of her father and mother. A pagan young nobleman fell deeply in love with her, and finding her modesty inaccessible, and her resolution invincible, he applied to Cyprian for the assistance of his art. Cyprian was no less smitten with the lady than his friend, and heartily tried every secret with which he was acquainted to conquer her resolution. Justina, perceiving herself vigorously attacked, studied to arm herself by prayer, watchfulness, and mortification against all his artifices and the power of his spells. "She defeated and put to flight the devils by the sign of the holy cross," says Photius, from Eudocia.<sup>1</sup> St. Cyprian writes in his Confession:<sup>2</sup> "She armed herself with the sign of Christ, and overcame the invocation of the demons." St. Gregory Nazianzen adds: "Suppliantly beseeching the Virgin Mary that she would succour a virgin in danger, she fortified herself with the antidotes of fasting, tears, and prayers." Cyprian finding himself worsted by a superior power, began to consider the weakness of the infernal spirits, and resolved to quit their service. The devil, enraged to lose one by whom he had made so many conquests of other souls, assailed Cyprian with the utmost fury, and, having been repulsed in several other assaults, he at length overspread the soul of the penitent sinner with a gloomy melancholy, and brought him almost to the brink of despair at the sight of his past crimes. God inspired him in this perplexity to address himself to a holy priest named Euse-

<sup>1</sup> Cod. 184.

<sup>2</sup> P. 310.



bius, who had formerly been his school-fellow : by the advice of this priest he was wonderfully comforted and encouraged in his conversion. Cyprian, who, in the pressure of his heart, had been three days without eating, by the counsel of this charitable director took some refreshment, and, on the following Sunday, very early in the morning, was conducted by him to the assembly of the Christians ; for though it was forbid for persons not initiated by baptism to assist at the celebration of the divine mysteries, this did not regard other devotions, to which such as were under instruction in the faith might be admitted. These assemblies were then held very early in the morning, both to watch in prayer, and for fear of the heathens. So much was Cyprian struck at the awful reverence and heavenly devotion with which this act of the divine worship was performed, that he writes of it :<sup>3</sup> " I saw the choir of heavenly men, or of angels, singing to God, adding at the end of every verse in the psalms the Hebrew word Alleluia, so that they seemed not to be men."\* Every one present was astonished to see Cyprian introduced by a priest among them, and the bishop was scarce able to believe his own eyes ; or at least to be persuaded that his conversion was sincere. But Cyprian gave him a proof the next day by burning before his eyes all his magical books, giving his whole substance to the poor, and entering himself among the catechumens. After due instruction and preparation, he received the sacrament of regeneration from the hands of the bishop. Agladius, who had been the first suitor to the holy virgin, was likewise converted and baptized. Justina herself was so moved at these wonderful examples of the divine mercy, that she cut off her hair in order to dedicate her virginity to God, and disposed of her jewels and all her possessions to the poor. St. Gregory Nazianzen beautifully describes the astonishing change that was wrought in Cyprian, his edifying deportment, his humility, modesty, gravity, love of God, contempt of riches, and assiduous application to heavenly things. The same father tells us, that, out of humility, with earnest entreaties, he prevailed to be employed as sweeper of the church. Eudocia, quoted by Photius, says he was made door-keeper ; but that, after some

time, he was promoted to the priesthood, and, after the death of Anthimus the bishop, was placed in the episcopal chair of Antioch. Joseph Assemani thinks, not of Antioch, but of Damascus, or some other city in Syria.

The persecution of Dioclesian breaking out, Cyprian was apprehended, and carried before the governor of Phœnicia, who resided at Tyre. Justina had retired to Damascus, her native country, which city at that time was subject to the same presidial ; and, falling into the hands of the persecutors, was presented to the same judge. She was inhumanly scourged, and Cyprian was torn with iron hooks, probably at Damascus. After this they were both sent in chains to Dioclesian, residing at Nicomedia, who, upon reading the letter of the governor of Phœnicia, without more ado, commanded their heads to be struck off : which sentence was executed upon the banks of the river Gallus, which passes not far from the city of Nicomedia. Theoctistus, also a Christian, was beheaded with them for speaking to Cyprian as he was going to execution. Their relics were procured by certain Christians who came from Rome, and were carried by them thither on board their vessel. In the reign of Constantine the Great a pious lady, named Rufina, of the family of Claudius, built a church in their memory, near the square which bears the name of that prince. These relics were afterward removed into the Lateran basilic.

If the errors and disorders of St. Cyprian show the degeneracy of human nature corrupted by sin, and enslaved to vice, his conversion displays the power of grace and virtue to repair it. How strangely the image of God is disfigured in man by sin appears by the disorders of his spiritual faculties, the understanding, and will in which the divine resemblance was stamped in the creation. Not only beasts and other creatures have revolted from his dominion, and the shattered frame of his body is made a prey to diseases and death, but his will is rebellious, and the passions strive to usurp the empire, and destroy in his soul the government of reason and virtue. Also the understanding, that should be the eye to the blind will, is itself blind, and the light within us is become darkness. In the state of innocence it was clear, serene, and free from the vapours of the passions : it directed the verdict of the imagination and the senses, and gave to the soul, by intuition and without study, a full view into all speculative natural truths, suited to man's condition ; but its most valuable privilege was, that it taught man all the practical rules and notions of moral virtue firm and untainted, so that he carried this law in his bosom, and had but to look into his own conscience for the direction of his actions in the practice of all moral virtue, which, by the strong assistance of grace, was always easy to him. His understanding was also enlightened

<sup>3</sup> Cod. p. 329.

\* The ingenious Mr. Wharton, sub-preceptor of Westminster school, who had travelled into France, in his *Essay on the Writings and Genius of Mr. Pope*, among several miscellany anecdotes, makes the following reflection : (p. 325.) " I believe few persons have ever been present at the celebrating a mass in a good choir, but have been extremely affected with awe, if not with devotion.—Lord Bolingbroke, being one day present at this solemnity, in the chapel at Versailles, and seeing the bishop elevate the host, whispered his companion, the marquis de ———, ' If I were king of France, I would always perform this ceremony myself.' " This is the testimony of professed adversaries and scoffers. See also Dr. Taylor, &c.

by a perfect divine revelation, and his will found no obstacle in the exercises of all theological and other supernatural virtues. The most fatal consequence and punishment of his disobedience we deplore in the extravagances, folly, crimes, and errors into which men are betrayed when they become once enslaved to their passions. Religion and faith alone secure us from these dangers, enlighten our understanding, and offer us the means to restore the rectitude of the will.

#### ST. EUSEBIUS, POPE, C.

HE succeeded St. Marcellus in the pontificate, and strenuously maintained the discipline of the Church in the rigorous observance of the penitential canons, with regard to penitent sinners, especially those who had denied the faith in the persecution. Many, offended hereat, having at their head a turbulent man named Heraclius, gave him great disturbance on this account; but the true pastor stood his ground with invincible patience. He was banished into Sicily by the tyrant Maxentius, but was called thence by God in a short time to eternal rest, in 310. The Liberian Calendar informs us that he sat only four months and sixteen days. See pope Damasus's epitaph or poem on this holy confessor.

#### ST. COLMAN ELO, ABBOT, C.

THIS eminent saint, who was born in the province of Meath in Ireland, left his own country very young, in order entirely to devote himself to the divine service. The more perfectly his heart was disengaged from the love of creatures the more vehemently he found his soul attracted to God, and inflamed with divine love. Hence proceeded his ardour for the exercise of holy contemplation and prayer, and the constant union of his soul with God, whom he made the centre of his heart, and his whole happiness. Having lived a considerable time upon Mount Bladin in Leinster, and at Connor in Ulster, he returned into Meath, and built there the great monastery of Land-Elo, (now Lin-Alli, in the King's County,) in which he trained up many in religious perfection. His surname was given him from this place, to distinguish him from several other Irish saints of the same name. He was closely linked with St. Columkille before that saint left Ireland. St. Colman Elo died on the 26th of September, 610. See Usher's *Antiqu. c. 18, &c.*

#### ST. NILUS, THE YOUNGER, ABBOT.

THIS saint was of Grecian extraction, and born at Rossana in Calabria, in 910. From his infancy he was fervent in religious duties, and in the practice of all virtues, and made considerable progress both in profane and sacred learning. He engaged in wedlock with a view

to the sanctification of his soul by the faithful discharge of the duties of that holy state, and was careful in it to nourish and improve the sentiments of virtue in his heart by frequent hours of holy retirement. These he devoted to religious meditation, reading, and prayer, lest the seeds of piety should be choked amidst the cares and business of the world. Though his attention to his obligations as a Christian held the first place with him, this was so far from encroaching on his duties to others, that it made him more diligent in them. But then he was careful to shun idle conversation, and the vain pleasures and diversions of the world, which are apt to blot out those serious thoughts which are impressed upon our minds in the time of holy retirement. After the death of his wife, his love of solitude moved him to take sanctuary in his beloved harbour of a monastery, from the embarrassments of a public life, and the glittering temptations of the world. He therefore retired about the year 940, into a convent belonging to the church of St. John Baptist at Rossana, where his mind was entirely employed in conversing with God. The reputation of his extraordinary sanctity was soon spread over the whole country, and many repaired to him for spiritual advice. In 976 the archbishop Theophylactus, metropolitan of Calabria with the lord of that territory, named Leo, many priests and others went to see him, rather desiring to try his erudition and skill, than to hear from his mouth any lessons for their edification. The abbot knew their intention, but having saluted them courteously, and made a short prayer with them, he put into the hands of Leo a book in which were contained certain maxims concerning the small number of the Elect, which seemed to the company too severe. But the saint undertook to prove them to be clearly founded in the principles laid down, not only by St. Basil, St. Chrysostom, St. Ephrem, St. Theodore the Studite, and other fathers, but even by St. Paul, and the gospel itself; adding, in the close of his discourse: "These maxims seem dreadful, but they only condemn the irregularity of your deportment. Unless your lives be altogether holy, you will not escape everlasting torments." These words struck terror into all that heard the saint speak, which they expressed by deep sighs and groans. One of the company then asked the abbot, whether Solomon was damned or saved? To which he replied: "What does it concern us to know whether he be saved or no? But it behoves you to reflect, that Christ denounces damnation against all persons who commit impurity." This he said, knowing the person who put that question to be addicted to that vice. The saint added: "I would desire rather to know whether you will be damned or saved. As for Solomon, the holy scripture makes no mention of his repentance, as it does of that of Manasses."

Euphraxus a vain and haughty nobleman,



was sent governor of Calabria from the imperial court at Constantinople. St. Nilus made him no presents upon his arrival, as other abbots did; on which account the governor sought every occasion of mortifying the servant of God. But shortly after falling sick, he sent for the saint, and falling on his knees, begged his pardon and prayers, and desired to receive the monastic habit from his hands. St. Nilus refused a long time to give it him, saying: "Your baptismal vows are sufficient for you. Penance requires no new vows, but a sincere change of heart and life." Euphraxus was not to be satisfied, and continued so urgent, that the saint at length gave him the habit. The governor made all his slaves free, distributed his personal estate among the poor, and died three days after in great sentiments of compunction.

St. Nilus refused the bishopric of Capua, and rejected pressing invitations to go to Constantinople; but the Saracens conquering Calabria, Aligern, abbot of Mount Cassino, bestowed on him the abbey of Bright-Valley, where St. Nilus took refuge with his community. He spent there fifteen years; then ten years in the monastery of Serperi.

The emperor Otho III. coming to Rome to expel Philagatus, bishop of Placentia, whom the senator Crescentius had set up antipope against Gregory V. St. Nilus went to intercede with the pope and emperor, that the antipope might be treated with mildness, as he was a bishop, and was received with great honour. Otho making a pilgrimage to mount Gargano, paid a visit to St. Nilus, but was surprised to see his monastery consisting of poor scattered huts, and said: "These men are truly citizens of heaven, who live in tents as strangers on earth." St. Nilus conducted the emperor first to the oratory, and after praying there some time, entertained him in his cell. Otho pressed the saint to accept some spot of ground, in whatever part of his dominions he should choose it, promising to endow it with competent revenues. St. Nilus thanked his majesty: but returned him this answer: "If my brethren are truly monks, our divine Master will not forsake them when I am gone." In taking leave, the emperor said to him: "Ask what you please, as if you were my son: I will give it you with joy and pleasure." The abbot laying his hand upon the emperor's breast, said: "The only thing I ask of you is, that you would save your soul. Though emperor, you must die, and give an account to God, like other men." Our saint was remarkable for an eminent spirit of prophecy, of which many instances are recorded in his life. In his old age in 1002, he retired to Tusculum, near Rome, where he died in 1005, being about ninety-six years old. A community was formed in that place after his death, called of Grotto Ferrata, at Frescati, which still follows the rule of St. Basil. See the life of St. Nilus,

compiled by a disciple of the saint in Baronius, Annal. t. 10. Fleury, l. 57. n. 5. D'Andilly, Saints Illustres. Barrius De Antiquitate Calabriae cum notis Thomæ Aceti, l. 5. c. 2. p. 362, 366. S. John of Meda. Richard Dict. p. 318.

## SEPTEMBER XXVII.

### SAINTS COSMAS AND DAMIAN, MARTYRS.

See Ado's Martyrol. with the comments of monsignor Georgi, Bede, Usuard. St. Gregory the Great, and St. Gregory of Tours. Their acts are so disfigured by modern Greeks, as to be of no account. See also Stilling, t. 7. Sept. p. 431.

ABOUT THE YEAR 303.

SAINTS COSMAS and DAMIAN were brothers, and born in Arabia, but studied the sciences in Syria, and became eminent for their skill in physic. Being Christians, and full of that holy temper of charity in which the spirit of our divine religion consists, they practised their profession with great application and wonderful success; but never took any gratification or fee,\* on which account they are styled by the Greeks *Anargyri*, that is, without fees, because they took no money. They lived at *Ægæ* or *Egæa*, in Cilicia, and were remarkable both for the love and respect which the people bore them on account of the good offices which they received from their charity, and for their zeal for the Christian faith, which they took every opportunity their profession gave them to propagate. When the persecution of Dioclesian began to rage, it was impossible for persons of so distinguished a character to lie concealed. They were therefore apprehended by the order of Lysias, governor of Cilicia, and after various torments were beheaded for the faith. Their bodies were carried into Syria, and buried at Cyrus. Theodoret, who was bishop of that city in the 5th century, mentions that their relics were then deposited in a church there, which bore their names.<sup>1</sup> He calls them two illustrious champions, and valiant combatants for the faith of Jesus Christ. The emperor

<sup>1</sup> Theodoret, ep. 133.

\* Boerhaave takes notice, that before there were any professed physicians, it was the custom among the ancient Egyptians, when any one was sick, to inquire of neighbours and passengers, if they knew any remedies proper for the patient. But ever since the study of physic has been a profession, it has been both honourable and lucrative. The customary yearly salary which princes paid their physicians, about the time of Christ's birth, was 250 sesteritia or above 2018*l.* sterling. Stertinus complained that he had only a salary of 500 sesteritia or 4036*l.* 9*s.* 2*d.* when he had by his private practice 600 sesteritia or 4843*l.* 15*s.* See Dr. Arbuthnot's book On Coins; and Mr. William Smith's book of Remarks on the same, p. 226.

Justinian, who began his reign in 527, out of a religious regard for the treasure of these precious relics, enlarged, embellished, and strongly fortified this city of Cyrus; and finding a ruinous church at Constantinople, built in honour of these martyrs, as is said, in the reign of Theodosius the Younger, (who died in the middle of the fifth age,) raised a stately edifice in its room, as a monument of his gratitude for the recovery of his health in a dangerous fit of sickness, through their intercession, as Procopius relates.<sup>2</sup> To express his particular devotion to these saints, he built also another church under their names at Constantinople. Marcellinus, in his chronicle,<sup>3</sup> and St. Gregory of Tours,<sup>4</sup> relate several miracles performed by their intercession. Their relics were conveyed to Rome, where the holy pope St. Felix, great-grandfather to St. Gregory the Great, built a church to their honour, in which these relics are kept with veneration to this day.

These saints regarded it as a great happiness, that their profession offered them perpetual opportunities of affording comfort and relief to the most distressed part of their fellow-creatures. By exerting our charity toward all in acts of benevolence and beneficence, according to our abilities; and in treating enemies and persecutors with meekness and good offices, we are to approve ourselves followers of Christ, animated with his spirit. Thus we shall approach nearest in resemblance to our divine original, and show ourselves children of our heavenly Father, who bears with the most grievous sinners, inviting them to repentance and pardon, and showering down his mercies and benefits upon them. He only then arms himself with his justice against them, when they by wilful malice forfeit his grace, and obstinately disappoint his gracious love and kindness. His very nature is boundless goodness, and continual emanations of mercy descend from him upon his creatures. All the scattered perfections and blessings which are found in them, come from this source. In the imitation of the divine goodness, according to our abilities, at least in the temper of our mind, consists that Christian perfection, which, when founded in the motive of true charity, is the accomplishment of the law. Men engaged in professions instituted for the service of their neighbour, may sanctify their labour or industry, if actuated by the motive of charity towards others, even whilst they also have in view the justice which they owe to themselves and their family, of procuring an honest and necessary subsistence, which is itself often a strict obligation and no less noble a virtue, if it be founded in motives equally pure and perfect.

<sup>2</sup> Procop. de *Ædific.* Justinian. l. 2. c. 11.

<sup>3</sup> *Ad an.* 516.

<sup>4</sup> *L. de Glor. Mart.*

## SS. ELZEAR, COUNT OF ARIAN, AND DELPHINA.

St. ELZEAR was descended of the ancient and illustrious family of Sabran in Provence; his father, Hermengaud of Sabran, was created count of Arian in the kingdom of Naples; his mother was Laudina of Albes, a family no less distinguished for its nobility. The saint was born in 1295 at Ansois, a castle belonging to his father in the diocese of Apt. Immediately after his birth, his mother, whose great piety and charity to the poor had procured her the name of The Good Countess, taking him in her arms, offered him to God with great fervour, begging that he might never offend his divine majesty, but might rather die in his infancy than live ever to be guilty of so dreadful an evil. The child seemed formed from his cradle to piety and virtue; nor could he by any means be satisfied if he saw any poor beggar, till he was relieved; for which reason his nurses and governess were obliged to have their pockets always furnished with bread and small money, in order to give something to every poor person they met when they took him abroad; and it was his delight to divide his dinner with poor children. The first impressions of virtue he received from his mother, but these were perfected by his religious uncle, William of Sabran, abbot of St. Victor's at Marseilles, under whom he had his education in that monastery. In his tender age he wore a rough knotty cord, armed with sharp pricks, which galled his flesh, so that it was discovered by blood issuing from the wounds. The abbot severely chid him for this and some other extraordinary austerities which he practised, calling him a self-murderer; yet secretly admired so great fervour in a tender young lord.

The saint was only ten years old when Charles II. king of Sicily and count of Provence, caused him to be affianced to Delphina of Glandeves, daughter to the lord of Pui-Michel, she being no more than twelve years of age. Three years after, in 1308, the marriage was solemnized at the castle of Pui-Michel: but, at the suggestion of the young lady, they both secretly agreed to live together as brother and sister. The austerity with which they kept Lent, revived the example of the saints of the primitive ages; and they fasted almost in the same manner Advent and many other days in the year. They lived seven years at Ansois: after which they removed to the castle of Pui-Michel. Elzear had till that time lived with his parents in the most dutiful and respectful subjection to them. He left them, with their consent, only for the sake of greater solitude, and that he might be more at liberty to pursue his exercises of devotion and piety. The saint was twenty-three years old when, by their deaths, he inherited his father's honours and estates; but these advan-



tages he looked merely upon as talents and instruments put into his hands to be employed for the advancement of piety, the support of justice, and the relief and protection of the poor. By fervent and assiduous prayer, and meditation on heavenly things, he fortified his soul against the poison of all inordinate love of creatures; he perfectly understood the falsehood and illusion of all those things which flatter and dazzle the senses, and he had a sovereign contempt and distaste for all that can only serve to feed self-love. Eternal goods were the sole object of his desires. He recited every day the office of the Church, with many other devotions, and he communicated almost every day, striving to do it every time with greater devotion. He said one day to Delphina: "I do not think a man on earth can enjoy any pleasure equal to that which I feel in the holy communion. It is the greatest delight and comfort of a soul in her earthly pilgrimage, to receive most frequently this divine sacrament." In prayer he was often favoured with raptures and heavenly graces. By the constant habitual union of his soul with God he never found any difficulty in keeping it recollected in all places and at all times. He often watched great part of the nights on his knees in prayer. His devotion was not morose, because it was true and perfect; it rendered him always pleasant, mild, and agreeable to every one in conversation, though if in company the discourse turned on worldly trifles his thoughts took their flight so intensely toward God, that he was not able to listen to what was said, or he found some genteel excuse to withdraw to his closet.

It is a dangerous mistake to imagine that one can be devout merely by spending much time in prayer, and that devout persons can fall into a slothful and careless neglect of their temporal concerns. On the contrary, only solid virtue is able to do business, and to despatch it well. It taught Abraham, Isaac, and Jacob to be careful housekeepers, and excellent masters of families; it taught Moses to be a great legislator and commander, Josue to be a brave general, David a wise king, and the Machabees invincible soldiers. In like manner St. Elzear was rendered by his piety itself most faithful, prudent, and dexterous in the management of temporal affairs, both domestic and public; valiant in war, active and prudent in peace, faithful in every duty and trust, and diligent in the care of his household. When he first began to keep house at Pui-Michel, he made the following regulations for his family, which he took care to see always observed.

"1. Every one in my family shall daily hear mass, whatever business they may have. If God be well served in my house, nothing will be wanting. 2. Let no one swear, curse, or blaspheme, under pain of being severely chastised, and afterward shamefully dismissed.

Can I hope that God will pour forth his heavenly blessings on my house, if it is filled with such miscreants who devote themselves to the devil? Or, can I endure stinking mouths which infect houses, and poison the souls of others? 3. Let all persons honour chastity, and let no one imagine that the least impurity in word or action shall ever go unpunished in Elzear's house. It is never to be hoped for of me. 4. Let all men and women confess their sins every week: and let no one be so unhappy as not to communicate at least on all the principal festivals; namely, Christmas, Easter, Pentecost, and the feasts of our Lady. 5. Let no persons be idle in my house. In the morning, the first thing shall be, that every one raise his heart to God with fervent prayer and oblation of himself, and of all his actions: then let all go to their business, the men abroad, the women at home. In the morning a little more time shall be allowed for meditation; but away with those who are perpetually in the church to avoid the business of their employments. This they do, not because they love contemplation, but because they desire to have their work done for them. The life of the pious woman, as described by the Holy Ghost, is not only to pray well, but also to be modest and obedient, to ply her work diligently, and to take good care of the household. The ladies shall pray and read in the mornings, but shall spend the afternoons at some work. 6. I will have no playing at dice, or any games of hazard. There are a thousand innocent diversions, though time passes soon enough without being idly thrown away. Yet I desire not my castle to be a cloister, nor my people hermits. Let them be merry, and sometimes divert themselves; but never at the expense of conscience, or with danger of offending God. 7. Let peace be perpetually maintained in my family. Where peace reigns, there God dwells. Where envy, jealousy, suspicions, reports, and slanders are harboured in one family, two armies are formed, which are continually upon the watch and in ambush to surprise one another, and the master is besieged, wounded, and devoured by them both. Whoever will well serve God, he shall be dear to me; but I will never endure him who declares himself an enemy of God. Slanderers, detractors, and disorderly servants tear one another to pieces. All such as do not fear God, cannot be trusted by their master; but they will easily make a prey of his goods. Amidst such, he is in his house as in a trench, besieged on every side by enemies. 8. If any difference or quarrel happen, I will have the precept of the apostle invariably observed, that the sun set not before it be appeased; but, in the instant that it falls out, let it be quashed, and all manner of bitterness laid in the tomb of forgetfulness. I know the impossibility of living among men, and not having something to suffer. Scarce is a man in tune with himself one whole day; and if a melancholy

humour comes on him, he knows not well what he himself would have. Not to be willing to hear or pardon others, is diabolical; but to love enemies, and to render good for evil, is the true touchstone of the sons of God. To such servants my house, my purse, and heart shall be always open: I am willing to regard them as my masters. 9. Every evening all my family shall assemble to a pious conference, in which they shall hear something spoken of God, the salvation of souls, and the gaining of paradise. What a shame is it, that though we are in this world only to gain heaven, we seldom seriously think of it; and scarce ever speak of it but at random! O life, how is it employed! O labours, how ill are they bestowed! For what follies do we sweat and toil!—Discourses on heaven invite us to virtue, and inspire us with a disrelish of the dangerous pleasures of the world. By what means shall we learn to love God if we never speak of him?—Let none be absent from this conference upon pretence of attending my affairs. I have no business which so nearly toucheth my heart as the salvation of those that serve me. They have given themselves to me, and I resign all to God, master, servants, and all that is in my power. 10. I most strictly command that no officer or servant under my jurisdiction or authority injure any man in goods, honour, or reputation, or oppress any poor person, or ruin any one under colour of doing my business. I will not have my coffers filled by emptying those of others, or by squeezing the blood out of the veins, and the marrow out of the bones of the poor. Such blood-sucking wicked servants to enrich their masters, damn both masters and themselves. Do you imagine that a master who giveth five shillings in alms, wipeth away the theft of his servants who have torn out the entrails of the poor, whose cries for vengeance mount up to heaven? I had rather go naked to paradise, than, being clothed with gold and scarlet, be dragged with the impious rich man into hell. We shall be wealthy enough if we fear God. Any substance acquired by injustice or oppression will be like a fire hidden under the earth, which will rend, waste, and throw down or consume the whole. Let fourfold be restored if I be found to have any thing which is another's; and let my dealings be public, that all who have been aggrieved on my account, may find redress. Shall a man whose treasures are in heaven, be so foud of earthly dirt? I came naked out of the womb of my mother, and shall quickly return naked into the womb of our common mother, the earth. Shall I, for a moment of life between these two tombs, hazard the salvation of my soul for eternity? If so, faith, virtue, and reason would be wholly eclipsed, and all understanding blasted."

St. Elzear set himself the first example, in every point, which he prescribed to others. He was particularly careful that if any one let

fall the least injurious or angry word against another, he should ask pardon, and make satisfaction, this humiliation being the most easy and effectual remedy of a passion which always takes its rise from pride. Delphina concurred with her husband in all his views, and was perfectly obedient to him. No coldness for so much as one moment ever interrupted the harmony or damped the affections of this holy couple. The pious countess was very sensible that the devotions of a married woman ought to be ordered in a different manner from those of a religious person; that contemplation is the sister of action, and that Martha and Mary must mutually help one another. Her time was so regulated, that she had certain hours allotted for spiritual exercises, and others for her household affairs and other duties. The care with which she looked into the economy of her house was a sensible proof of the interior order in which she kept her own soul. Nothing was more admirable than her attention to all her domestics, and her prudent application that peace should be observed, the fear of God and all virtues well entertained, and all brawling, tale-bearing, and other plagues of families banished. She loved her servants as her children, and she was honoured by them as a mother and as a saint. In this example it appeared how truly it is said, that good and virtuous masters make good servants, and that the families of saints are God's families, Alasia, sister to Delphina, lived with her, and was her faithful companion in all her pious exercises. It seemed that all that came under the roof of Elzear contracted a spirit of sincere piety; so great is the influence of good examples set by masters and mistresses.

The gate through which the rich must enter heaven is mercy and charity to the poor. St. Elzear often visited the hospitals, especially those of lepers, whose loathsome sores he frequently kissed, cleansed, and dressed with his own hands. He every day washed the feet of twelve poor men, and often served them himself, performing the office of a carver and cup-bearer. He was the common father of all that were in distress, and provided large granaries of corn and storehouses of all other provisions for their relief. Being one day asked, why he so tenderly loved beggars? he answered with great feeling: "Because the bosom of the poor is the treasury of Jesus Christ." He used to say: "How can we ask God to bestow on us his kingdom, if we deny him a cup of water; how can we pray for his grace if we deny him what is his own? Does not he too much honour us in vouchsafing to accept any thing from us?" In a time of scarcity, in 1310, his alms seemed to surpass all bounds. After his father's death he was obliged to go into the kingdom of Naples, to take possession of the county of Arian. But the people being inclined to favour the house of Arragon against the French, and despising the meekness of the



young prince, revolted, and refused to acknowledge him, Elzear opposed to their rebellion for three years no other arms than those of meekness and patience; which his friends reproachfully called indolence and cowardice. His cousin, the prince of Tarento, one day told him, that his conduct hurt the common cause of his country, and said: "Allow me to take these rebels to task for you. I will hang up half a thousand, and make the rest as pliant as a glove. It is fit among the good to be a lamb, but with the wicked to play the lion. Such insolence must be curbed. Take your ease: say your prayers for me, and I will give so many blows for you, that this rabble shall give you no more trouble." Elzear, smiling, replied; "What! would you have me begin my government with massacres and blood? I will overcome these men by good offices. It is no great matter for a lion to tear lambs; but for a lamb to pull a lion in pieces is admirable. Now, by God's assistance, you will shortly see this miracle." The prince could not relish such language; but the effect verified the prediction. For the citizens of Arian of their own accord became ashamed of their rebellion, and, with the greatest submission and respect, invited the saint to take possession of his territory, and ever after loved and honoured him as their father. Elzear discovered the true motive why he bore so patiently these insults, and injuries, saying: "If I receive any affront, or feel any movement of impatience begin to arise in my breast, I turn all my thoughts towards Jesus Christ crucified, and say to myself: Can what I suffer bear any comparison with what Jesus Christ was pleased to undergo for me?" Thus to triumph over injuries, was not want of courage, but the most heroic greatness of soul, and true Christian generosity. This was the constant conduct of our saint.

To mention one other instance: among the papers which his father left, the good count found the letters of a certain officer under his command, filled with outrageous calumnies against him, and persuading his father to disinherit him, as one fitter to be a monk than to bear arms. Delphina was moved to indignation upon reading such impudent invectives, and said she hoped he would crush, and never foster in his breast such a scorpion, who, whilst he looked and spoke fair, could bear such deadly poison in his tail. St. Elzear told her, that Christ commands us not to revenge, but to forgive injuries, and to overcome the venom of hatred by charity: that therefore he would destroy, and never make mention of those letters. He did so, and when this officer came to his chamber to wait upon him, he affectionately embraced him, made him a rich present, and so entirely gained his affection, that the captain offered himself afterward to be cut in a hundred pieces for his service. In like manner, on other occasions, he burnt or suppressed informations that were given of in-

juries which others had done him, that he might spare the parties the confusion of knowing that he had received intelligence of them. In his county of Arian he settled a rigorous administration of justice, and punished without mercy the least oppression in any of his officers. He visited malefactors that were condemned to die, and many who had persisted deaf to priests, were moved by his tender exhortations to sincere compunction, and to accept their punishment in a spirit of penance. When their goods were confiscated to him, he secretly restored them to their wives and children. Writing out of Italy to St. Delphina, he said: "You desire to hear often of me. Go often to visit our amiable Lord Jesus Christ in the holy sacrament. Enter in spirit his sacred heart. You know that to be my constant dwelling. You will always find me there."

Elzear having settled his affairs in Italy, obtained leave of king Robert, the son and successor of Charles II. and brother of St. Lewis, bishop of Toulouse, to return into Provence for two years. He was received at Ansois with incredible joy. Not long after, Elzear being in the twenty-fifth year of his age, and Delphina, after receiving the communion, pronounced publicly, at the foot of the altar, in the chapel of the castle, mutual vows of perpetual chastity, which Elzear had till then kept unviolated without a vow, though Delphina had before made a secret vow. In the lives of this holy couple, the world saw pious retirement in the midst of worldly pomp, silent contemplation amidst the noise of public scenes, and in conjugal friendship a holy emulation to outvie one another in piety, goodness, and charity. Such happy strifes are carried on with sweet tranquillity and peace, and are crowned with never-fading comfort and joy. The count had remained two years in Provence when king Robert recalled him into Italy, and conferred on him the honour of knighthood, of which he had approved himself worthy by many actions of uncommon valour and address, and notable feats of arms. The saint had, according to custom, spent the night before this ceremony in the church watching in prayer; he went to confession and communicated in the morning.\* The king on this occasion shed tears of joy at the sight of his extraordinary devotion and piety; and the whole court admired a prince who was at once a great soldier, a courtier, a married man, a virgin, and a saint.

King Robert chose him among all the lords of his dominions to be governor to his son Charles, duke of Calabria. The young prince was sprightly, but understood too well his high extraction, was untractable, and had contracted the contagious air of the court. The count took notice of his pupil's dangerous inclinations,

\* This religious preparation always preceded the ceremony of conferring knighthood, and usually the enrolling a soldier in the army. See Ingulphus, *History of Croyland*, &c.

but dissembled this for some time till he had won his affections, and gained sufficient credit with him. When he saw it a fit time, he made him tender remonstrances on his defects, on the necessity of a sublime virtue to support the dignity of his high rank, and on the life to come. The young prince was so penetrated with his discourses, that, leaping about his neck, he said: "It is not yet too late to begin: what then must I do?" Elzear explained to him the virtues of piety, magnanimity, justice, and clemency, showing that a prince who fears God, has always a sure comfort and protection in heaven, though earth should fail him, and that he who undertakes any business without first consulting God, deserves always to be unhappy and ruined; and is always impious. "Only assiduous devotion," said he, "can be the safeguard against the dangers of vanity, flatterers, and the strong incentives of the passions. Go to confession and communion every great festival. Love the poor, and God will multiply his favours upon your house. When you are angry, speak not a word; otherwise you undo yourself. More princes are ruined by their tongues and anger, than by the edge of the sword. You must hate flatterers as a plague; if you do not banish them, they will ruin you. Honour good men, and the prelates of the Church; this will be your principal greatness, &c. Elzear by his diligence and instructions corrected the vices of his pupil, who became a grave and virtuous prince. King Robert, going into Provence, left his son regent of Naples under the tuition of Elzear, who was chief of the council, and despatched almost all the affairs of state. Elzear entreated the duke to declare him advocate for the poor, and their agent in court. The duke heartily laughing, said: "What kind of office do you beg? You will have no competitors in this ambition. I admit your request, and recommend to you all the poor of this kingdom." Elzear made a low reverence, and thanked him heartily. For the discharge of this troublesome office he caused a great bag of purple velvet to be made, and with this passed through the streets, receiving in it all the requests and suits of the poor, with a cheerful countenance, full of commiseration, hearing grievances, dealing about alms, comforting all the world, so that he seemed another Joseph in Egypt. He pleaded the causes of widows and orphans with wonderful eloquence, and procured them justice and charitable relief. Whilst the chief authority of the state was lodged in his hands, many offered him rich presents, which he refused, saying to those that called him on that account churlish: "It is more safe and easy to refuse all presents than to discern which might be received without danger. Neither is it easy for one who begins to take any, afterward to know where to stop, for these things are apt to create an appetite." The law of nature itself condemns as bribes all presents received by judges; they giving insen-

sibly a bias and inclination to favour the party, as is evident by general experience. St. Elzear was so sincere a lover of truth that he was ready to die for it in the smallest points.

The emperor Henry VII. invaded Naples with a great army, nor was pope Clement V. able to divert him from his expedition. King Robert sent against him his brother John, and count Elzear with as great an army as he was able to raise. Two pitched battles were fought, in both which Henry was defeated, chiefly by the valour and conduct of Elzear, so that the emperor desired a peace, which was readily concluded. King Robert gave Elzear many great presents, which he accepted with one hand not to disoblige the king, but with the other distributed them all among the poor. This king sent Elzear ambassador to Paris, attended with the flower of the nobility of Naples, to demand of Charles IV. Mary, the daughter of the count of Valois, in marriage for the duke of Calabria. The negotiation was carried on with great success and the marriage concluded, and the good count was received at court not only with the greatest honour, but also with veneration, and as a living saint. In the mean time, the holy ambassador fell sick at Paris. He had made his will in 1317, at Toulon, by which he left his movable goods to his wife Delphina, his real estates to his brother William of Sabran, and legacies to his relations and servants, and especially to many convents and hospitals. When the saint, three years before, made his public vow of chastity, he on the same day enrolled himself in the third Order of St. Francis, into which seculars or laymen are admitted, upon condition of their wearing a part of the Franciscan habit under their clothes, and saying certain prayers every day: but these conditions are not binding under sin. St. Elzear in his sickness made a general confession with great compunction and many tears, to the provincial of the Franciscans, and he continued to confess almost every day of his illness, though he is said never to have offended God by any mortal sin. The history of Christ's passion, which mystery had always been the favourite object of his devotion, was every day read to him, and in it he found exceeding great comfort amidst his pains. Receiving the holy viaticum he said with great joy, "This is my hope; in this I desire to die." After extreme unction, and a painful agony, he happily expired on the 27th of September, in the year 1323, the twenty-eighth of his age. His death was exceedingly lamented by the kings of France and Naples, and by their whole courts. His body, according to his orders, was carried to Apt, and there interred in the church of the Franciscan Friars in that town, where it is still kept. Juridical informations were taken of his miracles by order of pope Clement VI. Urban V. signed the decree of his canonization, but it was only published by Gregory XI. in 1369, forty-six years after the saint's death, Delphina being still



living. The king and queen of Naples would by no means suffer her to leave their court, to which she was a perfect model of piety. King Robert dying in 1343, the queen whose name was Sancia, and who was daughter to the king of Majorca, wearied with the empty greatness of the world, and loathing its vanity, put on the habit of a Poor Clare in a nunnery which she had founded at Naples. In this state she lived ten years with great fervour, and would still have her dear Delphina near her, learning from her all the exercises of a spiritual life. After her death, Delphina returned into Provence, and led the life of a recluse in the castle of Ansois, in the heroic practice of penance, charity, assiduous prayer, and all other virtues. She died at Apt, near that castle, in the year 1369, the seventy-sixth of her age, on the 26th of September; on which she is named in the Martyrology of the Franciscan Order. Her mortal remains were deposited in the same tomb with those of St. Elzear. See the life of St. Elzear published by Surius: also Vite delli Santi del Terz. Ordine di S. Francesco, c. 14, 15, 16. p. 30. Suysken, t. 7. Sept. p. 528.

## SEPTEMBER XXVIII.

### SAINT WENCESLAS, DUKE OF BOHEMIA, MARTYR.

From his life wrote by John Dubraw, bishop of Olmutz, in Moravia, in the reign of Charles V. See also Æneas Sylvius, Hist. Bohem. l. 2. c. 14, 15. and other historians of that country: with the remarks of Suysken, t. 7. Sept. p. 770; Balbinus, in Miscell. Bohem. &c.

A. D. 938.

ST. WENCESLAS was son of Uratlas, duke of Bohemia, and of Drahomira of Luesko, and grandson of Borivor, the first Christian duke, and the Blessed Ludmilla. His father was a valiant and good prince; but his mother was a pagan and her heart was not less depraved, as to sentiments of morality, than as to those of religion. This princess was not less cruel than haughty, nor less perfidious than impious. She had two sons, Wenceslas, and Boleslas. Ludmilla, who lived at Prague ever since the death of her husband, obtained, as the greatest of favours, that the education of the elder might be intrusted to her, and she undertook, with the utmost care and application, to form his heart to devotion and the love of God. In this task she was assisted by Paul, her chaplain, a man of great sanctity and prudence, who likewise cultivated the young prince's mind with the first rudiments of learning. The pious pupil perfectly corresponded with their endeavours, and with the divine grace which rendered him a saint from the cradle. At a con-

venient age he was sent to a college at Budweis, above sixty miles from Prague, where, under the direction of an excellent master, he made great progress in the sciences, and other exercises suitable to his rank, and much more in all the virtues which compose the character of a Christian and a saint. He was extremely devout, mortified, meek, modest, a great lover of purity, and scrupulously careful in avoiding all occasions in which that virtue could be exposed to the least danger.

He was yet young, when his father dying, his mother Drahomira, assumed the title of regent, and seized on the government. Being no longer held in by any restraint, she gave a free loose to her rage against the Christians (which she had concealed whilst her husband lived) and published a severe order for shutting up all the churches, prohibiting the exercise of our holy religion, and forbidding priests and all others who professed it, to teach or instruct children. She repealed all the laws and regulations which Borivor and Uladislav had made in favour of the Christians, removed the Christian magistrates in all the towns in Bohemia, put heathens in their places, and employed only such officers as were blindly devoted to follow the dictates of her passions and tyranny; and these she incited every where to oppress the Christians, of whom great numbers were massacred. Ludmilla, sensibly afflicted at these public disorders, and full of concern for the interest of religion, which she and her consort had established with so much difficulty, by strong remonstrances showed Wenceslas the necessity of his taking the reins of the government into his own hands, promising to assist him with her directions and best advice. The young duke obeyed, and the Bohemians testified their approbation of his conduct: but, to prevent all disputes between him and his younger brother, they divided the country between them, assigning to the latter a considerable territory, which retains from him the name of Boleslavia, and is one of the chief circles of Bohemia.

Drahomira, enraged at these steps, secured herself an interest in Boleslas, her younger son, whose heart she had so far perverted, as to taint him with the most execrable idolatry, hatred of the Christian religion, boundless ambition, and implacable cruelty. Wenceslas, on the other hand, pursuant to the impressions of virtue which he had received in his education, was more careful than ever to preserve the innocence of his morals, and acquire every day some new degree of Christian perfection. He directed all his views to the establishment of peace, justice, and religion in his dominions, and, by the advice of Ludmilla, chose able and zealous Christian ministers. After spending the whole day in acts of piety and application to the affairs of state, and of his court, he employed a great part of the night in prayer. Such was his devout veneration for the holy

sacrament of the altar, that he thought it a great happiness to sow the corn, gather the grapes, and make the wine with his own hands which were to be made use of at mass. Not content to pray often in the day with singular joy and fervour before the holy sacrament in the church, he usually rose at midnight, and went to pray in the churches, or even in the porches; nor did he fail in this practice in the deepest snows. His austerities in a court seemed to equal those of anchorets in the deserts, and he applied himself with great diligence to all manner of charitable offices, in relieving orphans and widows, helping the poor, accompanying their bodies to the grave, visiting prisons, and redeeming captives. It was his desire to shut himself up in a monastery, had not the necessities of his country and religion fixed him in a public station: however, amidst the distractions of government, he found rest for his soul in God, its centre. The good prince stood in need of this comfort and support amidst the storms with which he was assailed. Drahomira never ceased to conjure up all the furies of hell against him. Looking upon Ludmilla as the first mover of all counsels in favour of the Christian religion, she laid a plot to take away her life. Ludmilla was informed of it, and, without being disturbed, prepared herself for death. With this view she distributed her goods and money among her servants and the poor, confirmed the duke in his good resolutions for maintaining religion, made her confession to her chaplain Paul, and received the holy viaticum. The assassins found her prostrate in prayer before the altar in her domestic chapel, and, seizing on her, strangled her with her own veil. She is honoured in Bohemia as a martyr on the 16th of September.

This complicated crime was very sensible to St. Wenceslas; a circumstance which exceedingly aggravated his grief was, that so execrable an action should have been perpetrated by the direction of his mother. But he poured out his complaints to God alone, humbly adored his judgments and holy providence, and interceding for the conversion of his unnatural mother. She was seconded in her malicious intrigues by a powerful faction. Radislas, prince of Gurina, a neighbouring country, despising the saint's piety, invaded his dominions with a formidable army. Wenceslas, willing to maintain peace, sent him a message, desiring to know what provocation he had given him, and declaring that he was ready to accept any terms for an accommodation that was consistent with what he owed to God and his people. Radislas treated this embassy as an effect of cowardice, and insolently answered, that the surrendry of Bohemia was the only condition on which he would hear of peace. Wenceslas finding himself obliged to appear in arms, marched against the invader. When the two armies were near one another, our saint desired a conference with Radislas, and proposed, that,

to spare the blood of so many innocent persons, it was a just expedient to leave the issue of the affair to a single combat between them. Radislas accepted the proposal, imagining himself secure of the victory. The two princes accordingly met at the head of both armies, in order to put an end to the war by this duel. Wenceslas was but slightly armed with a short sword and a target; yet, making the sign of the cross, marched boldly toward his antagonist, like a second David against Goliath. Radislas attempted to throw a javelin at him, but, as the Bohemian historians assure us, saw two angels protecting the saint. Whereupon he threw down his arms, and falling on his knees, begged his pardon, and declared himself at his disposal.

The emperor Otho I. having assembled a general diet at Worms, St. Wenceslas arrived at it late in the day, having been stopped by hearing a high mass on the road. Some of the princes took offence hereat; but the emperor, who had the highest opinion of his sanctity, received him with great honour, would have him sit next his person, and bade him ask whatever he pleased, and it should be granted him. The saint asked an arm of the body of St. Vitus, and a part of the relics of St. Sigismund, king of Burgundy. The emperor readily granted his request; adding, that he conferred on him the regal dignity and title, and granted him the privilege of bearing the imperial eagle on his standard, with an exemption from paying any imperial taxes throughout all his dominions. The good duke thanked his majesty, but excused himself from taking the title of king: which, however, the emperor and princes of the empire from that time always gave him in letters, and on all other occasions. When he had received the above-mentioned relics, he built a church in Prague, in which he deposited them; and caused the body of St. Ludmilla, three years after her death, to be translated into the church of St. George, which had been built by his father in that city. The severity with which the saint checked oppressions, and certain other disorders in the nobility, made some throw themselves into the faction of his unnatural mother, who concerted measures with her other son, Boleslas, to take him off at any rate. St. Wenceslas had made a vow of virginity; but restless ambition is impatient of delays. A son being born to Boleslas, that prince and his mother invited the good duke to favour them with his company at the rejoicings on that occasion. St. Wenceslas went without the least suspicion of treachery and was received with all imaginable marks of kindness and civility. This they did the better to cover their hellish design. The entertainment was splendid: but nothing could make the saint neglect his usual devotions. At midnight he went to offer his customary prayers in the church. Boleslas, at the instigation of Drahomira, followed him thither,



and, when his attendants had wounded him, he despatched him with his own hand, running him through the body with a lance. The martyrdom of the holy duke happened on the 28th of September, in 938.\* The emperor Otho marched with an army into Bohemia, to revenge his death; the war continued several years; and, when he had vanquished the Bohemians, he contented himself with the submission of Boleslas, who engaged to recall the banished priests, to restore the Christian religion, and to pay him an annual tribute. Drahomira perished miserably soon after the perpetration of her horrible crime. Boleslas, terrified at the reputation of many miracles wrought at the martyr's tomb, caused his body to be translated to the church of St. Vitus, at Prague, three years after his death. His son and successor, Boleslas II. surnamed the Pious, was a faithful imitator of his uncle St. Wenceslas, and became one of the greatest princes of his time. A church was erected in honour of St. Wenceslas, in Denmark, in 951, and his name was in great veneration over all the North.

The safety and happiness of government, and of all society among men, is founded upon religion. Without it princes usually become tyrants, and people lawless. He who, with Hobbes, so far degrades human reason, as to deny any other difference between virtue and vice, than in the apprehension of men; or who, with the author of the Characteristics, reduces virtue to an ideal beauty, and an empty name, is, of all others, the most dangerous enemy to mankind, capable of every mischief: his heart being open to treachery, and every crime. The general laws of nations and those of particular states are too weak restraints upon those who, in spite of nature itself, laugh the law of God out of doors. Unless religion bind a man in his conscience, he will become so far the slave of his passions, as to be ready, with this unnatural mother and brother, to commit every advantageous villany to which he is prompted, whenever he can do it with secrecy or impunity. It is safer to live among lions and tigers than among such men. It is not consistent with the goodness and justice of God to have created men without an interior law, and a law enforced by the strongest motives, and the highest authority. Nor can his goodness and justice suffer obedience to his law to go unrewarded, or disobedience and contempt to remain unpunished. This consideration alone, leads us to the confession of that just providence which reserves in the life to come the recompense of virtue, and chastise-

ment of vice, which faith reveals to us; this is the sacred band of justice and civil society in the present life. Jeroboam, Numa, Mahomet, and Machiavel himself, thought a persuasion of a false religion necessary for government, where they despaired of accommodating a true one to their wicked purposes, being sensible, that without strong inward ties, proclamations will be hung upon walls and posts only to be despised, and the most sacred laws lose their force. A false religion is not only a grievous crime, but also too feeble a tie for men; it is exposed to uncertainties, suspicion, and the detection of its imposture, and is in itself always infinitely defective and pernicious. True religion insures to him who sincerely professes it, comfort, support, and patience amidst the sharpest trials, security in death itself, and the most happy and glorious issue, when God shall manifest himself the protector and rewarder of his servants. Virtue, here persecuted and oppressed, will shine forth with the brighter lustre at the last day, as the sun breaking out from under a cloud displays its beam with greater brightness.

#### ST. LIOBA, ABBESS.

THIS saint was a great model of Christian perfection to the Church, both of England, her native country, and of Germany. She was descended of an illustrious English-Saxon family, and born among the West-Saxons at Winburn, which name signifies fountain of wine. Ebba, her pious mother, was nearly related to St. Boniface of Mentz, and though she had been long barren, and had no prospect of other issue, when Lioba was born, she offered her to God from her birth, and trained her up in a contempt of the world. By her direction our saint was placed young in the great monastery of Winburn in Dorsetshire, under the care of the holy abbess Tetta, a person still more eminent for her extraordinary prudence and sanctity, than for being sister to a king.\* Lioba made great progress in virtue, and took the religious veil. She understood Latin, and made some verses in that language, as appears from her letters to St. Boniface: but she read no books but such as were proper to nourish piety and devotion in her soul. St. Boniface, who had kept up an epistolary correspondence with her, and was perfectly acquainted with her distinguished virtue and abilities, became an earnest suitor to her abbess, and bishop, that she might be sent to him with certain pious companions, in order to settle some sanctuaries and nurseries of religion for persons of their sex in the

\* St. Wenceslas was the fifteenth duke from Czeus the Slavonian, who founded the Bohemian state about the year 644. St. Wenceslas was acknowledged duke in 921, and saluted king in 937. He is called the first king of Bohemia, but his successors were only dukes, till the emperor Henry IV. in 1036, erected Bohemia into a kingdom in favour of Uratislas II.

\* The ancient great monastery of Winburn, built by the West-Saxon kings, was double; each separated from the other and surrounded with high walls. No monk could ever set foot in the inclosure of the nuns, except in their church to say mass, and immediately after he came down from the altar to leave it and return to his own cloister. No nun could ever go out of her own inclosure.

infant church of Germany. Tetta regretted the loss of so great a treasure, but could not oppose so urgent a demand.

Lioba arriving in Germany, was settled by St. Boniface, with her little colony, in a monastery which he gave her, and which was called Bischofsheim; that is, Bishop's House. By the prudence and zeal of our saint, this nunnery became in a short time very numerous, and out of it she peopled many other houses which she founded in Germany. She never commanded others any thing which she had not first practised herself. Her countenance appeared always angelically cheerful and modest, breathing a heavenly devotion and love. Her time was spent in prayer, and in holy reading and meditation. She knew by heart the divine precepts of the Old and New Testaments, the principal canons of the Church, the holy maxims of the Fathers, and the rules of the monastic life and perfection. By humility, she placed herself beneath all others, and esteemed herself as the last of her community and washed often the feet of the sisters. The exercise of hospitality and charity to the poor was her delight. Kings and princes respected and honoured her, especially Pepin king of the Franks, and his two sons, Charles or Charlemagne and Carloman. Charlemagne, who reigned alone after the death of his brother, often sent for her to his court at Aix-la-Chapelle, and treated her with the highest veneration. His queen Hildegardis loved her as her own soul, and took her advice in her most weighty concerns. She was very desirous to have her always with her, had it been possible, that she might always enjoy the edification and comfort of her example and instructions. But the holy abbess made all possible haste back to her monastery. Bishops often had conferences with her, and listened to her counsels. St. Boniface, a little before his mission into Friesland and his martyrdom, recommended her in the most earnest manner to St. Lullus, and to his monks at Fulda, entreating them to have care of her with respect and honour, and declaring it his desire, as by his last will, that after her death she should be buried by his bones, that both their bodies might wait the resurrection and be raised together in glory to meet the Lord, and be for ever united in the kingdom of his love. After St. Boniface's martyrdom she made frequent visits to the abbey of Fulda, and leaving her four or five sister-companions in a neighbouring cell, she was allowed, by a singular privilege, to enter the abbey with two elder sisters, and assist at the divine service and conferences; after which she returned to her companions in the cell; which when she had continued for a few days, she went back to her own nunnery. When she was grown very old, by the advice of St. Lullus, she settled all the nunneries under her care, and resigning the government, came to reside in a new nunnery at Scornesheim, four

miles from Mentz to the south, where she redoubled her fervour in the exercises of holy prayer and penance. Queen Hildegardis invited her so earnestly to the court at Aix-la-Chapelle, that she could not refuse to comply: but, after some days, would absolutely return to her solitude. Taking leave of the queen embracing her more affectionately than usual, and kissing her garment, her forehead, and mouth, she said: "Farewell, precious part of my soul; may Christ our Creator and Redeemer grant that we may see each other without confusion in the day of judgment." She died about the year 779, and was interred at Fulda, on the north side of the high altar. Her tomb was honoured with miracles; her historian assures us he was himself an eye-witness of several. See her life carefully written, soon after her death, by Ralph of Fulda, in Mabillon, *Acta Bened.* and l. i. *Rerum Mogunt.* See also Bulteau, *Hist. Mon. l'Occid.* t. 4. Perier, t. 7. Sept. p. 748.

### ST. EUSTOCHIUM, V.

THIS holy virgin, whose memory is rendered illustrious by the pen of St. Jerom, was daughter of St. Paula, whose admirable life, after her entire conversion to God, this saint faithfully copied. St. Paula, upon the death of her husband Toxotius, retrenched all splendour and magnificence in her household, and devoted herself wholly to God in a life of simplicity, poverty, mortification, and assiduous prayer. Eustochium entered into all the pious views of her mother, and rejoiced to consecrate all the hours which so many mispend in vain amusements, to the exercises of charity and religion: and to see the poor relieved with what other ladies throw away to maintain their idleness, luxury, and pride, converting the blessings of God into their most grievous misfortunes, and the means of salvation and virtue into their most heavy condemnation. Eustochium often visited, and received instructions from St. Marcella, the first of her sex in Rome who embraced an ascetic or retired austere life, for the more perfect exercise of virtue.

Knowing the infinite importance of a good guide in a spiritual life, our devout virgin, about the year 382, put herself under the direction of St. Jerom, and made a solemn vow of virginity. To commend her resolution, and to instruct her in the obligations of that state, he composed his treatise, *On Virginity*, otherwise called his letter to Eustochium on that subject, toward the latter end of the pontificate of Damasus, about the year 383. In this treatise, having spoken of the excellency of the state of virginity, and of the difficulty of preserving, and the danger of losing the great treasure of purity, he lays down precepts which a virgin is to observe in order to keep herself pure. The first thing he prescribes, is sincere humility, and a great fear of losing this virtue.





ST. EUSTOCHIUM, VIRGIN.





The second, is constant watchfulness over the heart and senses against all dangers, rejecting the very first suggestions of evil thoughts, killing the enemy before he gains strength, and crushing the least seeds of temptation. The third, is extraordinary temperance in eating and drinking. He forbids her dainty fare, effeminacy, pleasures, and superfluous ornaments. He enjoins her to forbear ever drinking any pure wine, which he calls a poison in youth, and throwing oil upon a flame. He would not have fasts carried to excess, and rather commends such as are moderate, but constant; and he enjoins that a person always rise from his meals with an appetite. He recommends solitude, and all Christian virtues, and gives a charge to the virgin, that she never visit those ladies whose dress and discourse have any tincture of the spirit of the world; and adds: "Go very seldom abroad, not even to honour the martyrs: honour them in your chamber." St. Jerom gives Eustochium useful documents concerning the exercise of assiduous prayer, and puts her in mind (besides the hours of Morning, Evening, Tierce, Sext, and None, which all know to be consecrated to public prayer) that she ought to rise twice or thrice in the night to pray, and never to omit this duty before and after meals, before going abroad, and after coming in, and on all occasions; and that at every action she ought to make the sign of the cross. This venerable author relates, that when Eustochium was a child, her mother accustomed her to wear only plain ordinary clothes: but that one day her aunt Prætextata put on her rich apparel, and had her hair gracefully curled, according to the custom of young ladies of her quality: that in the night following Prætextata seemed to see in her sleep a terrible angel, who, with a threatening voice, reproached her for attempting to lay sacrilegious hands on a virgin consecrated to Christ, and to instil vanity into one who was consecrated his spouse.

St. Jerom left Rome in 385, and Eustochium bore her mother company in all her journeys through Syria, Egypt, and Palestine, and settled with her in her monastery at Bethlehem. After the death of St. Paula in 404, Eustochium was chosen abbess in her room. Having St. Jerom for her master, she was learned above her sex, and was well skilled in the Hebrew language. St. Jerom dedicated to her his Comments on Ezechiel and Isaïas, and translated the rule of St. Pachomius into Latin, for the use of her nuns. A troop of Pelagian heretics burnt down her monastery in 416, and committed many outrages: of which, St. Eustochium, and her niece, the younger Paula, informed by letter pope Innocent I. who wrote in strong terms to John, bishop of Jerusalem, charging him to put a stop to such violences, adding that otherwise he should be obliged to have recourse to other means to see justice done to those that were

injured. St. Eustochium was called to receive the reward which God bestows on the wise virgins about the year 419. Her body was interred near that of her mother St. Paula. See St. Jerom, l. de Virgin, et ep. 22. 26, 27.

#### SAINT EXUPERIUS, BISHOP OF TOULOUSE.

He was born, according to the most received opinion, in Aquitain, and raised to the see of Toulouse after the death of St. Sylvius. St. Jerom, who corresponded with him, bestows the highest commendations on him in many places of his works. Above all, he praises his charity for the poor. "To relieve their hunger," says he, "he suffers it himself, and condemns himself to the severest self-denial, that he may be enabled to administer to their wants. The paleness of his face declares the rigour of his fasts. But his poverty makes him truly rich; so poor is he, as to be forced to carry the body of the Lord in an osier basket, and his blood in a glass vessel. His charity knew no bounds. It sought for objects in the most distant parts, and the solitaries of Egypt felt its beneficial effects." It was in his time that the Vandals, the Sueves, and Alans spread horrible ravages through Gaul. The tender affection wherewith he flew to the relief of the unhappy sufferers, drew tears of joy from St. Jerom's eyes. This father dedicated to him his Commentaries on the Prophet Zachary. St. Exuperius was not witness of the taking of Toulouse by the barbarians, God having spared him so poignant an affliction. He was still alive in 409, since St. Paulinus of Nola, who wrote in this year, reckons him among the illustrious bishops who then adorned the Gallican church. Neither the place nor year of his death are known. Pope Innocent addressed to him the decretal so famous in Church history. It is divided into a number of articles relating to Church discipline. St. Exuperius is honoured at Toulouse on this day, and the feast of his translation celebrated on the 14th of June. See St. Jerom, Ep. 4. 10, 11. et Præf. in lib. 1. et 2. Comm. in Zach. Catel, Hist. de Languedoc, l. 5, &c.

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#### SEPTEMBER XXIX.

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#### THE DEDICATION OF SAINT MICHAEL'S CHURCH,

OR, THE FESTIVAL OF ST. MICHAEL AND ALL THE HOLY ANGELS.

THIS festival has been kept with great solemnity on the 29th of September ever since the fifth age, and was certainly celebrated in Apulia in 493. The dedication of the famous church of St. Michael on Mount Gargano in Italy<sup>1</sup>

<sup>1</sup> See Baillet, Thomassin, &c.

gave occasion to the institution of this feast in the West, which is hence called in the Martyrologies of St. Jerom, Bede, and others, The dedication of St. Michael. The dedication of St. Michael's church in Rome, upon Adrian's Mole, which was performed by pope Boniface IV. in 610, and that of several other churches in the West, in honour of this archangel were performed on this same day.\* Churches were likewise erected in the East, in honour of St. Michael and other holy angels, from the time when the Christian worship was publicly established by the conversion of Constantine, doubtless upon the model of little oratories and churches, which had been formerly raised in the intervals of the general persecutions, in which storms they were again thrown down. Sozomen informs us, that Constantine the Great built a famous church in honour of this glorious archangel, called Michaelion, and that in it the sick were often cured, and other wonders wrought through the intercession of St. Michael. This historian assures us, that he had often experienced such relief here himself; and he mentions the miraculous cures of Aquilin, an eminent lawyer, and of Probian, a celebrated physician, wrought in the same place. This church stood about four miles from Constantinople; a monastery was afterward built contiguous to it. Four churches in honour of St. Michael stood in the city of Constantinople itself: their number was afterward increased to fifteen, which were built by several emperors.<sup>2</sup>

Though only St. Michael be mentioned in the title of this festival, it appears from the prayers of the Church that all the good angels are its object, together with this glorious prince and tutelar angel of the Church. On it we are called upon, in a particular manner, to

<sup>2</sup> See Du Cange, Descript. Constantinop.

\* This festival has been celebrated in the Church with great solemnity ever since the sixth century. It was enacted in the ecclesiastical laws of king Ethelred in England, in the year 1014, "That every Christian who is of age, fast three days on bread and water, and raw herbs, before the feast of St. Michael, and let every man go to confession and to church barefoot.—Let every priest with his people go in procession three days barefoot, and let every one's commons for three days be prepared without any thing of flesh, as if they themselves were to eat it, both in meat and drink, and let all this be distributed to the poor. Let every servant be excused from labour these three days, that he may the better perform his fast, or let him work what he will for himself. These are the three days, Monday, Tuesday, and Wednesday, next before the feast of St. Michael. If any servant break his fast, let him make satisfaction with his hide, (bodily stripes,) let the poor freeman pay thirty pence, the king's thane a hundred and thirty shillings: and let the money be divided to the poor." See Sir Henry Spelman's Councils, vol. i. p. 530, and Johnson's Collection of the Canons of the Church of England, t. i. an. 1014. Michaelmas-day is mentioned among the great feasts in the Saxon Chronicle on the year 1011: in the Saxon Menology of the ninth century, published by Mr. Wanley (in Lingu. Aquilon. Thes. i. 2. p. 107.) and in the English Calendar published by Dr. Hicks. (in his Saxon Grammar, p. 102, &c.)

give thanks to God for the glory which the angels enjoy, and to rejoice in their happiness. Secondly, to thank him for his mercy to us in constituting such glorious beings to minister to our salvation, by aiding and assisting us. Thirdly, to join them in adoring and praising God with all possible ardour, desiring and praying that we may do his will on earth with the utmost fidelity, fervour, and purity of affection, as it is done by these blessed spirits in heaven; and that we may study to sanctify our souls in imitation of the spotless angels to whom we are associated. Lastly we are invited to honour, and implore the intercession and succour of the holy angels.

Supreme honour called *Latria* is essentially reserved to God alone; nor can it ever be given to any creature without incurring the most heinous guilt of idolatry, and high treason against the majesty of God. This honour is paid by the offering of sacrifice, or by any direct or indirect acknowledgment of the divinity or any divine attribute residing in another. But there is an inferior or subaltern honour which is due to superior excellency in creatures. Such is that civil honour which the law of God expressly commands us to pay to parents, princes, magistrates, and all superiors: also some degree of a religious honour which the scriptures and law of nature teach us to be due to priests or the ministers of God, and which even the most wicked of kings often paid to prophets, who, as to the world, were mean and obscure persons. This inferior honour differs from divine or supreme honour as much as infinity in the object does from what is finite: nor can it be any way derogatory from that which is due to God, whom it honours in his creatures, whose perfections it acknowledges merely to be its gifts. The respect which is shown to a governor or an ambassador is not injurious, but is highly agreeable and honourable to his master, on whose account it is paid, and whose dignity and authority are considered in those whom he has made in any part the depositaries of it. This duty which the law of nature dictates, is inculcated by those words of the apostle; *Render to all men their due.—Honour to whom honour.*<sup>3</sup> Hence St. Bernard expresses no more than what all men must necessarily approve, when he says: "Give to every one honour according to his dignity."<sup>4</sup> Honour being no more than a testimony which we bear to another's excellency, who can deny this to be due to the most sublime, most perfect, most holy, and most glorious heavenly spirits? Abraham prostrated himself before the angels whom he received in his tent.<sup>5</sup> Daniel did the same before one whom he saw upon the Tigris.<sup>6</sup> God commanded the Israelites to fear and respect the angel whom he sent to be their conductor into the promised

<sup>3</sup> Rom. xiii. 7.

<sup>4</sup> S. Bern. Serm. de Obed.

<sup>5</sup> Gen. xviii. 2.

<sup>6</sup> Dan. x. 5. 9.



land.<sup>7</sup> The first consideration for which the holy angels claim our respect, is that of the excellency of their nature, in which they are essentially of an order superior to men, being pure spirits, exempt from the weaknesses of our frail earthly frame, and endued with more noble faculties and qualities, suited to the perfection and simplicity of their unbodied and uncompounded being. Secondly, the gifts of grace and glory are proportioned in them to the superiority of their nature; and the scriptures speak of angels as absolutely above men, though some particular saints may, for aught we know, enjoy a greater felicity than many angels; and the Blessed Virgin is exalted in glory above all the heavenly spirits. Nor can any order of the highest spirits boast of an honour or dignity equal to that which is conferred on mankind by the mystery of the incarnation, in which the Son of God, who took not the nature of angels, assumed that of men,<sup>8</sup> and as man is constituted by his Father lord of all creatures. Had the blessed angels no other title to command our veneration, this alone suffices, that they enjoy a state of bliss and glory, are the high courtiers of heaven, who stand always in the presence of God, are his officers who surround his throne, and his faithful ministers in executing in all things his holy will.

A circumstance in the blessed angels which above all others is most amiable and pleasing to devout souls, and must particularly excite their praise and reverence, is the constant and perfect fidelity of these holy spirits to God. Their innocence and sanctity were never tarnished with the least spot or stain, the purity of their affections was never debased by the least mixture of any thing inordinate, and the ardour with which they love God, and exert all their powers to serve him, and do his holy will, never admits the least abatement. If we love God, and rejoice when he is served and praised; if we grieve to see him forgotten and offended by men on earth; if we have the least spark of zeal for his glory, nothing will give us greater joy than to consider with what perfect fidelity he is served, and with what ardour and purity of affection he is loved and praised in heaven. Even those who serve him best on earth, acquit themselves of these duties very imperfectly amidst the snares and distractions of this life. But the blessed angels are creatures perfectly holy, who, without either division or abatement in their affections, or interruption in their happy employment, obey, love, and glorify God with all their powers. Always employed in the delightful contemplation of his infinite goodness and other amiable perfections, swallowed up in the ocean of his love, they never cease crying out with all their might: *Holy, Holy, Holy, the Lord God of Hosts: all the earth is full of his glory, which shineth forth in all his*

*works.*<sup>9</sup> *They cease not day or night saying, Holy, Holy, Holy Lord God Almighty, who was, and who is, and who is to come.*<sup>10</sup> In the most profound annihilation of themselves they give all honour and glory to him alone, and professing their crowns to be entirely his gifts they cast them at his feet, and sing; *Thou art worthy, O Lord, to receive glory, and honour, and power, &c.*<sup>11</sup> Burning with the most ardent love, and the most eager desire to praise more and more perfectly his infinite goodness and greatness, they continually repeat their hymns with new jubilation and an earnestness to outdo themselves, as they are every moment inebriated with fresh overflowing joy, and pierced more deeply with the darts of his sweet love. The psalmist, who felt in some degree the impetuosity of this impulse in his own breast, knew no stronger motive to invite them to love and praise God with all their powers, than their own insatiable and boundless ardour for this holy duty and employment. He therefore cries out to them: *Bless the Lord, all you his angels; you that are mighty in strength, and execute his word, hearken to the voice of his orders. Bless the Lord, all you his hosts; you his ministers who do his will.*<sup>12</sup> Can we call to mind those holy and glorious spirits without being penetrated with love and veneration? O truly happy creatures! we also desire to love and praise God; and we condemn the faintness of our desires. We rejoice in your ardour, and by it we pray you incessantly to praise God both for yourselves and us, pouring forth all your affections, and enlarging and exerting all your powers, with the utmost effort of your strength; because he is infinitely above the love and praise of all creatures: he infinitely transcends all things out of himself, nor can the most perfect homages of all created beings ever be commensurate to his greatness, goodness, mercy, and boundless majesty. Whilst we invite you to his praise, with what regret, alas! do we reflect that we have often sinned, and daily continue to heap offences against him! Oh! may we cease to sin: may your flames, holy angels, kindle a fire of the like holy love in our souls. In our devotions we will unite our praises with those which you incessantly pour forth in your heavenly choirs, and animate ourselves to fervour by your example in this great employment.

Another motive why we ought to love and honour the holy angels is our relation and close affinity with them. Our souls are spiritual and immortal like them: and by sanctifying grace are their co-heiresses and fellow-members. They are glorious citizens of heaven, and we are called to be one day their companions. They will receive an additional *accidental* glory from our company, who are to repair their losses, and fill the seats forfeited by their apostate fellows. We are to be eternally united

<sup>7</sup> Exod. xxiii. 21.<sup>8</sup> Hebr. ii. 16.<sup>9</sup> Isa. vi. 3.<sup>10</sup> Apoc. iv. 8.<sup>11</sup> Ibid. v. 11.<sup>12</sup> Ps. cii. 20, 21.

with them in bliss and love, and are already united by grace, and the communion of saints. They are called the sons of God,<sup>13</sup> so are we. And in the communion of saints, which we profess in our creed, the good angels are comprised; for we enjoy with them a holy partnership founded on many titles, and we are linked with them by many sacred bands and alliances. By virtue of this communion we owe them love and veneration, and receive from them many benefits and succours, especially by their patronage and intercession.

God is pleased frequently to employ the ministry of his angels in affording us many helps, and in the government of this lower world. He can do all things by the simple act of his own will, and stands not in need of ministers to execute his decrees, as earthly kings do. It is not from any want of power, but merely from his infinite goodness and wisdom that he employs superior spirits in various dispensations of his providence concerning men. Zeal for the divine honour, fidelity in executing his will, and affection and charity for us make these holy spirits most diligent in their commission. Upon how many occasions were Abraham, Jacob, Moses, and other patriarchs and prophets favoured with apparitions and visions of these holy spirits! How many mysteries did they reveal! How many blessings did they bring from God sometimes to the Church in general, sometimes to his faithful servants in particular! How many evils, both public and private, do they often avert! An angel sent by God relieved and comforted Agar in her despair.<sup>14</sup> Other angels delivered Lot from the burning of Sodom,<sup>15</sup> the three children from the flames,<sup>16</sup> Daniel from the lions,<sup>17</sup> St. Peter from his chains,<sup>18</sup> and the apostles out of their dungeon.<sup>19</sup> God gave his law to the Jews by an angel who was his ambassador.<sup>20</sup> By angels he showed to St. John the future state of his Church,<sup>21</sup> and many wonderful visions to Daniel<sup>22</sup> and other prophets. They were his messengers in the execution of the principal mysteries relating to the incarnation, birth, flight, temptation, and agony of Christ. An angel conducted the Israelites into the land of promise.<sup>23</sup> The apostle Saint Jude mentions a contest which St. Michael had with the devil about the burial of the body of Moses, and recommends humility, piety, and modesty in behaviour by the example of this archangel, who on that occasion used no curse, no harsh or reproachful word, but to repress the malicious fiend only said: *The Lord command thee.*<sup>24</sup> St. John describes a great battle of St. Michael and the good angels with the devil and his angels,<sup>25</sup> which

seems by the context not to belong properly to the expulsion of these latter out of heaven when they sinned, but to some efforts of the evil spirits, when they were vanquished by Christ in the mystery of our redemption. By this victory of St. Michael we see the concern of the good angels for the salvation of man, and the activity and success with which they exert themselves in his behalf. Angels carried the soul of Lazarus into the place of rest.<sup>26</sup> Their host will descend with Christ at the last day, and will assemble men before his tribunal.<sup>27</sup> The holy scriptures assure us, that the angels are the ministers of God appointed to execute his orders, and to do his will in our favour.<sup>28</sup> God promises their ministry and succour to all that serve him.<sup>29</sup> Who is not astonished at the condescension with which the archangel Raphael accompanied the young Toby, and rescued him from all dangers? An angel wrestled all night with Jacob: another carried Habacuc by the hair to Babylon, to feed Daniel in the lions' den.

That the good angels often intercede with God for us, and that their patronage is piously invoked, is an article of the Catholic faith. Jacob entreated with earnestness the angel with whom he had wrestled, that he would give him his blessing:<sup>30</sup> and on his death-bed he prayed the angel who had conducted and protected him, to bless his grandchildren Ephraim and Manasses.<sup>31</sup> If the angels give us their blessing, and do us greater offices, can we imagine that they do not pray to God for us? If Jacob prayed to his angel, this was certainly consonant to true religion and the practice of pious persons. The devils entreat God for permission to use their natural craft and strength to assail men with extraordinary temptations, as they did with regard to Job<sup>32</sup> and the apostles.<sup>33</sup> Christ prayed for St. Peter, that his faith should not fail under the assaults of Satan. The angels who are solicitous for us oppose these efforts of Satan against us, by praying for us, and otherwise. The prophet Daniel was informed in his visions how vigorously the guardian angel of Persia interposed in favour of that country, and much more what good offices Michael and other angels did for the Jews, in removing obstacles which retarded their return from the captivity. The angel Gabriel told Daniel that he had exerted his efforts for this purpose in Persia one-and-twenty days, and that Michael, the prince or guardian angel of the Jews, came to his help,<sup>34</sup> so that they conquered the impediments. Gabriel added:<sup>35</sup> *From the first year of Darius the Mede, I stood up that he might be strengthened and confirmed;* viz. to promote the deliverance

<sup>13</sup> Job i. 6, xxxviii. 7.<sup>14</sup> Gen. xvi. 8, xxi. 17.<sup>15</sup> Gen. xxii. 19.<sup>16</sup> Dan. iii. 49.<sup>17</sup> Dan. vi. 22.<sup>18</sup> Act. xii. 7.<sup>19</sup> Act. v. 19.<sup>20</sup> Act. vii. 52. and Heb. ii. 2.<sup>21</sup> Apoc. i. 1.<sup>22</sup> Dan. viii. ix. x.<sup>23</sup> Exod. xiv. 21. and Numb. xx. 16.<sup>24</sup> Jude 9.<sup>25</sup> Apoc. xii. 7.<sup>26</sup> Luke xvi. 23.<sup>27</sup> Malt. xxiv. &c.<sup>28</sup> Ps. ciii. 4. cii. 20.<sup>29</sup> Ps. xxxiii. 8. xc. 11. Baruch vi. 6.<sup>30</sup> Gen. xxxii. 26.<sup>31</sup> Gen. xlviii. 26.<sup>32</sup> Job i.<sup>33</sup> Luke xxii. 41.<sup>34</sup> Dan. x. 13.<sup>35</sup> Dan. xi. 1.



of God's people. The same prophet, speaking of the cruel persecution of Antiochus, says:<sup>36</sup> *At that time Michael shall rise up, the great prince that standeth for the children of thy people.* This implies that Michael would support the Machabees, and other defenders of God's people, whose protector this archangel was. *Standing up* for them must mean principally by praying for them, as it is said of the priests and Levites.<sup>37</sup> More ancient books of the holy scripture mention visible succours of holy angels which the Jews, in their deliverance from the slavery of Egypt, and passage to Canaan experienced; also many among the patriarchs, several among the judges of the Jewish nation, and others. From the traditional notion of such interpositions of good spirits in favour of men, the Gentiles derived one part of their monstrous idolatry, into which they fell by a blind abuse of the most sacred truths; of which Dr. Lucas, an eminent protestant divine, writes as follows:<sup>38</sup> "When I read that angels are the ministering spirits of God; when I read in Daniel of the princes of Græcia and Persia, and find that provinces were committed to angels as the viceroys and lieutenants of God, I cannot think that those devout and charitable spirits did with less zeal in their provinces labour to promote the honour of God and the good of man, than evil spirits did the dishonour of the one, and the ruin of the other. And unless the frequent appearances of angels in the beginning had possessed men's minds with a firm persuasion that there was a constant commerce maintained between heaven and earth; and that spirits very frequently did visibly engage themselves in the protection and assistance of men; I cannot as much as imagine what foundation there could be for the numerous impostures of oracles, or upon what ground the custom of putting themselves under the patronage of some tutelary spirit, could so generally have prevailed in the pagan world. I do not therefore doubt but that the Gentile world received very many good offices and advantages from good angels, as well as suffered many mischiefs from evil ones," &c.

It is clear from several of the above-mentioned examples, and many other passages of the holy scriptures, that the good angels pray for us. The prophet Zacharias was favoured with a vision of angels in the seventieth year of the desolation of Jerusalem and the cities of Juda, dated from the beginning of the siege of Jerusalem, in the ninth year of Sedecias; which seventieth year was the second of Darius Hystaspis, and the eighteenth from the beginning of the reign of Cyrus in Babylon, and the end of the captivity. The prophet saw an angel in the shape of a man (probably Michael, the protector of the Jews) standing in a grove of myrtle trees, and several angels, the

guardians of other provinces, came to him and said: *We have walked through the earth, and behold, all the earth is inhabited, and is at rest.* Then the angel made this prayer: *O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Juda, with which thou hast been angry? This is now the seventieth year.*<sup>39</sup> The Lord answered his prayer, that he would return to Jerusalem in mercies, and that his house should be built in it. In the book of Job, Elihu says:<sup>40</sup> *If there shall be an angel speaking for him among thousands;* that is, if an angel chosen out of a thousand to be the guardian of a sinner, shall pray to God for him, and bring him to repentance, the sick sinner shall recover his health. The angel Raphael told Toby: *When thou didst pray with tears, I offered thy prayers to the Lord,*<sup>41</sup> doubtless to recommend them to God by his own intercession. St. John saw an angel offering to God the prayers of all the saints.<sup>42</sup> If the good angels pray for us, and often present our supplications to God, in order to strengthen them by their own prayers, they certainly know and hear our petitions. Jacob could not pray to the angel that he would bless his two boys,<sup>43</sup> if the angel could not hear him. Isaias had no sooner complained that his lips were defiled, but a seraph purified them with a burning coal from the altar.<sup>44</sup> How can the angels be offended at scandals given to the little ones, that are committed by God to their charge,<sup>45</sup> if they do not know them? How could they otherwise represent to God the afflictions of his people, as the prophets so often mention? In the first chapter of Zacharias the good angels (and the devil in the first and second chapters of Job) are said to walk over the earth, and to lay before God both the prayers and good works, and the neglects and sins of men; not as if he by his own all-piercing eye did not see them, but as witnesses of their actions, the ministers of divine providence in its dispensations towards them, and the patrons and defenders, or the accusers of our souls.

The Church has always invoked, and paid a religious honour to the holy angels.\* Origen

<sup>39</sup> Zachar. i. 12.

<sup>40</sup> Job xxxiii. 23.

<sup>41</sup> Tob. xii. 12.

<sup>42</sup> Apoc. viii. 3, 4.

<sup>43</sup> Gen. xlviii.

<sup>44</sup> Isa. vi.

<sup>45</sup> Mat. xviii.

\* St. Paul condemns a superstitious worship of angels, (Coloss. ii. 18.) and the ancient council of Laodicea declares the same to be idolatry. (Can. 35. t. i. p. 468.) Here is meant a superstitious worship introduced by certain heretics. St. Jerom and St. Clement of Alexandria (l. 6. Strom. p. 636) testify, that many Jews at that time adored the angels and stars. Among the heretics of the infant Church, the Simonians, Cerinthians, and several others, pretended that this world was framed and governed by angels, with many ridiculous extravagancies concerning them, as we read in St. Irenæus, St. Clement of Alexandria, St. Epiphanius, Tertullian, St. Austin, and Theodoret. Hence these heretics worshipped the angels, some in an idolatrous manner, others with superstitious notions and practices. This worship was evi-

<sup>36</sup> Dan. xii. 1.

<sup>37</sup> Dent. x. 8.

<sup>38</sup> Lucas's Inquiry after Happiness, t. i. ch. 3. p. 74.

teaches, that they assist us in our devotions, and join their supplications to ours. "The angel of the Christian," says he, "offers his prayers to God through the only high priest; himself also praying for him who is committed to his charge."<sup>46</sup> He tells us, that the angels carry up our prayers to God, and bring back his blessings and gifts to us; but that Christians do not invoke or adore them as they do God.<sup>47</sup> He addresses a prayer to the angel of a person who is going to be baptized, that he would instruct him.<sup>48</sup> The martyr Nemesian and his companions, writing to St. Cyprian, say: "Let us assist one another by our prayers, and beg that we may have God and Christ and the angels favourers in all our actions."<sup>49</sup> St. Gregory Nazianzen writes: "The angelical powers are a succour to us in all good."<sup>50</sup> He prays the good angels to receive his soul at the hour of death; and threatens the devil with the sign of the cross, if he should approach him.<sup>51</sup> St. Ephrem says of heaven: "Where all the angels and saints of God reign, praying the Lord for us."<sup>52</sup> He repeats, that the angels with joy offer our prayers to God.<sup>53</sup> The English Protestants have retained in their book of Common Prayer the collect of this day, in which we desire Almighty God "to grant that, as his holy angels always do him service in heaven, so, by his appointment, they may defend and succour us upon earth."

If we desire to live for ever in the company of the holy angels, we must lead on earth the life of angels. We must learn here to converse with God by assiduous prayer and holy contemplation, and to walk in his presence by frequent aspirations, withdrawing our minds, as much as we can, from a vain distracting world; adoring and loving God, rejoicing in him, bending our wills cheerfully under all his appointments, and studying with our whole strength to obey his law, and fulfil his holy will in all things. We must also work our minds into the holy temper and dispositions of the blessed angels, putting on the same perfect humility, the same uninterrupted tranquillity, constancy, meekness, patience, pure and vehe-

ment love of God, and zeal for his glory, with all other virtues. Neither do certain transient acts suffice to denominate a person meek, humble, or virtuous: these dispositions must be wrought into his very frame, and be the firm, habitual, permanent, reigning affections of his soul. They must, as far as our state will allow, be pure without alloy, or mixture of any thing inordinate or irregular. No one can be admitted into the society of the spotless angels, or stand in the presence of a God of infinite purity and sanctity; no one can find a place in the region of the blessed, who is not perfectly without spot or blemish: *There shall not enter into it any thing defiled.*<sup>54</sup> All infection of inordinate passions or vicious self-love, must be purged away. How great a task have we upon our hands! but how noble and happy is the pursuit! Perfectly to subdue all our passions, to counteract and reform all our vicious inclinations, and to acquire, cherish, and constantly improve all virtues. This is not done by broken and interrupted essays and attempts, but by a vigorous and constant application of the means, and repeated fervent acts of all virtues.

#### ST. THEODOTA, M.

TOWARDS the end of the reign of Licinius, on a Friday, in September, in the year 642 from the death of Alexander the Great, that is, of Christ 318, a persecution was raised at Philippi, not the city so called in Macedon, which was at that time comprised in the empire of Constantine, but that called Philippopolis, anciently Eumolpias, in Thrace.\* Agrippa the prefect, on a certain festival of Apollo, had commanded that the whole city should offer a great sacrifice with him. Theodota, who had been formerly a harlot, was accused of refusing to conform, and being called upon by the president, answered him, that she had indeed been a grievous sinner, but could not add sin to sin, nor defile herself with a sacrilegious sacrifice. Her constancy encouraged seven hundred and fifty men (who were, perhaps, some troop of soldiers) to step forth, and, professing themselves Christians, to refuse to join in the sacrifice. Theodota was cast into prison where she lay twenty days; all which time she employed in continual prayer. Being brought to the bar, as she en-

<sup>46</sup> L. 8. contra Cels. p. 400.

<sup>47</sup> L. 5. ib. p. 233.

<sup>48</sup> Hom. i. in Ezech. p. 391.

<sup>49</sup> Inter ep. S. Cyr. 77. p. 330. <sup>50</sup> Or. 40. p. 664.

<sup>51</sup> Carm. 22. t. 2. p. 94.

<sup>52</sup> L. de Locis Beatis.

<sup>53</sup> S. Ephr. l. de Virginit. p. 129.

<sup>54</sup> Apoc. xxi. 27.

dently superstitious, and highly criminal, and was condemned as such. But we must not hence infer, says Balsamon, (who flourished in the twelfth century,) that the honour which is due to the angels was ever censured. (Comm. in Can. Conc. Laodic.) Estius thinks the superstitions of these heretics regarded the Genii or imaginary tutelary spirits of the idolaters, who derived their notions of them from a corrupted tradition concerning the angels, and who ascribed to them several divine attributes. At least these superstitions belonged to the fables of those heretics who ascribed to angels the framing of this world, and such a government of it as cannot, without idolatry, or at least without abominable superstition, be given to any creatures.

\* Constantine the Great declared openly in favour of the Christians in the West, after the defeat of Maxentius, and out of compliment to him, Licinius favoured them in the East. His colleague Maximin was a cruel persecutor; but his death, in 313, put an end to the persecution raised by Dioclesian, though it was afterward revived in the East for a short time, when war broke out between Licinius and Constantine, in 318, and continued till the defeat of the former. Licinius seems to have begun his persecution in Thrace, where he then resided. St. Theodota received her crown in the first fury of this storm.



tered the court she burst into tears, and prayed aloud that Christ would pardon the crimes of her past life, and arm her with strength, that she might be enabled to bear with constancy and patience the cruel torments she was going to suffer. In her answers to the judge she confessed that she had been a harlot, but declared that she was become a Christian, though unworthy to bear that sacred name. Agrippa commanded her to be cruelly scourged. The pagans that stood near her, ceased not to exhort her to free herself from torments by obeying the president but for one moment. But Theodota remained constant, and under the lashes cried out: "I will never abandon the true God, nor sacrifice to lifeless statues." The president ordered her to be hoisted upon the rack, and her body to be torn with an iron comb. Under these torments she earnestly prayed to Christ, and said: I adore you, O Christ, and thank you, because you have made me worthy to suffer this for your name." The judge, enraged at her resolution and patience, said to the executioner: "Tear her flesh again with the iron comb; then pour vinegar and salt into her wounds." She said: "So little do I fear your torments, that I entreat you to increase them to the utmost, that I may find mercy and attain to the greater crown." Agrippa next commanded the executioners to pluck out her teeth, which they violently pulled out one by one with pincers. The judge at length condemned her to be stoned. She was led out of the city, and, during her martyrdom, prayed thus: "O Christ, as you showed favour to Rahab the harlot, and received the good thief; so turn not your mercy from me." In this manner she died, and her soul ascended triumphant to heaven in the year of the Greeks 642. See her authentic Chaldaic Acts, published by Stephen Assemani, *Acta Martyr. Occid.* t. 2. p. 221.

## SEPTEMBER XXX.

### ST. JEROM, PRIEST.

DOCTOR OF THE CHURCH.

From his epistles and other works, and from other fathers and ancient historians. See Tillemont, t. 12. Ceillier, t. 10. and his life compiled in French by Dom. Martianay, in 4to. in 1706, dedicated to the abbess of Lauzun; and that in Latin by Villars; in the Verona edition of his works. Consult also Orsi, l. 18. n. 51. t. 8. p. 113. l. 20. n. 31. t. 9. p. 77. Dolci de rebus gestis S. Hieronymi, 4to. Ancone, 1750. Stilling, t. 8. Sept. p. 418. 699.

A. D. 420.

ST. JEROM, who is allowed to have been, in many respects, the most learned of all the Latin fathers, was born, not at Strigonium, now called Gran, situated upon the Danube in

Lower Hungary, but at Stridonium, now Sdrigni, a small town upon the confines of Pannonia, Dalmatia, and Italy, near Aquileia.\* He had a brother much younger than himself, whose name was Paulinian. His father, called Eusebius, was descended from a good family, and had a competent estate; but, being persuaded that a good education is the most precious inheritance that a parent can leave to his children, took great care to have his son instructed in piety, and in the first principles of literature at home†, and afterward sent him to Rome. St. Jerom had there, for tutor, the famous pagan grammarian Donatus, (well known for his commentaries on Virgil and Terence,) also Victorinus the rhetorician, who by a decree of the senate was honoured with a statue in Trajan's square.‡ In this city he became master of the Latin and Greek tongues, read the best writers in both languages with great application, and made such progress in oratory, that he for some time pleaded at the bar: but being left without a guide, under the discipline of a heathen master, in a school where an exterior regard to decency in morals was all that was aimed at, he forgot the sentiments of true piety, which had been instilled into him in his infancy, neglected sufficiently to restrain his passions, and was full only of worldly views. His misfortune confirms the truth of that important maxim, that though the advantages of emulation and mutual communication in studies be exceeding great with regard to learning, these are never to be purchased with danger to virtue; nor is a youth to be trusted in public schools without the utmost precaution: both that he be under the watchful eye and prudent direction of a person who is sincerely pious and experienced; and that he be linked in society with virtuous companions, whose gravity, incli-

\* St. Jerom tells us, that it was not in Illyricum or Dalmatia: some Italians have pretended that it was in Italy; but it seems certainly to have stood in Pannonia. St. Prosper tells us, in his Chronicle, that this great doctor died in 420, lived ninety-one years, and consequently was born in 329; which is adopted by Dr. Cave and Fleury. Martianay places his birth in 331. Tillemont, with Baronius and Dolci, gathers from what the saint hath written of himself, and from the circumstances of his life, that he was more probably born in 342, and lived only seventy-eight years.

† Dolci proves from several passages of St. Jerom that his native language was the Illyrian, not the Latin. Whence he says, l. 2. adv. Rufin. that he was worn out almost from his cradle with the labour of learning the Latin tongue.

‡ St. Jerom tells us that after he had gone through the study of rhetoric, he prepared himself by Porphyry's Introduction for the Study of Logic, and that he studied the logical books of Aristotle. He mentions, that whilst he was a young student at Rome, he used on Sundays to visit, with his school fellows, the cemeteries of the martyrs, or catacombs, which he describes, l. 12. in c. 40. Ezech. p. 979, 980. "When a boy I studied the liberal arts at Rome, I was wont to make a round to visit the tombs of the apostles and martyrs, with others of the same age and inclinations, and often to descend into the caves which are dug deep into the earth, and have for walls on each side the bodies of those that are interred there."

nations, discourse, and whole deportment and spirit, may be to him a constant spur to all virtue, and a support and fence against the torrent of the world, or of the dangerous example of others. Jerom went out of this school free indeed from gross vices, but unhappily a stranger to a Christian spirit, and enslaved to vanity and the more refined passions, as he afterward confessed and bitterly lamented.

Being arrived at man's estate, and very desirous of improving his studies, he resolved upon travelling, in order to further this design. Few means contribute more to give a knowledge of men and the world, and to enlarge a person's insight in all arts and sciences, and in every branch of useful knowledge, than travelling in polite and learned countries. But for this a maturity of age and judgment is requisite: a foundation must have been first laid of a competent stock of knowledge, at least of the principles of all the arts in which a person seeks to improve himself; otherwise things will present to him only their surfaces or shells, he will see and hear without understanding, and his travels will at least be no more than an idle gratification of vain curiosity. The conversation of the wisest and best persons in every place is to be cultivated; the snares of the world, and all bad company must be watchfully guarded against; and whatever can be any improvement in valuable knowledge must be diligently treasured up; in which even those that are best qualified for making proper observations, will still find much pleasure and great advantage by a guide who is ready and able to point out whatever deserves notice, and to improve, and be himself improved by mutual observations. Virtue being the greatest and most noble of all improvements of the human mind, challenges the first attention of the traveller, who will be able every where to meet with lessons of it in the example, maxims, and instructions of the good, and to learn weariness even from the snares of vice. Heroic practices and sentiments of piety, how much soever they are concealed, may be learned almost every where, if conversation with the most experienced persons in virtue be sought, and the spirit of God inspire an earnest desire of making such discoveries and improvements. Above all things, in travelling, great fervour and assiduity in all religious exercises is necessary, and frequent meditation must cherish and maintain pious sentiments, and serious reflection digest all the improvements of the mind. Personal duties and circumstances allow few the opportunity of travelling; and either by too much time, a wrong season of life, or a neglect of the necessary rules and conditions, it generally becomes a vicious rambling, and a school of sloth, trifling, and often of all the passions. Most travel so as to unhinge the whole frame of their minds, by living in constant dissipation, so as to verify the motto, that few become by it more holy. As for modish modern travellers,

whose chief study is the gratification of their passions, they import home little else but the slanders and impiety of foreign cities, and the vices of the most abandoned rakes, into whose company they most easily fall, in the countries through which they passed. Many ancient philosophers travelled for the sake of acquiring useful science: fervent servants of God have sometimes left their cells (though redoubling their ardour in the practice of penance and recollection) to visit holy men for their own edification and instruction.

St. Jerom in his first journies was conducted by the divine mercy into the paths of virtue and salvation. A vehement thirst after learning put him upon making a tour through Gaul, where the Romans had erected several famous schools especially at Marseilles, Toulouse, Bourdeaux, Autun, Lyons, and Triers. This latter was esteemed an imperial city, being in that age frequently honoured with the presence of the emperors, when Rome, by the attachment of many powerful senators to idolatry, and their regret for the loss of their ancient liberty and privileges, was not so agreeable a residence to its princes. The emperor Gratian, a learned man, and a great lover of learning, who appointed, out of his own revenue, fixed salaries for the public masters of rhetoric, and of the Greek and Latin languages in all great cities,<sup>1</sup> distinguished the schools of Gaul with special favours, and above the rest, those of Triers, to whose professors he granted greater salaries than to those of other cities, and whither he drew Ausonius from Bourdeaux. By prudent regulations he forbade the students of this city to frequent public diversions, or shows in the theatre, or to assist at great banquets or entertainments, and gave other strict orders for the regulation of their manners. Ausonius extols the eloquence and learning of the illustrious Harmonius and Ursulus, professors of eloquence at Triers.<sup>2</sup> It had been St. Jerom's greatest pleasure at Rome to collect a good library, and to read all the best authors: in this, such was his passion, that it made him sometimes forget to eat or drink. Cicero and Plautus were his chief delight. He purchased a great many books, copied several, and procured many to be transcribed by his friends.<sup>3</sup>

He arrived at Triers with his friend Bonosus not long before the year 370, and it was in this city that the sentiments of piety which he imbibed in his infancy, were awaked, and his heart was entirely converted to God; so that renouncing the vanity of his former pursuits, and the irregularities of his life, he took a resolution to devote himself wholly to the divine service, in a state of perpetual continence.<sup>4</sup> From this time his ardour for virtue far surpassed

<sup>1</sup> Cod. Theodos. 13. t. 3. l. 11. p. 39, 40.

<sup>2</sup> Auson. ep. 13. p. 644.

<sup>3</sup> S. Hier. ep. 4. p.

<sup>4</sup> Ep. 1. p. 3. See Dom. Rivet, Hist. Littér. de la Fr. t. 1. part. 2. p. 12.



that with which he had before applied himself to profane sciences, and he converted the course of his studies into a new channel. Being still intent on enriching his library, he copied at Triers, St. Hilary's book *On Synods*, and his *Commentaries on the Psalms*.<sup>5</sup> Having collected whatever he could meet with in Gaul to augment his literary treasure, he repaired to Aquileia, where at that time flourished many eminent and learned men. St. Valerian, the bishop, had entirely cleared that Church of Arianism, with which it had been infected under his predecessor, and had drawn thither so many virtuous and learned men, that the clergy of Aquileia were famous over all the western Church. With many of these St. Jerom contracted so great an intimacy, that their names appear often in his writings. Among these, St. Chromatius, who was then priest, succeeded St. Valerian in the episcopal dignity, whose death happened in 387, on the 26th of November, as Fontanini demonstrates.<sup>6</sup> To St. Chromatius St. Jerom afterward dedicated several of his works. This great bishop died on the 2nd of December, about the year 406.\* Among the other eminent clergymen of Aquileia at that time are reckoned St. Chromatius's two brothers, Jovinus, the archdeacon, and Eusebius, deacon: Heliodorus (who was ordained bishop of Antino before the death of St. Valerian) and his nephew Nepotian; Nicetas, subdeacon, and Chrysogonus, a monk. It appears from the *Chronicle* and *Letters of St. Jerom*, that Heliodorus, Nepotian, Nicetas, and Florentius were also monks. The monastic state had been introduced in Italy by St. Athanasius, during his exile there, as St. Jerom testifies.<sup>7</sup> Cardinal Noris observes, that he made a long stay at Aquileia.<sup>8</sup> By that great saint's account of the lives of St. Antony, and other monks in Egypt, many were excited to imitate them, and a great monastery was founded at Aquileia, which the learned Fontanini calls the first in Italy, though others think St. Eusebius of Vercelli, upon his return from the East, had built one in his own city before this. Others were soon after erected at Rome, Milan, and in other places. When St. Athanasius committed to writing the life of St. Antony, he mentions, that there were then several monasteries in Italy.

Tyranianus Rufinus, famous first for his friend-

ship, and afterward for his controversies with St. Jerom, entered himself a monk at Aquileia, in 370, as is clear both from his own and St. Jerom's works.<sup>9</sup> He was a native of Concordia, not the city of that name near Mirandola, but a small town in the territory of Aquileia, where during the residence of St. Jerom in that city, he was baptized in the great church by St. Valerian, St. Chromatius, Jovinus, and Eusebius assisting, whom, on this account, Rufinus afterward calls his three fathers or sponsors;<sup>10</sup> one being sponsor at catechism, another at baptism, and a third at confirmation. This testimony confutes the mistake of Dom. Martenne,<sup>11</sup> and Gerard Maestricht, who imagine that anciently no more than one sponsor was ever admitted for the same person.\* St. Jerom shut himself up in this monastery at Aquileia for some time, that he might with greater leisure and freedom pursue his studies, in the course of which he was closely linked in friendship with Rufinus, and with great grief saw himself, by some unknown accident, torn from his company.<sup>12</sup> From what quarter this storm arose is uncertain; though it seems to have come from his own family. For he mentions, that paying his friends a visit, he found his sister had been drawn aside from the path of virtue. He brought her to a deep sense of her duty, and engaged her to make a vow of perpetual continency; in which affair he probably met with those difficulties which obliged him, for the sake of his own peace, to leave that country: his aunt Castorina, about the same time, vowed her continency to God.

St. Jerom returned to Rome, resolving to betake himself wholly to his studies and retirement. In his letters to pope Damasus he testifies that he received at Rome the sacrament of regeneration: Tillemont thinks this happened after his return from Aquileia, because the saint tells us that his merciful conversion to God happened when he resided near the Rhine.<sup>13</sup> But Martianay and Fontanini more probably maintain that he was baptized before he left Rome to go into Gaul, though it

<sup>9</sup> Rufin. Apol. 1. S. Hieron. Apol. 1 et 2 Chron. ad an. 376, &c.

<sup>10</sup> Rufin. Apol. 1 et 2. Fontanini, l. 4. c. 1. p. 156, 157.

<sup>11</sup> Edm. Martenne, l. 1. de antiqu. Eccl. ritibus, c. 16.

<sup>12</sup> Master, in Schediasmate de Susceptoribus, p. 69.

<sup>13</sup> S. Hier. ep. 1. alias 41, &c. <sup>14</sup> Ibid.

<sup>5</sup> S. Hier. Præf. 2. in l. 2. in Galat. et ep. 4. p. 6.

<sup>6</sup> Hist. Liter. Aquil. l. 3. c. 3. p. 124.

<sup>7</sup> Ep. 96. alias 16. ad Principiam.

<sup>8</sup> Noris, Hist. Pelag. l. 2. c. 3.

\* St. Chromatius, in eighteen homilies upon St. Matthew's gospel, still extant, expounds the Lord's Prayer, and recommends almsdeeds, fasting, and other virtues. His words are well chosen, his notions just, and his reflections useful. These eighteen homilies are in most editions corruptly printed in one, or as three treatises. See Ceillier, t. 10. p. 86. Fontanini, Hist. Liter. Aquil. l. 3. c. 4. p. 133. Sollier the Bollandist, ad diem 17 Aug. Henricus Palladius, l. 9. Annal. Forojul.

\* Du Pin, (Bib. t. 3.) Ceillier, (t. 10. p. 2.) and some others, by mistake, say, Rufinus was baptized in a chapel of the monastery. But it is certain that he received that sacrament in the cathedral, as Fontanini demonstrates, (l. 4. c. 1. p. 157.) nor was baptism ever solemnly administered but in cathedrals and parochial churches. Bertoli (Antichità d'Aquileia, p. 360.) describes in the chapel of St. Jerom, in the cathedral of Aquileia, a very old monument erected in memory of Rufinus being baptized in that place, though the name of St. Jerom has been substituted by some modern hand in the place of that of Rufinus. St. Jerom expressly says in two letters to pope Damasus, that he put on the garment of Christ at Rome, which always means baptism. See Baronius ad an. 57. and Jos. Vicecomes de ant. baptismi ritibus, l. 3. c. 6.

was only at Triers that he engaged himself by vow to serve God in a state of perpetual continency. Experience soon convinced him that neither his own country nor Rome were fit places for a life of perfect solitude, at which he aimed, wherefore he resolved to withdraw into some distant country. Bonosus, his countryman and relation, who had been the companion of all his studies and travels from his infancy, did not enter into his views on this occasion, but retired into a desert island on the coast of Dalmatia, and there led a monastic life. Evagrius, the celebrated priest of Antioch, who was come into the West upon the affairs of that Church, offered himself to our saint to be his guide into the East; and Innocent, Heliodorus, and Hylas (who had been a servant of Melania) would needs bear him company. They crossed Thrace, Pontus, Bithynia, Galatia, Cappadocia, and Cilicia. Wherever he came he visited the anchorites and other persons of eminent sanctity whose conversation might afford him instruction and edification. At that time many such flourished in the East, especially in the deserts of Egypt, Syria, and Palestine. Rufinus names among those whose blessing he received in Egypt the two Macariuses, Isidore in Scetè, Pambo in the Cells, Pœmen and Joseph in Pisphir or the Mountain of Antony. St. Jerom reckons among them Amos, Macarius the disciple of Antony, &c. Amongst other holy rules which they observed, he takes notice in his letter to Rusticus that the monasteries of Egypt were wont to admit none who did not follow some manual labour, not so much for the necessity of their subsistence as for the sanctification of their souls.

Being arrived at Antioch, St. Jerom made some stay in that city to attend the lectures of Apollinaris, who had not yet openly broached his heresy, and then read comments upon the scriptures with great reputation. St. Jerom had carried nothing with him but his library, and a sum of money to bear the charges of his journey. But Evagrius, who was rich, supplied him with all necessaries, and maintained several amanuenses to write for him and assist him in his studies. The saint having spent some time at Antioch, went into a hideous desert, lying between Syria and Arabia, in the country of the Saracens, where the holy abbot Theodosius received him with great joy. This wilderness took its name from Chalcis, a town in Syria, and was situated in the diocese of Antioch. Innocent and Hylas soon died in this desert, and Heliodorus left it to return into the West; but Jerom spent there four years in studies, and the fervent exercises of piety. In this lonely habitation he had many fits of sickness, but suffered a much more severe affliction from violent temptations of impurity, which he describes as follows:<sup>14</sup> "In the remotest part of a wild and sharp desert, which

being burnt up with the heats of the scorching sun, strikes with horror and terror even the monks that inhabit it, I seemed to myself to be in the midst of the delights and assemblies of Rome. I loved solitude, that in the bitterness of my soul, I might more freely bewail my miseries, and call upon my Saviour. My hideous emaciated limbs were covered with sackcloth; my skin was parched dry and black, and my flesh was almost wasted away. The days I passed in tears and groans, and when sleep overpowered me against my will, I cast my wearied bones, which hardly hung together, upon the bare ground, not so properly to give them rest, as to torture myself. I say nothing of my eating and drinking: for the monks in that desert, when they are sick, know no other drink but cold water, and look upon it as sensuality ever to eat any thing dressed by fire. In this exile and prison, to which, for the fear of hell, I had voluntarily condemned myself, having no other company but scorpions and wild beasts, I many times found my imagination filled with lively representations of dances in the company of Roman ladies, as if I had been in the midst of them. My face was pale with fasting; yet my will felt violent assaults of irregular desires: In my cold body, and in my parched-up flesh, which seemed dead before its death, concupiscence was able to live; and though I vigorously repressed all its sallies, it strove always to rise again, and to cast forth more violent and dangerous flames. Finding myself abandoned, as it were, to the power of this enemy, I threw myself in spirit at the feet of Jesus, watering them with my tears, and I tamed my flesh by fasting whole weeks. I am not ashamed to disclose my temptations, but I grieve that I am not now what I then was. I often joined whole nights to the days, crying, sighing, and beating my breast till the desired calm returned. I feared the very cell in which I lived, because it was witness to the foul suggestions of my enemy: and being angry and armed with severity against myself, I went alone into the most secret parts of the wilderness, and if I discovered any where a deep valley or a craggy rock, that was the place of my prayer, there I threw this miserable sack of my body. The same Lord is my witness, that after so many sobs and tears, after having in much sorrow looked long up to heaven, I felt most delightful comforts and interior sweetness; and these so great, that, transported and absorpt, I seemed to myself to be amidst the choirs of angels; and glad and joyful I sung to God: *After thee, O Lord, we will run in the fragrancy of thy celestial ointments.*"\*

In this manner does God, who often suffers the fidelity of his servants to be severely tried, strengthen them by his triumphant grace, and abundantly recompense their constancy. St. Jerom, among the arms with which he fortified

<sup>14</sup> Ep. 22. ad Eustochium, de Virgin. c. 3.

\* Cantic. i. 3.



himself against this dangerous enemy, added to his corporal austerities a new study, which he hoped would fix his rambling imagination, and, by curbing his will, give him the victory over himself. This was, after having dealt only in polite and agreeable studies, to learn of a converted Jew the Hebrew alphabet, and form his mouth to the uncouth aspirations and difficult pronunciation of that language. "When my soul was on fire with bad thoughts," says he,<sup>15</sup> writing to the monk Rusticus in 411, "that I might subdue my flesh, I became a scholar to a monk who had been a Jew, to learn of him the Hebrew alphabet: and after I had most diligently studied the judicious rules of Quintilian, the copious flowing eloquence of Cicero, the grave style of Fronto, and the smoothness of Pliny, I inured myself to hissing and broken-winded words. What labour it cost me, what difficulties I went through, how often I despaired and left off, and how I began again to learn, both I myself who felt the burden, can witness, and they also who lived with me. And I thank our Lord, that I now gather sweet fruit from the bitter seed of those studies." However, he still continued to read the classics with an eagerness and pleasure which degenerated into a passion, and gave him just remorse, it being an impediment to the perfect disengagement of his affections, and the entire reign of God in his heart. Of this disorder he was cured by the merciful hand of God. The saint, in his long epistle to Eustochium, exhorting that virgin, who had embraced a religious state, to read only the holy scriptures and other books of piety and devotion, relates, that being seized with a grievous sickness in the desert, in the heat of a burning fever, he fell into a trance or dream, in which he seemed to himself arraigned before the dreadful tribunal of Christ. Being asked his profession, he answered, that he was a Christian. "Thou liest," said the judge, "thou art a Ciceronian: for the works of that author possess thy heart."<sup>16</sup> The judge thereupon condemned him to be severely scourged by angels; the remembrance of which chastisement left a strong impression upon his imagination after his recovery, and gave him a deep sense of his fault. He promised the judge never more to read those profane authors. "And from that time," says he, "I gave myself to the reading of divine things with greater diligence and attention than I had ever read other authors." He indeed declares this to have been a dream:<sup>17</sup> nevertheless he looked upon it as a divine admonition, by which he was put in mind of a fault incompatible with the perfection to which every Christian, especially a monk, ought to aspire. From that time he corrected this immoderate

passion for reading the classics.\* Besides interior trials and temptations, St. Jerom met with many persecutions from the world, of which he writes as follows: "Would to God that all the infidels would rise up together against me, for having defended the glory and the name of the Lord! I wish that the whole world would conspire in blaming my conduct, that I may, by this means, obtain the approbation of Jesus Christ. You are deceived if you think that a Christian can live without persecution. He suffers the greatest who lives under none. Nothing is more to be feared than too long a peace. A storm puts a man upon his guard, and obliges him to exert his utmost efforts to escape shipwreck."

A great schism at that time divided the church of Antioch, some acknowledging Meletius, and others Paulinus, patriarch. The breach was considerably widened when the Apollinarist heretics chose Vitalis, a man of their sect, bishop of that great city. The monks in the desert of Chalcis warmly took part in this unhappy division, and were for compelling St. Jerom to declare to which of these candidates he adhered. Another controversy among them was, whether one or three hypostases were to be acknowledged in Christ. The Greek word *hypostasis* was then ambiguous, being by some used for *nature*, by others for *person* or *subsistence*; though it is now taken only for the latter. The Arians on one side, and the Sabellians on the other, sought to ensnare the faithful under the ambiguity of this word. Our saint therefore stood upon his guard against their captious artifices, and answered with caution that if *Nature* was understood by this word, there was but one in God; but if *Person*, that there were three. Teased, however, by these importunities, and afflicted with a bad state of health, he left his wilderness, after having passed in it four years, and went to Antioch to his friend Evagrius. A little before he left his desert, he wrote two letters to consult St. Damasus, who had been raised to the papal throne at Rome in 366, what course he ought to steer. In the first he says:<sup>18</sup> "I am joined in communion with your holiness, that is, with the chair of Peter; upon that rock I know the Church is built. Whoever eats the lamb out of that house is a

<sup>15</sup> Ep. 14. alias 57. ad Damas. p. 19. t. 4.

\* The fault consisted not in the eloquence of style, which St. Jerom proposed to himself, but in an excessive or passionate fondness for that profane study. When Rufin objected that he had broke his oath in still reading the profane classical authors, he answers that he could not blot out of his memory what he had before read, but had not opened any such books; though the oath was only a dream. In his comments on the Epistle to the Galatians, i. 3. he tells Paula and Eustochium that they well knew that he had not then opened Tully, Ovid, or any other pagan author of polite literature for fifteen years past, and that when any thing of them occurred to his mind, in discourse, he remembered it as a dream which was passed.

<sup>16</sup> Ep. 95. ad Rustic. p. 769.

<sup>17</sup> Ep. 18. alias 22. ad Eustoch. de Virginit.

<sup>18</sup> S. Hieron. Apol. l. i.

profane person. Whoever is not in the ark shall perish in the flood. I do not know Vitalis; I do not communicate with Meletius; Paulinus is a stranger to me. Whoever gathers not with you, scatters; that is, he who is not Christ's, belongs to Antichrist. We ask what this word *hypostasis* signifies? They say, A subsisting person. We answer, that if that be the meaning of the word, we agree to it. Order me, if you please, what I should do." This letter was wrote toward the end of the year 376, or in the beginning of 377. The saint, not receiving a speedy answer, sent soon after another letter to Damasus on the same subject, in which he conjures his holiness to answer his difficulties, and not despise a soul for which Jesus Christ died. "On one side," said he, "the Arian fury rages, supported by the secular power: on the other side, the Church (at Antioch) being divided into three parts, each would needs draw me to itself. All the time I cease not to cry out: 'Whoever is united to the chair of Peter he is mine.'"<sup>19</sup> The answer of Damasus is not extant: but it is certain that he and all the West acknowledged Paulinus patriarch of Antioch, and St. Jerom received from his hands at Antioch the holy order of priesthood before the end of the year 377; to which promotion he only consented on this condition, that he should not be obliged to serve that or any other Church in the functions of his ministry. Soon after his ordination he went into Palestine, and visited the principal holy places situated in different parts of that country, but made Bethlehem his most usual residence. He had recourse to the ablest Jewish doctors to inform himself of all particulars relating to all the remarkable places mentioned in the sacred history,<sup>20</sup> and he neglected no means to perfect himself in the knowledge of the Hebrew tongue. For this he addressed himself to the most skillful among the Jews: one of his masters, by whose instructions he exceedingly improved himself, spoke Hebrew with such gracefulness, true accent, and propriety of expression, that he passed among the Jewish doctors for a true Chaldean.<sup>21</sup>

About the year 380, our saint went to Constantinople, there to study the holy scriptures under St. Gregory Nazianzen, who was then bishop of that city. In several parts of his works he mentions this with singular satisfaction, and gratitude for the honour and happiness of having had so great a master in expounding the divine oracles, as that most eloquent and learned doctor. Upon St. Gregory's leaving Constantinople, in 381, he returned into Palestine. Not long after, he was called to Rome, as he testifies.<sup>22</sup> He went thither in the same year, 381, with St. Paulinus of Antioch and St. Epiphanius, who under-

took that journey to attend a council which Damasus held about the schism of Antioch. The two bishops staid the winter in Rome, and then returned into the East; but pope Damasus detained St. Jerom with him, and employed him as his secretary in writing his letters, in answering the consultations of bishops, and in other important affairs of the Church.<sup>23</sup>

Our holy doctor soon gained at Rome a universal love and esteem, on account of his religious life, his humility, eloquence, and learning. Many among the chief nobility, clergy, and monks sought to be instructed by him in the holy scriptures, and in the rules of Christian perfection. He was charged likewise with the conduct of many devout ladies, as St. Marcella, her sister Asella, and their mother Albina; Melania the elder, (who is not less famous by the praises of St. Jerom,<sup>24</sup> than by those of Rufinus,) Marcellina, Felicitas, Lea, Fabiola, Læta, Paula, and her daughters, with many others. The holy widow, St. Marcella, having lost her husband in the seventh month after her marriage, refused to marry Cerealis, who had been consul, retired to a country-house near Rome, and made choice of a monastic life forty years before this, in 341, under pope Julius I. when St. Athanasius came to Rome, from whom she received an account of the life of St. Antony, who was then living. She was instructed by St. Jerom in the critical learning of the holy scripture, in which she made great progress, and learned in a short time many things which had cost him abundance of labour. St. Jerom, in one letter, explains to her the ten Hebrew names of God, and the Hebrew words which are adopted in the Church office.<sup>25</sup> In another he explains the Ephod and Teraphim,<sup>26</sup> and so in others. St. Marcella died in 412, and St. Jerom wrote her funeral elegy to her spiritual daughter Principia.<sup>27</sup> Lea was at the head of a monastery of virgins whom she instructed more by example than by words. She used to spend whole nights in prayer; her clothes and food were very mean, but free from all affectation or ostentation. She was so humble that she appeared to be the servant of all her sisters, though she had formerly been mistress of a great number of slaves. The Church honours her memory on the 22d of March. St. Jerom wrote her funeral elegy after her death, in 384.<sup>28</sup>

Asella was consecrated to God at the age of ten years, and at twelve retired into a cell, where she lay on the ground, and lived upon bread and water, fasting all the year, and being often two or three days without eating, especially in Lent; yet her austerities did not

<sup>19</sup> S. Hier. in Apol. ad Pammac. et ep. 11.

<sup>24</sup> S. Hier. ep. 1. alias 41. ep. 2. alias 5. ep. 22. alias 25.

<sup>25</sup> T. 2. p. 704. ed. Ben.

<sup>26</sup> Ib. p. 611.

<sup>27</sup> Ib. p. 778. See January 31.

<sup>28</sup> T. 2. par. 2. p. 51

<sup>19</sup> Ep. 16. alias 58. ad Damas. p. 22.

<sup>20</sup> S. Hier. Pref. in Paralip.

<sup>21</sup> T. 3. ad Damas. p. 515.

<sup>22</sup> Ep. 16. et 27. ed. Vet.



impair her health. She used to work with her hands, and never went abroad, unless it was to visit the churches of the martyrs, and that she did without being seen. Nothing was more cheerful and pleasing than her severity, nor more grave than her sweetness. Her very speech proclaimed her love of recollection and silence, and her silence spake aloud to the heart. She never spoke to any man unless upon her spiritual necessities; even her sister Marcella could hardly ever see her. Her conduct was simple and regular, and in the midst of Rome she led a life of solitude. She was fifty years old in 384.<sup>29</sup> Fabiola was of the illustrious Fabian family, and, being obliged to be separated from her husband on account of his disorderly conduct, made use of the liberty allowed her by the civil laws, and took a second husband. After his death, finding this had been against the laws of the gospel, she did public penance in the most austere and exemplary manner. After this she sold all her estate, and erected an hospital for the sick in Rome, where she served them with her own hands. She gave immense alms to several monasteries, which were built upon the coasts of Tuscany, and to the poor in Italy and Palestine.<sup>30</sup> She died at Rome about the year 400.\* The most

illustrious of the Roman ladies whom St. Jerom instructed, was St. Paula,<sup>31</sup> who engaged him to accept of a lodging in her house during his

<sup>31</sup> See her life, Jan. 26.

nothing but the Lord; and that though he live by the altar, he ought to be content with food and raiment, esteeming all the rest the portion of pilgrims and the poor. 2. That he never let women come near his house, or at least but seldom; have no familiarity with virgins consecrated to God; and either be acquainted with none, or love all equally, and never dwell in the same house with any. "Trust not your past chastity," says he, "you are neither holier than David, nor stronger than Samson, nor wiser than Solomon. Visit not women alone; speak not with them face to face." He forbids making feasts for laymen; recommends charity, prudence, discretion, modesty, and sobriety; but would have no excess in fasts. He strictly charges the clergyman not to have an itching tongue or ears, and that he never desire to be invited to dinner; and that, when he is invited, he seldom go, &c. Nepotian dying soon after this, St. Jerom wrote his panegyric to his uncle Heliodorus, then bishop of Altino, in which he draws an elegant portraiture of the shortness and uncertainty of life, commends the diligence and devotion of the deceased in adorning the chapels and altars of martyrs with flowers, &c. and comforts Heliodorus with the assurance that his nephew was then with Christ, in the company of the saints. (p. 283.)

Rusticus, a native of Marseilles, and a monk, but living at Rome, having begged his advice, the saint gave him directions how to serve God in the monastic state. He recommends watchfulness and constant fervour, assiduity in manual labour, reading, meditation upon the scriptures, prayer, obedience, chastity, and fasting. He prefers the cenobitical life to that of hermits, as more secure, and would have persons live first in some religious community before they commence hermits. He says that it was a rule in the monasteries in Egypt to admit no one who could not or would not ply manual labour, not so much to gain a subsistence as to prevent bad thoughts, and avoid idleness. In singing the divine office the voice is not so much considered as the affection of the heart. "No art," says he, "is learned without a master, much less that of salvation. Serve your brethren, wash the feet of strangers, be silent when you suffer wrong;" &c. He lays down humility and patience as a great means to overcome temptations, which he confirms by the following example. A young Greek who lived in a monastery in Egypt, was troubled with violent temptations of the flesh, and neither assiduous labour nor the most severe abstinence, strengthened by fervent prayer, delivered him from the annoyance of this dreadful enemy. His superior, to whom he disclosed his danger, gave privately orders to a certain grave companion to haunt him every where with the most reviling taunts and reproaches, and then to come and complain to the abbot against him, as if he had done the injury. When a year had passed in this manner, the young man was asked whether his former temptations still gave him any trouble. To this he answered: "Father, I have much ado to live, much less can any thoughts of pleasure infest my mind." Rusticus was then returning to Gaul. Wherefore St. Jerom bids him govern himself by the admonitions of two holy bishops, that he might never decline on either side, or forsake the king's highway. These were Proculus, the most religious and learned bishop of Marseilles, and Exuperius, bishop of Toulouse. Of the latter he says: "This holy prelate imitates the widow of Sarepta: he feeds others, and fasts himself; nothing but the hunger and wants of other men trouble him. He has given all his estate to the poor, yet no one is richer than he. He carries the body of our Lord Jesus Christ in an osier basket, and his precious blood in a glass vessel.—Follow the steps of this good bishop and other saints, whom the pastoral dignity has made poorer and more humble. If you

<sup>29</sup> S. Hier. ep. 15. ad Marcell. ib. p. 52.

<sup>30</sup> S. Jerom in two letters to Fabiola, p. 574. 586. and in her funeral elogy, which he wrote to Oceanus, p. 657.

\* Several letters of this holy doctor to those ladies or other devout persons, contain excellent advice and instructions for various states and conditions. Heliodorus, having left him in the desert of Chalcis in Syria to return home to Rome, St. Jerom wrote him a most eloquent letter to conjure him to come back to his retirement. He uses tender reproaches. "Nice soldier," says he, "what are you doing in your father's house?—Remember that day wherein you listed yourself a soldier of Christ; then you took an oath of fidelity to him. Though your little nephew should hang about your neck—though your mother should tear her hair—though your father should lie down on the threshold of the door to stop you, step over your father, and follow the standard of the cross with dry eyes. It is great mercy to be cruel on such occasions. You are mistaken, brother, if you suppose that a Christian can be without persecution; he is then most violently assaulted when he thinks himself most secure.—You will say, clergymen live in cities. God forbid that I should speak evil of those who succeed the apostles, who consecrate the body of Jesus Christ with their holy mouths, who make us Christians, and who, holding the keys of the kingdom of heaven in their hands, judge, if I may so say, before the day of judgment." He shows the difference between the states of a priest and of a monk, and deters him from consenting to be assumed into the clergy, because, though a worthy priest acquires a greater degree of perfection, "it is not the ecclesiastical dignity that makes good Christians.—It is not easy for all men to have St. Paul's graces, or St. Peter's sanctity." He eloquently extols the happiness of holy penance and solitude, in which heaven is open to us. Heliodorus determined to return to the desert; but, being ordained priest, was obliged to serve the Church at Rome. His nephew, Nepotian, being a young ecclesiastic, St. Jerom wrote to him excellent rules for the conduct of a clergyman; as, That Christ alone be his portion, so that in his heart he possess

abode in Rome, that she and her family might more easily have recourse to him for their spiritual direction. He tells us that Marcella,

would embrace a state more perfect, get out of your own country, as Abraham did; leave your kindred; if you have any goods, sell them, and distribute the price to the poor. Strip yourself of all things to follow only Jesus Christ. 'Nudum Christum nudum sequere.' It is hard, I confess, it is great and difficult; but the recompense is infinite." On the rules which this saint prescribed to holy virgins, see the life of St. Eustochium. His letters to widows usually contain strong exhortations to a retired penitential devout life, to which their condition particularly invites them. He speaks with great warmth against second marriages; though he grants them to be lawful, and without sin.

Among this father's letters of spiritual advice, there is not perhaps a more useful one than that which he wrote to Læta, wife of Toxotius, St. Paula's son. It contains rules for the education of her little daughter, St. Paula the Younger, whom her grandmother designed for a religious life with her at Bethlehem. Her grandfather was a priest of Jupiter; but the rest of their family were Christians. St. Jerom exhorts them to convert him by their regularity, modesty, and virtuous deportment: a motive too strong for malice itself to resist. "I am persuaded," says he, "that Jupiter himself might have believed in Jesus Christ, had he had such an alliance and family as yours." St. Jerom puts Læta in mind that she had obtained her daughter of God at the tombs of the martyrs, only that she might be brought up to serve him. As to her education, he lays down the following rules: "Let her be brought up as Samuel was, in the temple; and the Baptist, in the desert, in utter ignorance of vanity and vice. Let her never hear, learn, or discourse of any thing but what may conduce to the fear of God. Let her never hear bad words, nor learn profane songs; but, as soon as she can speak, let her learn some parts of the psalms. No rude boys must come near her; nor even girls or maids, but such as are strangers to the maxims and conversation of the world. Let her have an alphabet of little letters made of box or ivory, the names of all which she must know, that she may play with them, and that learning be made a diversion. When a little older, let her form each letter in wax with her finger, guided by another's hand; then let her be invited, by prizes and presents suited to her age, to join syllables together, and to write the names of the patriarchs down from Adam. Let her have companions to learn with her, that she may be spurred on by emulation, and by hearing their praises. She is not to be scolded or browbeaten, if slower, but to be encouraged, that she may rejoice to surpass, and be sorry to see herself outstripped and behind others, not envying their progress, but rejoicing at it, and admiring it, whilst she reproaches her own backwardness. Great care is to be taken that she conceive no aversion to studies, lest their bitterness remain in riper years. Let the words which she learns be chosen and holy, such as the names of the prophets and apostles. Let her run down the genealogies from Adam, that even in this a foundation be prepared for her memory hereafter. A master must be found for her, who is a man both of virtue and learning; nor will a great scholar think it beneath him to teach her the first elements of letters, as Aristotle did Alexander the Great. That is not to be contemned without which nothing great can be acquired. The very sound of letters and the first documents are very different in a learned and in an unskilful mouth. Care must be taken that she be not accustomed by fond nurses to pronounce half words, or to play in gold and purple: the first would prejudice her speech, the second her virtue. Great care is necessary that she never learn what she will have afterward to unlearn. The eloquence of the Gracchi derived its perfection from the mother's elegance and purity of language; and that of Hortensius was framed from his father's breast. What young minds imbibed is scarce ever to be rooted out, and they are disposed

Paula, Blesilla, and Eustochium spoke, wrote, and recited the Psalter in Hebrew as perfectly as in the Greek and Latin tongues. The

sooner to imitate defects and vices than virtues and good qualities. Alexander, the conqueror of the world, could never correct the faults in his gait and manners, which he had learned in his childhood from his master Leonides. She must have no nurse or maid of light carriage, or that is talkative, or a tippler. When she sees her heathen grandfather, let her leap on his breast, hang about his neck, and sing in his ears Alleluia. Let her be amiable to all, but she must be apprized early that she is to be the spouse of Christ. No paint must ever touch her face or hair, to forebode the flames of hell."

Prætextata, wife of Hymetius, the uncle of Eustochium, by his orders, changed her dress and face, to endeavour to overcome her resolution of living a virgin; but an angel that same night said to her in her sleep, "Thou hast preferred the commands of thy husband to those of Christ, and presumed to touch the head of God's virgin with thy sacrilegious hand, which shall this moment wither, and, after five months, thou shalt die, and unless thou repentest, be dragged to hell. If thou perseverest in thy crime, thou shalt also lose thy husband and children." The event showed repentance came too late to avert the threat as to this world. Heli offended God by his children. (1 Reg. i et 4.) He cannot be made a bishop who has vicious children, (1 Tim. iii.) and a woman is to be saved by her virtuous children. (ib.) "If the faults of grown up age be imputed to parents, much more are those of an age which knows not the right hand from the left. If you are solicitous your daughter should not be bit by a viper, how much more that she be not hurt by the poison of all the earth; let her not drink of the golden cup of Babylon, nor go abroad with Dina to see the daughters of the world. Let her never play with her feet, nor learn any levity or vanity. Poisons are only given disguised in honey, and vices never deceive but when presented under the appearance of virtues."

He adds advice, when she should be grown up, that she never stir out but with her parents, and tremble at the sight of a man, as the Blessed Virgin did at that of an angel in the appearance of a man; that she be usually to be found in the church or her chamber; never join with other girls in noisy plays, and never go to great banquets, for it is securer for temperance never to know what the palate might crave. He will have her drink no wine, unless a little mixed with water, and that only in her tender years. He prescribes that she be utterly ignorant of the very use of musical instruments; that she learn, first Greek, then Latin, her native language, which he would have cultivated from her infancy with the greatest correctness; for barbarisms and faults then learnt are scarce ever to be corrected. He lays down, as capital rules, that she never see any thing in her father or mother which it would be a fault for her to imitate; and that she never go out, but with her mother, to the church or tombs of the martyrs. He adds, that she must read, pray, and work by turns the whole day, rise at night to prayer, recite the psalms, and be exact to the hours of the divine office, matins, tierce, sext, none, and vespers. She should learn to spin, weave, and make clothes, but only such as are modest, never fine ones, or such wherewith bodies clothed are made the more naked. Her food must be chiefly roots and herbs, sometimes a little fish: but she should eat so as always to be hungry, and to be able to read or sing psalms immediately after meals. He says, "The immoderate long fasts of many displease me. I have learned, by experience, that the ass too much fatigued in the road seeks rest at any rate. In a long journey strength must be supported, lest, by running the first stage too fast, we should fall in the middle. In Lent full scope is to be given to severe fasting, but more in seculars, who, like shell-fish, have their juice laid up to live on, than in those whose life is a perpetual fast. All baths displease me in a grown up virgin; though she be alone, she



instruction of these and many other devout persons did not so engross our saint's time and attention, but he was always ready to acquit himself of all that pope Damasus recommended to his care, and, by other labours, to render important services to the Catholic Church. Pope Damasus died in December 384, and was succeeded by Siricius. The freedom which St. Jerom took in reproving the reigning vices of avarice, vanity, and effeminacy (which invectives several among the clergy took to themselves) raised him many powerful enemies. The authority of pope Damasus kept them in awe so long as he lived; but after his death, envy and calumny were let loose upon our saint. His reputation was attacked in the most outrageous manner; even his simplicity, his manner of walking, his smiling, and the air of his countenance were found fault with. Neither did the severe and eminent virtue of the ladies that were under his direction, nor the reservedness of his own behaviour screen him from censures.<sup>29</sup> St. Jerom, partly to yield to this persecution of envy, and partly to follow his own strong inclination to solitude, after having staid about three years at Rome, resolved to return into the East, there to seek a quiet retreat. He embarked at Porto in the month of August in 385, with his young brother Paulinian, a priest called Vincent, and some others, having been attended from Rome to the ship by many pious persons of distinction. Landing at Cyprus, he was received with great

joy by St. Epiphanius. At Antioch he visited the bishop Paulinus, who, when he departed, attended him a considerable part of the way to Palestine. He arrived at Jerusalem in the middle of winter, near the close of the year 385, and in the following spring went into Egypt, to improve himself in sacred learning, and in the most perfect practices of the monastic institute. At Alexandria, he, for a month, received the lessons of the famous Didymus, and profited very much by his conversation in 386.\* He visited the chief monasteries of Egypt; after which he returned into Palestine, and retired to Bethlehem. St. Paula, who had followed him thither, built for him a monastery, and put under his direction also the monastery of nuns, which she founded and governed. St. Jerom was soon obliged to enlarge his own monastery, and for that purpose sent his bro-

\* Didymus, as St. Jerom, Rufinus, Socrates, Sozomen, Palladius, Theodoret, and others assure us, lost his sight by a humour which fell upon both his eyes in his infancy, when he just began to learn the alphabet. Nevertheless, he afterward got the letters of the alphabet cut in wood, and learned to distinguish them by the touch. With the assistance of hired readers and copiers, he became acquainted with almost all authors sacred and profane, and acquired a thorough knowledge of grammar, rhetoric, logic, arithmetic, music, geometry, astronomy, the philosophy of Plato and Aristotle, and chiefly a knowledge of the holy scriptures, so that he was esteemed a kind of prodigy. He added prayer to study, and St. Athanasius, and other great men, so highly approved his learning and piety, that the great school at Alexandria was committed to his care. He was born about the year 308, and lived fourscore and five years. He composed commentaries on the scriptures, and several other works, which are lost. His book on the Holy Ghost against the Macedonians is extant in St. Jerom's Latin translation. We have also his treatise against the Marichees, published in Greek and Latin by Combefis in Auctar. in Latin only in the libraries of the Fathers, t. 4. in Canisius, t. 5, &c. His short Enarrations on the Canonical Epistles are extant, Bibl. Patrum. See Fabricius, Bibl. Græc. t. 8.

There never seems to have been a more wonderful example of a learned blind man than Didymus. He who reads in Homer the most lively and beautiful images of all the objects of nature and art, must be himself blind in his understanding, if he believes the author could have been blind from his cradle. We have the English poems of Thomas Blacklock, the blind Scotsman, who was born at Annan, in 1721, and entirely lost his eyesight by the smallpox, when but six months old. In these we may agreeably trace the ideas which a blind man is capable of forming of all visible objects. A late extraordinary instance of a sagacious blind man, was Dr. Saunderson, who was born in 1682, and died at Cambridge in 1739. When twelve months old, he was deprived not only of his sight, but also of his eyes, by an abscess formed in both of them by the smallpox. He succeeded Mr. Cotes in the Plumian professorship of astronomy and mathematics at Cambridge, and his treatise of Algebra, in two vols. 4to. and other works, are monuments of his learning. But this lay in abstract sciences, and he knew corporeal objects only by the feeling. The late Dr. Richard Lucas composed, in a state of darkness, his famous Inquiry after Happiness; but only lost his sight in the middle age of life. Yet complains that the eyes or sense of others, by which he was obliged to learn, were instruments or organs as ill fitted, and as awkwardly managed by him, as wooden legs and hands by the maimed. Walkup, and the truly pious and eminent F. Le Jeune, called Père Jean l'Aveugle, are instances of the same kind; but not to be compared with the great Didymus

<sup>29</sup> S. Hier. ep. 95. ad Asellam. ep. 23. ad Marcel. ep. 25. ad Paulin.

ought to blush at herself, and not bear to see any part of her own body naked." He allows bathing sometimes in children. He advises that a person first learn the psalter, and sing it; that then by reading the Proverbs she study the precepts of virtue; next, by Ecclesiastes, she learn to despise the world; and learn by Job patience and piety; that after this she pass to the Gospels; (which are to be always in her hands;) next, to the Acts of the Apostles and the Epistles; then get by heart the Prophets and the historical books; and, last of all, venture to take in her hands the book of Canticles, which she will be then prepared to understand in a spiritual sense. He adds, she may be conversant in the works of St. Cyprian, and may run over, without danger of error, the epistles of St. Athanasius and the writings of St. Hilary. He desires Læta, if it was difficult to practise these lessons at Rome, to send the girl to her grandmother Paula, and her aunt Eustochium at Bethlehem, where her piety and education would be more secure; and he promises to be himself her master and tutor; adding, he should be more honoured by teaching a spouse of Christ, who is one day to be raised to heaven, than the philosopher was in being preceptor to the Macedonian king, who was soon to perish by Babylonian poison. Læta followed his advice. St. Paula the Younger being sent to Bethlehem, consecrated herself to Christ in her grandmother's monastery, and seems, by the life of St. Martinian, to have been afterward the foundress and abbess of a new nunnery there. Læta imitated at Rome the excessive charity to the poor, and other extraordinary virtues of her mother-in-law; and some time after this, embraced a state of perpetual continence; as St. Jerom testifies in his epitaph of Paula. Toxotius, who was then living, must have taken upon him a like engagement.

ther Paulinian into Dalmatia, to sell an estate which he still had there. For, as Sanchez and Suarez remark from this example, anciently private religious men could retain the dominion, or a property in estates, though by their vows they renounced the administration, unless they exercised it by the commission of the abbot. St. Jerom also erected an hospital, in which he entertained pilgrims. It was thought that he could not be further instructed in the knowledge of the Hebrew language; but this was not his own judgment of the matter; and he applied again to a famous Jewish master, called Bar-Ananias, who, for a sum of money, came to teach him in the night-time, lest the Jews should know it.<sup>30</sup> Church history, which is called one of the eyes of theology, became a favourite study of our holy doctor.\* All the heresies which were broached in the Church in his time, found him a warm and indefatigable adversary.

Whilst he was an inhabitant of the desert of Chalcis, he drew his pen against the Luciferian schismatics. After the unhappy council of Rimini, in which many orthodox bishops had been betrayed, contrary to their meaning, into

<sup>30</sup> S. Hier. ep. 85.

\* St. Jerom compiled, in 392, his most useful Catalogue of illustrious men, or Ecclesiastical writers, in one hundred thirty-five chapters. Before this, whilst he was at Constantinople, in 380, he translated into Latin the great chronicle of Eusebius, with some additions and corrections, and continued it down to that year. This work is the more valuable treasure, as the greatest part of Eusebius's Greek original is lost. Joseph Scaliger pretended to restore it; but imposed upon the world, under this title, scraps purloined from Cedrenus, George Syncellus, and other Greek chronologists, without any marks of distinction. That morose critic, who never gave himself time to digest by reflection what he devoured by reading all authors he could come at in every science, fell short in judgment of his father Julius, who had read much less, but thought more. His peevish censoriousness, a mark of intolerable pride, is a dishonour to learning, and to human nature.

To return to St. Jerom, he wrote the life of St. Paul the first hermit whilst he lived in the desert of Chalcis, about the year 380: that of St. Hilarion before the year 392; and that of Malchus about the year 390. St. Malchus was born in the eastern part of Syria, thirty miles from Antioch, and led an anachoretic life in the desert of Chalcis, till going home to sell an estate that was fallen to him, in order to dispose of the price in alms, he was carried away captive by a troop of Ismaelites or Saracens, and fell to the lot of one who employed him in keeping sheep. This condition delighted him exceedingly, and he prayed and sung psalms continually. He was compelled to take to wife a Christian woman, who was a fellow-slave; but both agreed privately to live in perpetual continence, and kept a greater reservedness towards each other than even a brother and sister would have done. They at length made their escape through grievous dangers; and she ended her life in a house of holy virgins. Malchus served God according to the rules of his monastic state, near Maronia, which was the place of his birth. St. Jerom, who knew him in this place, in his decrepit old age, extols his extraordinary assiduity and fervour in prayer, and proposes as a model his constancy in preserving chastity in the midst of swords, deserts, and wild beasts, he being ready rather to die than to violate his vow, showing by his example, that a person consecrated to Christ may be killed, but cannot be conquered.

a subscription favourable to the Arians, St. Athanasius, in his council at Alexandria, in 362, and other Catholic prelates, came to a resolution to admit those prelates to communion, upon their repentance. This indulgence displeased Lucifer, bishop of Cagliari, a person famous for his zeal and writings against the Arians, in the reign of Constantius. He likewise took offence at the Oriental Catholic bishops refusing to hold communion with Paulinus, whom with his own hands he had consecrated bishop of Antioch, in the place of St. Eustathius. He carried matters so far as to separate himself from the communion of all those who admitted the bishops who had subscribed to the council of Rimini, even after they had made a reasonable satisfaction. This gave rise to his schism, in which he had some few followers at Antioch, in Sardinia, and in Spain. He is not accused of any error in faith, leaving Antioch, where he had sown the first seeds of his schism, he returned into Sardinia, and died at Cagliari, nine years after, in 371.\* St. Jerom composed a Dialogue against the Luciferians, in which he plainly demonstrates, by the acts of the council of Rimini, that in it the bishops were imposed upon. In the same work he confutes the private heresy of Hilary, a Luciferian deacon at Rome, that the Arians, and all other heretics and schismatics, were to be rebaptized; on which account St. Jerom calls him the Deucalion of the world.<sup>31</sup>

Our holy doctor, whilst he resided at Rome, in the time of pope Damasus, in 384, composed his book against Helvidius, On the Perpetual Virginity of the Blessed Virgin Mary.<sup>32</sup> That heretic was an Arian priest, a disciple of the impious Auxentius of Milan, and had wrote a book, in which he broached this error, that Mary did not remain always a virgin, but had other children by St. Joseph, after the birth of Christ. This heresy was also adopted by Jovinian, who having spent his youth at Milan in fasting, manual labour, and other austerities of a monastic state, left his monastery, went to Rome, and there began to spread his errors, which may be chiefly reduced to these four: That they who have been regenerated by baptism with perfect faith, cannot be again vanquished by the devil: That all who shall have preserved the grace of baptism, will have an equal reward in heaven: That virgins have no greater merit before God than married women, if they are equal in other virtues; and, that the Mother of God was not always a virgin: lastly, That abstinence from certain meats is unprofitable.<sup>33</sup> Jovinian lived at Rome in a manner suitable to his sensual principles. Though he still called himself a monk, and observed celibacy, he threw off his black habit, wore fine white stuffs, linen, and

<sup>31</sup> S. Hier. Op. t. 4. part. 2. p. 289. <sup>32</sup> Ib. p. 130.

<sup>33</sup> S. Ambr. ep. 42. S. Aug. de hæret. c. 82. S. Hieron. l. in Jovinian.



silks, curled his hair, frequented the baths and houses of entertainment, and was fond of sumptuous feasts and delicate wines. St. Pammachius and certain other noble laymen, were scandalized at his new doctrine, and having met with a writing of Jovinian, in which these errors were contained, carried it to pope Siricius, who, assembling his clergy in 390, condemned the same, and cut off Jovinian, and eight others (who are named together as authors of this new heresy) from the communion of the Church. Upon this, Jovinian, and the rest that were condemned, withdrew to Milan, and Siricius sent thither the sentence of condemnation he had published against them, with a brief confutation of their errors, so that they were rejected there by every body with horror, and driven out of the city. St. Ambrose also held a council of seven bishops who happened then to be at Milan, in which these errors were again condemned.<sup>34</sup> Two years after this, St. Jerom wrote two books Against Jovinian.<sup>35</sup> In the first, he shows the merit and excellency of holy virginity embraced for the sake of virtue; which he demonstrates from St. Paul, and other parts of the New Testament, from the tradition and sense of the Church, from the celibacy of its ministers, and from the advantages of this state for piety, especially for the exercises of prayer, though he grants marriage to be holy in the general state of the world. Jovinian himself confessed the obligation of bishops to live continent, and that a violation of a vow of virginity is a spiritual incest.<sup>36</sup> Our saint, in his second book, confutes the other errors of that heresiarch. Certain expressions in this work seemed to some persons in Rome, harsh, and derogatory from the honour due to matrimony: and St. Pammachius informed St. Jerom of the offence which some took at them. The holy doctor wrote his Apology to Pammachius, sometimes called his third book against Jovinian,<sup>37</sup> in which he shows, from his own book, which had raised this clamour, that he commended marriage as honourable and holy, and protests that he condemns not even second or third marriages. He repeated the same thing in a letter which he wrote to Domnio, about the same time, and upon the same subject.<sup>38</sup>

In the year 404, Riparius, a priest in Spain, wrote to St. Jerom, to acquaint him that Vigilantius, a native of Convenæ, now called Comminges, in Gaul, but a priest of Barcelona, depreciated the merit of holy virginity, and condemned the veneration of relics, calling those who paid it idolaters and Cinerarians, or worshippers of ashes. St. Jerom, in his answer, exclaimed loudly against those novelties, and said: "We do not adore the relics of the martyrs; but we honour them that we may adore him whose martyrs they are. We ho-

nour the servants, that the respect which is paid to them may be reflected back on the Lord." He prayed Riparius to send him Vigilantius's book, which he no sooner received, than he set himself to confute it in a very sharp style.<sup>39</sup> He shows, first, the excellency of virginity, and the celibacy of the clergy, from the discipline observed in the three patriarchates of Antioch, Alexandria, and Rome. He vindicates the honour paid to martyrs from idolatry, because no Christian ever adored them as gods. Vigilantius complained, that their relics were covered with precious silks. St. Jerom asked him, if Constantius was guilty of sacrilege, when he translated to Constantinople, in rich shrines, the relics of SS. Andrew, Luke, and Timothy, in the presence of which the evil spirits roar? or, Arcadius, when he caused the bones of Samuel to be carried out of Palestine to Thrace, where they were deposited with the greatest honour and solemnity, in a church built in honour of that prophet near the Hebdomon? In order to show that the saints pray for us, St. Jerom saith, "If the apostles and martyrs, being still living upon earth, can pray for other men, how much more may they do it after their victories? Have they less power now they are with Jesus Christ?" He insists much on the miracles wrought at their tombs. Vigilantius said they were for the sake of the infidels. The holy doctor answers, they would still be no less a proof of the power of the martyrs and, testifying his respect for these relics and holy places, he says of himself: "When I have been molested with anger, evil thoughts, or nocturnal illusions, I have not dared to enter the churches of the martyrs." He mentions, that the bishops of Rome offered up sacrifices to God over the venerable bones of the apostles Peter and Paul, and made altars of their tombs. He accuseth Eunomius of being the author of this heresy, and says, that if his new doctrine were true, all the bishops in the world would be in an error. He defends the institution of vigils and the monastic state; and says, that a monk seeks his own security by flying occasions and dangers, because he mistrusteth his own weakness, and is sensible that there is no safety if a man sleeps near a serpent. St. Jerom often speaks of the saints in heaven praying for us. Thus he entreated Heliodorus to pray for him when he should be in glory,<sup>40</sup> and told St. Paula, upon the death of her daughter Blesilla:<sup>41</sup> "She now prayeth the Lord for you, and obtaineth for me the pardon of my sins."

Our saint was also engaged in a long war against Origenism. Few ever made more use of Origen's works, and no one seemed a greater admirer of his erudition than St. Jerom declared himself for a considerable time:<sup>42</sup> but

<sup>34</sup> S. Ambr. ep. 42. ad Siricium, p. 968.

<sup>35</sup> T. 4. part 2. p. 144.

<sup>36</sup> S. Ambr. t. 4. par. 1. p. 175.

<sup>37</sup> Ib. p. 241.

<sup>38</sup> Ep. 37. ad Ripar. p. 279

<sup>39</sup> L. adv. Vigilant. t. 4. par. 2. p. 286.

<sup>40</sup> Ep. 5. p. 7.

<sup>41</sup> Ep. 24. p. 59.

<sup>42</sup> See his letter to Paula, written before the year 392 p. 67. Also l. 2. in Michæam Pref. l. de Nominib. Hebraic. &c. likewise Rufinus Apolog. l. 2.

finding in the East that several monks and others had been seduced into grievous errors by the authority of his name, and some of his writings, our saint joined St. Epiphanius in warmly opposing the spreading evil. This produced a violent quarrel between him and his old friend Rufinus, after an intimacy of twenty-five years; \* the latter every where extolling the

\* Tyrannius Rufinus coming from Aquileia to Rome, in 370, with an intent to go into the East, found there Melania, bent upon the same journey, she having lost her husband (who was of the most illustrious family of the Valerii) and two sons within the space of one year, in the twenty-second year of her age. She left behind her a little son called Publicola, who was the person of that name that afterward corresponded with St. Austin, according to Tillemont and Fontanini. She went to Egypt with Rufinus in 372, as Fontanini shows, (not after Rufinus, as Rosweide, &c. imagine,) and having spent there six months in visiting the monasteries and anchorets, travelled to Jerusalem, and there led a religious life. Rufinus leaving her at Jerusalem returned to Egypt; and staid there six years; after which he joined Melania again at Jerusalem. (S. Jer. ep. 21. alias 15. ad Marcel. lam.) St. Paulinus and others exceedingly extol the virtues of this lady. St. Jerom from Chalcis most affectionately congratulated Rufinus upon his arrival in Egypt. (ep. 1. alias 41. ad Rufinum.) At Jerusalem, Rufinus, and several other monks who put themselves under his direction, lived in separate cells which he erected upon Mount Olivet: Melania squared her life by his direction, in a nunnery which she founded at Jerusalem; and, for twenty-seven years, entertained charitably all pilgrims and the poor, as Palladius testifies. Rufinus was ordained priest by John, bishop of Jerusalem, soon after the year 337.

St. Jerom coming to settle at Bethlehem in 338, spent first a considerable time with Rufinus on Mount Olivet, and cultivated his friendship till the dispute about Origen's doctrine produced, first a coldness, and, soon after, a violent disagreement between them. The first seeds of this quarrel were sown when one Aeternus having accused St. Jerom and Rufinus of Origenism, the former cleared himself by condemning the doctrine of Origen, but the latter refused to do it. (S. Hier. Apol. 1. 3.) Soon after Saint Epiphanius arrived at Jerusalem from Cyprus in 394, and lodging for some time with the bishop John, was scandalized at his great attachment to Origen, and could not extort from him a clear condemnation of the heresy of the Origenists; which he therefore began to lay to his charge. Leaving him he went to St. Jerom at Bethlehem, inflamed his zeal against all favourers of Origeism, and ordained his brother Paulinian first deacon, and then priest, in the twenty-eighth year of his age. Rufinus in this dispute adhered to his bishop John. This schism or quarrel continued about three years, but was extinguished by the endeavours of Melania in 397; and Rufinus and St. Jerom publicly joined hands after mass in the holy church of the Resurrection. (Anastasi, not Anastasi, as the new edition has it. St. Jerom Apol. 1. 3. p. 466.) St. Jerom was also reconciled with his bishop John, and by his appointment governed the parish of Bethlehem. (S. Sulp. Sever. Dial. 1. c. 4.) His brother Paulinian whom St. Epiphanius took with him after his ordination, was suffered by John to reside and perform priestly functions in the monastery of Bethlehem. Rufinus and John gave satisfaction as to the purity of their faith, but retracted no errors, because they had maintained none. (See Fontanini, p. 190.) Rufinus and Melania made the most eminent saints in Egypt a second visit, in 395, and were present at the death of St. Pambo. Publicola, the son of Melania, prætor of Rome, took to wife Albina, by whom he had St. Melania the Younger, who was married very young to Pinian, whose father had been governor of Italy and Africa. She soon after her marriage obtained the consent of her husband to devote herself to the divine service in a state of continency. To assist her in this resolution Melania

authority of Origen, and having translated into Latin the most erroneous of all his works, though it afterward appeared by his conduct

the Elder, embarking at Cæsarea with Rufinus, landed in twenty days at Naples, in 397, being then forty-seven years old, not sixty, as Fontanini demonstrates against Fleury. They were received with great joy and distinction by St. Paulinus at Nola.

Rufinus left Melania at Rome, and retired to the monastery of Pinetum, situated on the sea-coast near Terracini, in the Campagna di Roma, as Fontanini shows against Noris and Mabillon. Here, at the earnest request of a nobleman, (who was a monk at Rome, and named Macarius,) he translated into Latin the first book out of the six, of St. Pamphilus's Apology for Origen, adding a preface in which he endeavoured to show that all the erroneous passages found in any of the writings of that great man, were the interpolations of heretics. Abstracts of the rest of this Apology are found in Photius.

Rufinus soon after, translated Origen's four books On Principles, the chief source of the errors of the Origenists, though the translator says he corrected several passages. This book raised a great clamour at Rome as if Rufinus attempted to propagate the gross errors contained in it, though propounded only problematically. Rufinus, however, obtained communicatory letters of pope Siricius, and with them went to Aquileia. Siricius dying on the 26th of November, 398, his successor, Anastasius, sent Rufinus a summons to come to Rome and justify himself; but he excused himself upon weak pretences, and only sent an apology for himself to Anastasius in 400, in which his profession of faith is orthodox, and very explicit, as to the Trinity, the Incarnation, the origin of Spirits, the Eternity of Hell, and other points. St. Jerom, at the entreaty of St. Pammachius and other friends in Rome, wrote both to Rufinus and Pammachius against this translation. Rufinus defended himself by his apology against St. Jerom, divided into two parts, called by modern copiers, his *Invectives*. In the first part, he chiefly labours to remove all sinister suspicion as to his faith or doctrine; in the second, he objects many things to Saint Jerom, chiefly as to his writings. St. Jerom answered him by his *Apology*, divided also into two books. Rufinus replied by a private letter to St. Jerom, which is lost. St. Jerom answered him by the third book of his *Apology*, called his *Second Apology*, which contains little more than a repetition of his former objections. He closes it with these words: "Let us have but one faith; and we shall forthwith be at peace." The saint's most material objection is, that Rufinus had not condemned Origen's Platonic notion of the pre-existence of souls. (Apol. 1. 2.) St. Chromatius of Aquileia wrote to Saint Jerom exhorting him to peace. Nothing can be more suitable for all persons that are engaged in any contest, than the tender letter which St. Austin sent to Saint Jerom on this occasion. (S. Aug. ep. 73.) Nor did St. Jerom any more revive this dispute, to which a zeal for the purity of the faith gave occasion, he being awaked by learned and pious friends, and by the indiscreet conduct of Rufinus favourable to errors which had taken deep root in several monasteries.

Baronius, (an. 400.) Noris, (De Hæres. Pelag. 1. 1.) Perron, (Rep. au Roy de la Gr. Bret. c. 33.) Pagi, (an. 401. § 16.) Tillemont, (t. 12. p. 242.) and Natalis Alexander, (sæc. 4. c. 6. art. 32.) say Rufinus was excommunicated by pope Anastasius; but their mistake is clearly confuted by Ceillier, Coutant, and Fontanini. (l. 5. c. 19. p. 420.) It is certain that St. Chromatius of Aquileia, Saint Venerius of Milan, St. Petronius of Bologna, St. Gaudentius of Brescia, Saint Paulinus of Nola, St. Austin, and others always treated him with esteem, and as one in the communion of the Church. In the letter of pope Anastasius to John of Jerusalem, the mention of Rufinus's excommunication, in some editions, is an evident interpolation, omitted by Coutant in his edition of the Decretals, and inconsistent with the rest of the epistle, in which the pope says, he leaves the translator's intention to God, though he condemns the work, and expresses that he is much dissatisfied with the author.



that he had no design to favour the pestilential heresies of the Origenists, who denied the eternity of the torments of hell, held the pre-existence of souls, the plurality of worlds succeeding one another to eternity, and other errors. St. Jerom could suffer no heresy to pass without his censure. Being informed by one Ctesiphon, that the errors of Pelagius made great progress in the East, and that many were seduced by them, he wrote him a short confutation thereof in 414. He again handled the same questions in his Dialogue against the Pelagians, which he published in 416. In these dialogues he writes: "I will answer them that I never spared heretics and have done my utmost endeavours that the enemies of the Church should be also my enemies."\* He was deeply concerned to hear of the plundering of Rome by Alaric in 410, and of the cruel famine which succeeded that calamity. Many Romans fled as far as Bethlehem, and it was the charitable employment of our saint to entertain them, and give them all possible succour and comfort. He was shocked at the sight of such a number of noble fugitives of both sexes, reduced at once to beggary; after possessing immense riches, now seeking food and shelter, naked, wounded; and still, as they wandered about, exposed to the insults of barbarians, who thought them loaded with gold: all these miseries forced tears from the saint's eyes, whilst he was endeavouring to find means to assist them. When Demetrias, daughter of the consul Olibrius, took the religious veil at Carthage, her mother Juliana, and her grandmother Proba, wrote to St. Jerom, praying him to give her some instructions for her conduct. In order to comply with their request, he wrote

Some by a like mistake have charged Rufinus of Aquileia with Pelagianism; but it is manifest by several circumstances that the Rufinus, who, coming from Palestine to Rome, was the first that instilled that heresy into Celestius, was another person of the same name, who is called by Marius Mercator and Palladius, a Syrian, and survived our author. See Ceillier and Fontanini. Tyrannius Rufinus translated several homilies of Origen, and the history of Eusebius with alterations and additions. Of the three books Of the Lives of the Fathers ascribed to Rufinus, in Rosweide, the first was certainly wrote by him: the second was compiled by him (not by Evagrius of Pontus) from the relation of St. Petronius of Bologna; the third is the work of a later writer; for the death of St. Arsenius, which is mentioned in it, happened thirty years after that of Rufinus. No book of this author has done him so much honour, or the Church so much service, as his valuable Exposition of the Symbol or Creed, which he says tradition assures us was composed by the apostles. Rufinus took too great liberty in his translations, nor is he careful or exact in his historical works. After the death of St. Chromatius in 407, he returned to Rome. In 408, when Alaric threatened Rome, he passed with the two Melanias into Sicily, intending to go with the elder back to Jerusalem, but being overtaken by sickness, in a decrepit old age, he died in Sicily, toward the latter end of the year 410. Cardinal Noris and Dr. Cave set Rufinus's life and writings in the most unfavourable light; Ceillier (t. 10. p. 1.) and the learned Justus Fontanini, archbishop of Ancyra, Hist. Literaria Aquilensis, l. 5.) &c. draw a fairer portraiture of this famous man.

\* *Me hæreticis nunquam peperisse, et omni egisse studio ut hostes Ecclesie mei quoque hostes fierent.*

her a long letter, in which he directed her how she was to serve God, recommending to her pious reading, the exercise of penance, constant but moderate fasting, obedience, humility, modesty, almsdeeds, prayers at all hours of the day, and working daily with her hands. He would have her rather choose to dwell in a nunnery with other virgins, than to live alone, as at that time some did.

Nothing has rendered the name of St. Jerom so famous as his critical labours on the holy scriptures. For this the Church acknowledges him to have been raised by God through a special providence, and particularly assisted from above, and she styles him the greatest of all her doctors in expounding the divine oracles. Pope Clement VIII. scruples not to call him a man, in translating the holy scriptures, divinely assisted and inspired. He was furnished with the greatest helps for such an undertaking, living many years upon the spot, whilst the remains of ancient places, names, customs, which were still recent, and other circumstances, set before his eyes a clearer representation of many things recorded in holy writ than it is possible to have at a great distance of place and time: as the multitude of lizards, and many other circumstances, which still occur in the country where Virgil wrote his *Bucolics*, paint a lively image of his beautiful similes and allusions, so that the eye seems almost to behold the objects, and the other senses are in like manner struck with them, almost as if they were present. The Greek and Chaldaic were then living languages, and the Hebrew, though it had ceased to be such from the time of the captivity, was not less perfectly understood and spoke among the doctors of the law in its full extent, and with the true pronunciation. It was carefully cultivated in the Jewish academy, or great school of Tiberias, out of which St. Jerom had a master. It is long since become very imperfect, reduced to a small number of radical words, and only to be learned from the Hebrew Bible, the only ancient book in the world extant in that language. Most of the Rabbinical writers are more likely to mislead us in the study of the Hebrew sacred text, than to direct us in it; so that we have now no means to come at many succours which St. Jerom had for this task.\* Among others, the

\* A certain analogy between the Oriental languages anciently spoke in the countries near Chaldæa, makes their general study of some use for understanding the Hebrew: but even this, unless the student stands upon his guard, will be apt to bring in a foreign mixture of those languages, and lead into mistakes in the signification of several words which appear similar, yet have a different meaning or extent, as usually happens in different dialects and ages. The writings of the Rabbins are of little service, and most of them of none at all. Their language, though sometimes called Hebrew, is entirely different from the ancient, being a very barbarous Chaldaic, though more pure in the paraphrase of Onkelos on the Pentateuch, which is rather a version than a paraphrase, and its style is so correct as to have some affinity with the Chaldaic in Daniel and Esdras. As to the paraphrase of Jonathan on the first prophets, as they are

Hexapla of Origen, which he possessed pure and entire, were not the least: and, by comparing his version with the present remains of called by the Jews, (that is, on Josue, Judges, and Kings,) though more diffusive, is in style something a-kin to it. But the six other Targums or paraphrases that are extant, are full of childish fables, and the Chaldaic language, in their writings, is intermixed with Persian, Arabic, Greek, and Latin words: it is purest in the Targum of Jerusalem, so called because writ, though in the ages of its degeneracy, in that dialect of the Chaldaic which was spoke by the Jews at Jerusalem after their return from the captivity. On the Targumim or Targums, see Morin. l. 2. Exercit. 8. and Helvicus l. de Paraphras. Chaldaic.

The two Thalmuds, or collections of traditions, seem as old as the sixth century; are first mentioned in the law by which Justinian condemned them. Saint Jerom mentions the absurd traditions or *δυστοκίας* of the Pharisees. (ep. ad Alg. and in c. 8. Isai.) These traditions containing monstrous fictions and pretended miracles about Moses, &c. were committed to writing by R. Jehuda, surnamed by the Jews, Hakkadosh or the Holy, about the sixth century, and called Mishna or Misna, that is, the second Law. This is the text. The Ghemara or Supplement, is a commentary upon it, and was added soon after. Both together are called the Thalmud, that is, the Doctrine. The Thalmud of Jerusalem is the older; but that of Babylon, compiled by the Rabbins Ase and Jese, in Persia, after the year 700, is most used, and in the greatest esteem among the Jews, the former being obscure and unintelligible. Both abound with blasphemies against Christ, and monstrous fables. For a specimen, see Sixtus Senensis, Bibl. Sanctae, l. 2. Tit. Thalmud. p. 134. Or, in our own language, Mr. Stephelin's Rabbinical Literature, printed at Oxford, in 1725. Nevertheless, certain rites, proverbs, and maxims in the Misna, illustrate some old Jewish customs and scriptural allusions. See Mr. Wotton's Miscellaneous Discourses relating to the Traditions and usages of the Scribes and Pharisees, London, 1718. The Caraites, so called from Carai, which signifies a learned man, are a small sect of Jews in the East, mortally hated by the rest. These reject the Thalmud or traditions of the second Law. See Supart's history of the Caraites, at Jena, 1701. Scaliger and the two Buxtorfs pretend they are the descendants of the Sadducees; but are certainly mistaken. For the Caraites speak well of Spirits, &c. See Rich. Simon, (Crit. du V. Test. l. 1. c. 29.) Lamy &c. The Thalmudists are posterior to St. Jerom; but he condemned those fictions upon which they grafted their system, and of which the famous R. Akiba, who adhered to Barchochebas in his rebellion under Adrian, (for which he suffered death,) is said to have been the chief author. See Brucker. (Hist. Critica Philos. t. 2. p. 820.)

The Masorete doctors, who flourished at Tiberias after St. Jerom's death, invented critical rules to preserve the Hebrew text entire; and are said to have specified the number of the verses and words contained in each book. The older Masora was composed before the invention of vowel points, and consists of marginal marks called Keri and Kerib, invented to show how certain words are to be read. The later Masora was made after the invention of the vowel points. Its rules seem entirely useless; those of the former Masora might have been of some service if the Jews had understood or given attention to them. Of the ancient Rabbinical learning nothing is extant but the Masora and the idle dreams of the Thalmud. From the sixth age no learning flourished among the Jews, till studies in the eleventh were revived by an emulation of the Saracen Mussulmans and the Christians, as Morinus, Fleury, and Brucker observe. R. Juda, surnamed Ching, compiled the first Hebrew dictionary (which he wrote in Arabic characters) about the year 1030. R. Jona composed near the same time a good Hebrew grammar; but neither of these has been printed. A shoal of Rabbinical writers succeeded, whose works are full of idle subtleties, impious fictions and cabalistical or ridiculous mystical interpretations.

those of Aquila, Theodotio, and Symmachus, we find he had often recourse to them, especially to that of Symmachus.<sup>41</sup> Above other conditions, it is necessary that an interpreter of the holy scriptures be a man of prayer and sincere piety. This alone can obtain light and succour from heaven, give to the mind a turn and temper which are necessary for being admitted into the sanctuary of the divine oracles, and present the key. Our holy doctor was prepared by a great purity of heart, and a life spent in penance and holy contemplation, before he was called by God to this important undertaking.

A Latin translation of the Bible was made from the Greek in the time of the apostles, and probably approved or recommended by some of them, especially, according to Rufinus,<sup>42</sup> by St. Peter, who, as he says, sat twenty-five years at Rome. That it was the work of several hands is proved by Mr. Milles, who, during the space of thirty years, examined all the editions and versions of the sacred text with indefatigable application,<sup>43</sup> by Calmet,<sup>44</sup> and Blanchini.<sup>45</sup> In the fourth century great variations had crept into the copies, as St. Jerom mentions, so that almost every one differed.<sup>46</sup> For many that understood Greek, undertook to translate anew some part, or to make some alterations from the original.<sup>47</sup> However, as Blanchini observes, these alterations seem to have been all grafted upon, or inserted in the first translation: for they seem all to have gone under the name of the Latin Vulgate, or Common Translation. Amongst them one obtained the name of the Italic, perhaps because it was chiefly used in Italy and Rome; and this was far preferable to all the other Latin editions, as St. Austin testifies. To remedy the inconvenience of this variety of editions, and to correct the faults of bold or careless copiers, pope Damasus commissioned St. Jerom to revise and correct the Latin version of the gospels by the original

<sup>41</sup> See Calmet, Diss. sur la Vulgate.

<sup>42</sup> Invect. 2. <sup>43</sup> Milles in Prolegom.

<sup>44</sup> Diss. sur la Vulgate.

<sup>45</sup> Pref. in Evangelium Quadruplex.

<sup>46</sup> Hieron. Pref. in Josue.

<sup>47</sup> St. Aug. de Christ. l. 2. c. 11.

Among all the Rabbins very few have wrote so as to deserve the least notice. These are chiefly Aben-Ezra (who died in 1168) and R. Moses Ben Maimon, called Maimonides, who both flourished at Cordova, but the latter (who made a famous abstract of the Thalmud) died at Grand Cairo in 1205. R. Kimchi (who lived also in the twelfth century) published a very good Hebrew Grammar: and R. Elias Levita, a German, who taught Hebrew at Venice and Rome, shows himself in his works generally a good critic. R. Kimchi, and the authors of the Thalmud show at large that the Rabbins learned the signification of many words from the Arabic and other languages by very precarious and uncertain rules. See Morin (Exercit. Bibl. 6. c. 5.) and F. Honore. (Crit. t. 1. Diss. 5. p. 124.) John Forster, a learned German Protestant, says the Jewish Hebrew books and comments have brought more obscurity and error than light and truth in the study of the Hebrew text. (in Diction. Hebraic.) See Calmet's Diss. sur les Ecoles des Hebreux, p. 22.



Greek: which this holy doctor executed to the great satisfaction of the whole Church.<sup>48</sup> He afterward did the same with the rest of the New Testament.<sup>49</sup> This work of St. Jerom's differs very much in the words from the ancient Italic. It insensibly took place in all the Western Churches, and is the Latin Vulgate of the New Testament, which is now every where in use.\* The edition of the Greek Septuagint which was inserted in Origen's Hexapla, being the most exact extant, St. Jerom corrected by it the ancient Italic of many books of the Old Testament, and twice the Psalter: first, by order of pope Damasus at Rome, about the year 382; and a second time, at Bethlehem, about the year 389.

His new translation of the books of the Old Testament, writ in Hebrew, made from that original text, was a more noble and a more difficult undertaking.† Many motives

<sup>48</sup> St. Hier. Præf. in Evang. ad Damas. t. 1. p. 1426. St. Aug. ep. 71. ad Hieron.

<sup>49</sup> St. Hier. in catal. c. 135.

\* Lucas Brugensis testifies that he saw in the abbey of Malmédia MS. copy of all St. Paul's epistles in the ancient Italic version. (Annot. t. 4. par. 2. p. 32.) D. Martianay has published that version of St. Matthew's gospel, and the epistle of St. James, besides the books of Job and Judith. Four MS. copies of all the gospels in the old Italic version have been found, one at Corbie, a second at Vercelli, (in the handwriting of St. Eusebius, bishop of that city, and martyr,) a third at Brescia, and a fourth at Verona; and have been all accurately printed together by Blanchini at Rome, in 1743, in folio. And we may hope to see the ancient Vulgate or Italic entirely restored.

† It is certain that no vowel points were known in Hebrew writings in the time of St. Jerom. They were probably invented at Tiberias, about fifty years after his death, by the Jewish doctors, who fixed them as they had learned to read the bible by tradition. The Jews in their synagogues still use bibles without points. The Samaritans have none. Simon (l. i. c. 2.) thinks the Jews learned them from the Arabs who invented such points for vowels under the caliph Omar I. to ascertain the reading of the Alcoran. The use of these vowels being so modern, they are rejected or changed by critics at discretion; and many now expunge them. See Calmet's and Vence's Diss. on the Vowel Points, prefixed to the French comment on Esdras. But by what rules did Saint Jerom and the ancient Jews read that language? If they read the scripture by tradition, how did they read unknown writings? How did Job understand David's order by letter to contrive the death of Urias? Some think these six consonants supplied the place of vowels, *Aleph* (א) short a, *He* (ה) short e, *Vau* (ו) u, *Jod* (י) i, *Cheth* (ח) long e, *Ain* (ע) long a. Mr. Benj. Kennicot (Diss. I.) says that the Jews, after the invention of vowel points, omitted some of those consonants in their copies of the Bible, and substituted points as equivalent to them, in order to write with more facility. And F. Girardeau in his *Praxis Linguae Sanctæ* (containing a Hebrew Lexicon like the Greek Lexicon of Schrevelius and a grammar), printed at Rochelle 1757, adds, that where none of these vowel letters occur, o is to be understood. Thus רכר (Jer. ix. 22.) is read by St. Jerom, *dabber*, that is, *speaks*, by some *dabur*, that is, a *speech*, by others *deber*, that is, *death* or *pestilence*; but, according to this author, is to be pronounced *dabor*. But, to overturn the whole system of the pronunciation of a language, and to found a new one upon mere conjecture, is as wild a project as the late mathematician's scheme to change all the received terms in algebra and geometry. To free

concurred to engage him in this work; as, the earnest entreaties of many devout and illustrious friends, the preference of the original to any version how venerable soever, and the necessity of answering the Jews, who in all disputations would allow no other. He did not translate the books in order, but began by the books of Kings, and took the rest in hand at different times. This translation of St. Jerom's was received in many Churches in the time of St. Gregory the Great, who gave it the preference.<sup>50</sup> And in a short time after, St. Isidore of Seville wrote that all Churches made use of it.<sup>51</sup> They retained the ancient Italic version of the psalter, which they were accustomed to sing in the divine office; but admitted by degrees, in some places the first, in others the second correction of St. Jerom upon the Seventy; and this is printed in the Vulgate Bible, not his translation. The old Italic without his correction is still sung in the church of the Vatican, and in St. Mark's at Venice. The books of Wisdom and Ecclesiasticus, the two books of the Machabees; the prophecy of Baruch, the epistle of Jeremy, the additions at the end of Esther, and the thirteenth and fourteenth chapters of Daniel, and the Canticle of the Three Children, are in the ancient Vulgate, because they were not translated by St. Jerom,

<sup>50</sup> S. Greg. M. l. 1. hom. 10. n. 6. in Ezech. l. 20. Mor. in cap. 30. Job. cap. 32. n. 62.

<sup>51</sup> S. Isidor. l. 1. de Offic. Eccl.

the Hebrew grammar from so great an encumbrance would indeed be a happy discovery, provided it could be done without a greater inconvenience. Otherwise it is better to be content to understand one another in this dead language, without aiming at a perfection which is now impossible. Who can hope now-a-days to speak Latin or Greek so correctly that his accent and language would not have seemed barbarous, and sometimes unintelligible, to Cicero or Demosthenes?

Our ignorance of the Hebrew pronunciation appears most sensible in the scripture poetry. Josephus, Philo, Eusebius, and St. Jerom assure us, that the versification in the Psalms, and other poetical parts, is most perfect, both in measure or feet, and in rhyme. Yet neither can be discovered by us, inasmuch that Calmet with many others have fancied it consisted merely in a poetical turn of the phrases, and elevation of sentiment. See his and Fleury's Dissertations on the Hebrew poetry, and Floridi, Diss. 17. p. 502. But the most ingenious Mr. Rob. Lowth in his *Prælectiones de sacra Poesi Hebræorum*, clearly shows that the Psalms and other poetical parts of the Hebrew Bible are composed in beautiful metre; which appears from the measured number of syllables, the licenses, never allowed but on such occasions, as the elision or addition of letters, and other like circumstances. To proceed from the two first historical chapters of Job to his discourse which is in verse, is no less a change than from Livy to fall into Virgil. (p. 29. 127. 169, &c.) That the study of sacred poetry was a profession among the Jews, is clear from Eccles. xlv. 5. 3 Reg. iv. 31, &c. See Mr. Lowth's elegant work displaying at large the beauties of this most sublime and inimitable poetry, enriched with remarks entirely new, and with noble essays of some Latin translations, as that of the Ode of Isaias on the destruction of Babylon, ch. xiv. 4. p. 277, &c. A work which may be justly esteemed the richest augmentation which this branch of literature has lately received. We read also with pleasure observations on the Hebraic versification in the treatise of Robertson, On the True and Ancient Method of reading the Hebrew.

not being extant in Hebrew or Chaldaic. The rest of the Old Testament in the present Vulgate is taken from the translation of St. Jerom, except certain passages retained from the old Vulgate or Italic.\*

\* This was declared by the council of Trent in 1546, an authentic version; by which decree is not meant any preference to the Original Texts. See Pallavicini, (Hist. Conc. Trid.) Walton, (Proleg. 10. in Polyglot.) Bellarmine, (De Verbo Dei, l. 2. c. 11.) and Litteris ad Lucam Brugens. Capuæ datis 1603, and Diss. de editione Latinâ Vulgatâ, printed at Wirtzburg in 1749, and in the new French Bible with notes and dissertations, at Paris, 1750, t. 14. p. 1. A correct edition of the Vulgate was published at Rome by order of Sixtus V. in the year 1590, the last of his pontificate: and another more correct in 1592, by order of Clement VIII.; and again with some few amendments in 1593. On the commendation of the Latin Vulgate, see the ablest protestant critics, Lewis De Dien, Drusius, Milles, Walton, Proleg. in Polyglot, &c. Cappell has adopted many readings of our Vulgate in places where the modern MSS. of the Hebrew were corrupt. Crit. sacra, p. 351. 371.

How difficult an undertaking such a translation from the Hebrew is at present, appears from the misarranges of many moderns. How faulty are Beza's and Erasmus's Latin versions of the New Testament! Or those of the Old by Pagninus, Arias Montanus, Luther, (whose shameful ignorance of the Hebrew language rendered him contemptible to his warmest friends,) Munster, (whose translation sticks close to the Jewish paraphrase and Rabbins,) Leo of Juda, author of the translation called Vatable's Bible, Seb. Castalio, (whom Beza, &c. severely censured,) Luke, and his son Andrew Osiander, (who only corrected some parts of the Vulgate by the Hebrew:) lastly, that of Junius and Tremellius, (the latter of whom was born a Jew.) This last translation is preferred by the English protestants; but even the second edition, corrected by the authors, is not less essentially defective than the first, as Drusius, a learned protestant critic, has invincibly demonstrated. The Latin style is vicious and affected: pronouns are often added which are not in the original, and frequently other words; and the authors often wander from the sense.

It cannot be denied that the Hebrew text is now defective through the fault of copiers, as the ablest Rabbins acknowledge, and as appears manifest from the genealogies in Paralipomenon and several other places. The truth of this assertion is demonstrated by Mr. Kennicot in his work entitled: The present printed Hebrew Text considered, Oxf. 1759, Diss. 2. p. 222. &c. See also his Dissertation on the same subject, which appeared in 1753. He gives the history of the Hebrew text which he affirms was preserved entire until the return from the captivity, and even later, a copy of the Pentateuch having been, by the order of Moses, enclosed in a chest and kept close to the ark.

Morin allows but five hundred years of antiquity to the famous MS. of Hillel, kept at Hamburg. Houbigant says he knew no Hebrew MSS. above six or seven hundred years old; few that exceed two or three hundred years. The oldest in France is that of the Oratorians de la rue S. Honore in Paris, to which Houbigant allows seven hundred years. According to Abbé Salier there is not any in the king's library at Paris older than four hundred years. The Dominicans of Bologna in Italy have a copy of the Pentateuch (described by Montfaucon Diar. Ital. p. 399.) which was looked upon to have been ancient in 1308, when those religious purchased it from a Jew who pretended it was written by Esdras: this copy is supposed to be about nine hundred years old. England also possesses two valuable MSS. one of the Pentateuch, the other of the remainder of the Old Testament, of about seven hundred years old; they are in the Bodleian library. (Kennicot, Diss. 1. p. 315.) The most famous MS. of the Samaritan Pentateuch kept at Naplouse (the ancient Sichem near mount Gerizim) is not above five hundred years old. (Keun. Diss. 2. p. 511.) That which

St. Jerom's translation of the Bible was correctly published by Dom. Martianay, under the title of his Sacred Library: this composes the first volume of his works in the Benedictin edition. This saint ascertained the geographical description of ancient Palestine, by translating, correcting, and enlarging Eusebius's book, On the Holy Places, and by his letters to Dardannus and Fabiola. In several little treatises and epistles he has cleared a great number of critical difficulties relating to the Hebrew text of the Holy Bible. In his commentaries On the Prophets, he inquires after the sense of the Hebrew text or Truth, as he calls it, to which he scrupulously adheres, though he compares it with all the ancient Greek translations. He adds short allegorical explications, and professes that he sometimes inserts certain opinions and interpretations of Origen and others, without adopting or approving them. His Commentary on St. Matthew he calls only an essay which he wrote in the compass of a few days, to satisfy the importunity of a friend, with an intention to enlarge and improve it when he should have leisure for such an undertaking, which he never found.\*

is seen in the Ambrosian library at Milan may be more ancient. (Montfaucon. Diar. p. 11.) The Hebrew MS. of the Vatican is said to have been written in 973.

The late Latin translation by Houbigant, the French Oratorian, of the Old Testament, from the Hebrew original, and of the Deutero-canonical, or sacred books which are not in the Hebrew canon from the Greek, is a work which does honour to our age. The beautiful elegance, energy, and perspicuity of the style cannot be sufficiently commended; a paraphrase upon it seems useless. The annotations are so concise, judicious, and useful, that a separate edition of them would be very serviceable to private students. But the author seems sometimes too bold in correcting the Hebrew text without the warrant of MSS. a liberty which is, however, tolerable in notes, with modesty and reserve, where the necessity appears evident. Some would have thought this work more valuable, if the criticism, in some points, had been more moderate; and if in some places a greater deference had been paid to the ancient authentic versions.

Grotius, Wells, and other protestant critics have shown their judgment by their frequent recourse to the Vulgate to determine or correct the sense of the original, even in the New Testament, which is much more frequently of use in the Old: though the most authentic versions, as the Seventy for the books of the Old Testament, and the Latin Vulgate, receive great helps from the comparing of the original texts, which, notwithstanding this distance of time, remain originals, and often add great force, perspicuity, and light to the sense of the best versions. Whence the Church has often strenuously recommended the study of the sacred languages. Her general councils have ordered professors of these languages to be appointed for that purpose in all universities, &c. In this St. Jerom is our model and guide.

\* St. Jerom's style in his Commentaries on the Scriptures is very different from that of his other works. In them he banishes all the flowers of rhetoric; on which account his discourse in these is somewhat dry, though it is pure, and joins great clearness with simplicity. This he thought best to suit the dignity and simplicity of the divine oracles. In his other writings he strove to give his style the highest polish. In them his thoughts and expressions are noble: he is always lively and clear, and adorns his discourse with a wonderful variety of surprising turns, and dexterously employs sometimes beautiful figures and sometimes logical subtilities; he often intro-



St. Jerom, toward the end of his life, was obliged to interrupt his studies by an incursion of barbarians, who penetrated through Egypt into Palestine,<sup>52</sup> and, some time after, by the violences and persecutions of the Pelagians, who, after the council of Diospolis, in 416, relying on the protection of John of Jerusalem, sent the year following a troop of seditious

<sup>52</sup> St. Hier. ep. 78. ad Paulin. p. 643.

duces some of the finest strokes of the best philosophers and classics, and curious things from some of the arts and sciences. All these parts are so exactly adapted, that they seem to be every where in their natural place, so that his discourse may be compared to an inlaid work, where the pieces are so artificially put together that they seem to be made for one another. But this way of writing appears somewhat too much affected, and overcharged. Neither is his style regular, says the judicious Fenelon; who, nevertheless, adds, that though it has some faults, he is a far more eloquent writer than most whose names stand foremost in the list of orators.

Dom. Martianay, a Maurist monk, well skilled in the Hebrew tongue, published the works of this father in five volumes, folio; the first volume in 1693, the last in 1704. The book, *On Hebrew Names*, and other critical works of St. Jerom were extremely incorrect in all former editions, even in those of Erasmus and Marianus Victorius. This of the Benedictin monk has deserved the highest commendations of Dr. Cave and others. Yet it is not complete; and the editor, though in this work he has shown more judgment and erudition than in some smaller tracts, has not attained to the reputation of the Coutants and Mabillons. The text is still left in some places incorrect; the notes are sometimes defective. The order of the epistles is so confused that many of them can neither be readily found nor easily quoted. St. Jerom's Chronicle is omitted; as is also the Martyrology, which is to be found in D'Achery, (Spicil. t. 4.) and which bears the name of St. Jerom in some ancient MSS. though this father was only the Latin interpreter, as Bede (Retr. in Act.) and Walfridus Strabo (de rebus Eccl. c. 28.) assure us. D. Martianay compiled the Life of St. Jerom, which he inserted in the fifth tome of his works; but published it more at large in French in 1706, in which work he has vindicated the honour of this father against the harsh expressions of Baillet, &c. See the slanders of Barbeyrac against St. Jerom and his doctrine, confuted by Ceillier, *Apologie des Pères*, p. 308, 311, &c.

Villarsi, an Italian Oratorian, with the assistance of the learned Marquis Scipio Maffei, and others, gave a new edition of St. Jerom's works, in ten volumes folio, at Verona, in 1738, with the life of this father, and many useful notes. But the liberty which, in imitation of Erasmus and some other critics, he has taken in correcting the text upon his own conjectures, without the authority of MS. copies, has much discredited his undertaking.

Four religious Orders take the name of Hieronymites, honour St. Jerom as principal patron, and in their first institution followed austere rules, which they collected out of his epistles: but these they have since changed to adopt the complete rules of some other Order. The Hieronymites in Spain are originally a filiation of the third Order of St. Francis: they were hermits till, in 1374, they were formed into regular communities; at which time they put themselves under the rule of St. Austin. The same is followed by the hermits of St. Jerom, who compose the Congregation of Lombardy. These are possessed of the church of St. Alexis in Rome; but their general resides in their great convent of St. Peter of Ospitaletto, in the diocess of Lodi. The Congregation of the Hieronymites of Fiesoli in Tuscany profess the rule of St. Austin, with certain particular constitutions taken out of St. Jerom's ascetical epistles. Those of St. Peter of Pisa are mendicants. See his Life, June 1.

banditti to Bethlehem, to assault the holy monks and nuns who lived there under the direction of St. Jerom.<sup>53</sup> Some were beaten, and a deacon was killed by them. The heretics set fire to all the monasteries, and reduced them to ashes. St. Jerom with great difficulty escaped their fury by a timely flight, retiring to a strong castle. The two virgins, St. Eustochium and her niece, the younger Paula, were exposed still to greater dangers, and saw their habitation consumed with fire, and those that belonged to them most barbarously beaten before their faces. After this storm St. Jerom continued his exercises and labours, hated by all enemies of the Church, but beloved and revered by all good men, as St. Sulpicius Severus and St. Austin<sup>54</sup> testify. Having triumphed over all vices, subdued the infernal monsters of heresies, and made his life a martyrdom of penance and labours, at length by a fever, in a good old age, he was released from the prison of his body, in the year 420, on the 30th of September. His festival is mentioned in the Sacramentary of St. Gregory, and in the Martyrologies of Bede, Usuard, &c. He was buried in a vault at the ruins of his monastery at Bethlehem; but his remains lie at present in the church of St. Mary Major at Rome. St. Jerom made the meditation on death and divine judgments the great employment of his solitude. The following saying is by some ascribed to him: "Whether I eat or drink, or whatever else I do, the dreadful trumpet of the last day seems always sounding in my ears! Arise, ye dead, and come to judgment!"

It was equally in a spirit of penance, and of zeal to advance the divine honour, that this holy doctor applied himself with such unwearied diligence to those sacred studies, by which he rendered most eminent services to the Church. The commentaries of the ancient fathers on the divine oracles are not all equally useful. Allegorical interpretations, unless pointed out by some inspired writer, serve chiefly to convey that moral instruction which they contain, and to introduce which they have been sometimes employed by great men in familiar discourses to the people. Of all commentaries those are most useful which expound the mysteries of faith, or dwell on and enforce Christian virtues by motives, founded in the literal genuine sense of the sacred writings, in which inspired words the perfect spirit, and, as it were, the marrow of all virtues is contained. It is only by assiduous humble meditation on the sacred text that its inexhausted riches in this respect, concealed in every title, can be understood. The admirable comments of St. Chrysostom will be an excellent guide and key; by making some parts or them familiar to us we shall inure ourselves to this method in our application to these sacred studies. We must bring with us that spirit of prayer, and that

<sup>53</sup> St. Aug. De Gestis Pelag. c. 36. t. 10.

<sup>54</sup> Sulp. Sev. Dial. c. 4. S. Aug. ep. 82. n. 30. p. 201.

humble docility by which so many holy doctors have been rendered faithful interpreters of the word of God. The tradition of the Church must be our direction. Without an humble submission to this light we are sure to be led astray, and the most learned men who do not stick close to this rule (as experience and the most sacred authority conspire to teach us) tread in the steps of all those whose study of the scriptures has hurt the Church instead of serving her, as Dr. Hare, the learned bishop of Chichester, observes.<sup>55</sup> For, says he, "The orthodox faith does not depend upon the scriptures considered in themselves, but as explained by catholic tradition." As the solid interpretation of the sacred books is founded in the genuine and literal sense, to give this its fullest extent and force in every particle, the aid of sober criticism is to be called in; in which, among the Latin fathers, no one equals St. Jerom. But then his moderation must be imitated. What can be more absurd than that, in explaining the oracles of God, their end should be forgot, and kept out of sight; that interpreters should stop at the shell, and spend all their time in grammatical and critical niceties, and make the divine truth an object of idle amusement and curiosity, or a gratification of foolish sinful vanity in displaying an empty show of philosophical learning, and insignificant criticism. This is the case of many huge volumes of modern commentators, in which Christ and virtue are scarce named in the pretended expositions of those divine oracles which point out nothing but them. This made Mr. Reeves, an ingenious protestant divine, say, The example of St. Jerom shows that criticism was not neglected by the fathers in interpreting and vindicating the holy scriptures: but they were chiefly solicitous in beautifully applying the types, figures, and prophecies, in setting forth Christ, and in bringing men to him. Whereas the learned Grotius and many other moderns are so jejune and empty, and so strangely sparing upon our Lord's divinity, &c. that, upon comparison, there seems to me, says this author, as much difference between the ancients and some moderns, as between a man himself and his clothes stuffed with straw.

### ST. GREGORY, B.

SURNAMED THE APOSTLE OF ARMENIA,\* AND THE ILLUMINATOR.

THIS apostolic man was a native of Greater Armenia, and by receiving his education at Cæsarea in Cappadocia, was there instructed

<sup>55</sup> Hare, On the Difficulties which attend the Study of the Scriptures by the way of private Spirit.

\* The seeds of the Christian faith were sown in Armenia by the apostles St. Bartholomew and St. Thomas. (See Tillemont, t. i. and Schroeder, Thes. Linguae Armenicæ, p. 149.) That a Christian church flourished in Armenia in the second century, is manifest from Ter-

ullian, (Adv. Judæos, c. 7.) In the persecution raised by Dioclesian the holy bishop St. Blase and many others received the crown of martyrdom at Sebaste, others at Nicopolis, Melitene, Comana, and other places. (See Lubin Not. in Martyrol. Rom. et Lequien, Oriens Christian. t. i. p. 425.) St. Gregory propagated the faith throughout both the Greater Armenia situated on the east of the Euphrates, and the Lesser on the west, and baptized the king Tridates himself. Being elected bishop, he repaired to Cæsarea in Cappadocia to receive consecration from Leontius, archbishop of that city, as is related in his life in Metaphrastes, by Agathangelus in the History of the Conversion of the Armenians, and others. From this circumstance, it became a custom for the primate of Armenia to be consecrated by the archbishop of Cæsarea, according to the remark of the ancient author of the Narrative of the Affairs of Armenia, published by Combefis. (Auctar. Bibl. Patr. Græc. p. 287.)

Which custom is clear from St. Basil, (ep. 121. al. 195. ad Theodot. ep. 122. alias 313. ad Pæminium, &c.) and which continued for several ages. The primates in Armenia afterward took the title of Catholicos and Patriarch. St. Gregory ordained many other bishops, and left the Church of Armenia in the most flourishing condition.

The Armenians, after the council of Chalcedon, fell into the Eutychian heresy, which they confirmed in a famous council at Tibena, in 554. Their reconciliations with the Catholic Church never proved of long continuance. On their errors see the council in Trullo, in 692, Can. 56. and Beverege. (not. in loc.) Also the council of Jerusalem against the Armenians, in 1143, (ed. Harduini Conc. t. 6. part. 2. p. 1143.) &c. In the fourteenth age, Bartholomew the Little, a Dominican friar, was sent by pope John XXII. with several colleagues of the same order, to preach in Armenia. By them and their successors to this day many are maintained in the Catholic unity, and were long distinguished by the name of the United Brethren. Bartholomew being ordained bishop, left a succession of Catholic bishops to this day. The archbishop of Naxivan with all his dependencies has, from that time, been always a member of the Catholic faith and communion, though often exposed to persecutions under the Persian Mahometans. On the errors held by the rest of the Armenians, (whom Schroeder, in Thesaurus Linguae Armenicæ, has in vain attempted in some degree to excuse,) see the Decree of Union made by Eugenius IV. after the council of Florence, Clemens Galanus, (Hist. Armenorum, 3 vol. folio,) Michael Lequien, the learned Dominican, (in Oriens Christianus, t. 3. p. 1361.) Le Brun, (sur les Liturgies, t. 3. p. 1.) James Echard, (De Scriptor. Ord. Præd. t. 1. p. 481.) F. Antony Bremond, (in Bullar. Dominican, t. 2. p. 245.) F. Touron, (Hist. des Hom. Illustr. Pr. t. 2. p. 108.) &c. A much greater number of Syrian Eutychians, (called Jacobites, from their ringleader, James, surnamed Zanzal, and Baradat, in the seventh century,) have embraced the Catholic faith, with the archbishop of Aleppo, and many other bishops, and live in communion with the pope. These reject the name of Jacobites, on account of its heretical author, and are usually called Syrians, or more frequently Surian Christians.



proclaimed the great truths of eternal life, gave an irresistible force to his words; nor were miracles wanting to confirm the holy doctrine which he announced. The people flocked to him in great multitudes to receive the holy sacrament of regeneration, and to be directed in the paths of salvation. The anonymous life of our saint in Surius says, that he suffered much in this arduous employment; but that after some time Tridates, the king of that country, embraced the faith. We are informed by Eusebius,<sup>1</sup> that Maximin Daia, at that time Cæsar in the East, and a violent persecutor of the Church, provoked at the wonderful progress which the faith made in Armenia, invaded that country; but was repulsed with confusion. This was the first war on account of religion mentioned in history.

St. Gregory was consecrated bishop by St. Leontius, bishop of Cæsarea in Cappadocia, and continued his labours in propagating the faith over all Armenia, and among many very barbarous nations near the Caspian sea, as far as Mount Caucasus. He was called to bliss before Constantine the Great became master of the East, the Greek Menologies say by martyrdom. An anonymous panegyric of this saint, published among the works of St. Chrysostom,<sup>2</sup> mentions several discourses full of heavenly wisdom to have been wrote by him; also an exposition of faith, which he gave to the Armenians. The Abbe de Villefrois informs us that this exposition of faith and twenty-three homilies of this glorious saint are preserved in an Armenian MS. kept in the king's library at Paris. See this saint's life in Surius; the above-mentioned panegyrics; *Le Brun sur les Liturgies*, t. 3 et 4; *Lequien, Oriens Christian.* t. 1 et 3; *Galanns, Hist. Armen.* *Narrat. de rebus Armen.* by Combefis; and Moses Chorenensis, in his *History of Armenia*, l. 2. c. 88. p. 224. This history was published at London in 4to. in 1736, by William and by George Whiston, who maintain that the author lived in the fifth age; but they are certainly mistaken, for the work must be more modern. As to the life of St. Gregory the Illuminator, attributed by some to St. Chrysostom, it is apocryphal. See *Stilling in vita S. Chrysost.* t. 4. Sept. § 83. p. 663.

<sup>1</sup> Eus. Hist. l. 9. c. 8.

<sup>2</sup> S. Chrysost. Op. t. 12. p. 821. ed. Ben.

## SAINT HONORIUS, ARCHBISHOP OF CANTERBURY, C.

THIS apostolic man was a Roman by birth, and a monk by profession. St. Gregory the Great, from the experience which he had of his great virtue, and skill in sacred literature, made choice of him for one of the holy missionaries which he sent to convert the English nation to the faith. Upon the death of St. Justus about the year 630, St. Honorius was chosen archbishop of Canterbury. He was consecrated at Lincoln by St. Paulinus, archbishop of York, and received the pall sent from Rome by pope Honorius I. together with a letter, in which his holiness ordained, that whenever either the see of Canterbury or York should become vacant, the other archbishop should ordain the person that should be duly elected.\* Our holy archbishop saw with joy the faith of Christ extended daily in many different parts of this island, and the spirit of the gospel to take deep root in the hearts of many chosen servants of God. His care in filling all places with pastors truly dead to the world and all worldly interests or views, and his own zealous labours and shining example contributed exceedingly, with the divine blessing, to so wonderful an increase. He died on the 30th of September in 653, and was succeeded by Deusdedit. His name occurs in the Roman Martyrology. See *Bede, Hist.* l. 2. c. 18. 20. l. 3. c. 20. *Wharton, Anglia Sacra.* t. 1. and the life of this saint by Goscelin abridged in Capgrave, and entire in a fair old MS. in the Cotton library.

\* St. Gregory gave St. Austin authority over all the bishops of Britain; but seems to have meant this as a personal privilege, which was to die with him. (See *Bede*, l. 1. c. 29.) For the same pope directed that as soon as all the provinces of England should be converted, Canterbury should have twelve suffragans, and York as many. St. Paulinus was consecrated the first archbishop of York, by St. Justus, in 625, and received the pall from Rome, though he had never a suffragan bishop under him. Upon the death of king Edwin in 633, and the apostasy of his successors. St. Paulinus retired, and died bishop of Rochester. Whilst SS. Aidan, Finan, and Colman converted the Northumbrians and resided at Lindisfarne, the see of York remained vacant, till St. Chad was chosen to fill it. In Egbert it recovered the archiepiscopal dignity. Offa, king of the Mercians, obtained of pope Adrian I. the grant of metropolitical dignity for Litchfield, over six suffragans, viz. of Worcester, Leicester, Sidnacester, (now Hatfield in Lincolnshire,) Hereford, Elmam, and Thetford: but seven years after. Leo III. restored these sees to Canterbury, and Adulf, bishop of Litchfield, resigned the archiepiscopal dignity, and the primacy over all England was finally settled at Canterbury. See the council of Cloveshoe (that is, Abbingdon) in 803, and Mr. Johnson, *ad eum ann.* t. 1.

























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